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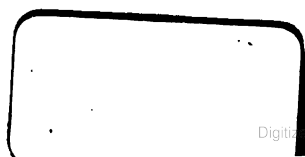
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THE BIBLE
AND
THE PEOPLE,

FOR 1852.

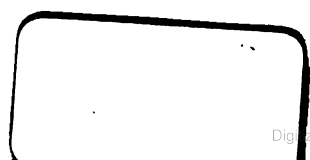
**A GROWING MANUAL OF PRINCIPLES AND INVESTIGATION,
FOR DOUBTERS, ENQUIRERS, AND
INTELLIGENT BELIEVERS.**

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**VOL. 2.**  
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LONDON:
WARD AND CO., PATERNOSTER ROW.

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MDCCCLII.



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PREFACE.

WE now conclude the second volume of "THE BIBLE AND THE PEOPLE," intended as "a permanent manual of principles and investigation, for doubters, enquirers, and intelligent believers:" how far the end has been accomplished, the volumes themselves must speak, and to them we appeal with confidence, as proving, that "THE BIBLE AND THE PEOPLE stands *alone* in the peculiarity of its purpose, and in adaptation to the wants of an *enquiring* age:" to say nothing of the generous recognition of our efforts by the Editors of *The Christian Witness*, *The British Quarterly Review*, and many newspapers, besides private letters from ministers of high standing, we may refer to the estimate formed of them by an earnest and popular advocate of Atheistic Infidelity, with whom of late we have been led into a correspondence that is to end in an early discussion: this writer declares of the Editor of "THE BIBLE AND THE PEOPLE," he is "more than impartial, he is generous;" and of the Periodical itself, he declares, "it is the best of the controversial publications devoted to the maintenance of EVANGELICAL PRINCIPLES:—the [first sixteen] numbers are critical as well as instructive."

A letter from a distinguished minister will be found in the last number of this volume speaking of the Editor's qualification for a mission to the Infidels of England: this mission is at present a matter for consideration, should it be carried out, as seems probable, THE BIBLE AND THE PEOPLE will contain accounts of its operations; and whether the mission

be entered upon or not, **THE NEXT YEAR (1853) WILL BE DEVOTED ALMOST EXCLUSIVELY TO THE QUESTION OF MODERN INFIDELITY;** and will, therefore, have additional claims upon all classes of Christians.

In order that this object may be more effectually accomplished other topics will, for a time, be laid aside, and "Christ's Religion" be the leading argument, whilst "Infidels' Religion" will be examined along side it: this will enable us to reduce the size and price one-half; so that next year "**THE BIBLE AND THE PEOPLE**" will be **THREE-PENCE MONTHLY**, so as to bring it within the reach of the poorest working man.

The Editor is especially anxious that the generous supporter of this Magazine, may be fully compensated for his noble conduct, in bearing the pecuniary risks of a difficult undertaking; especially as all this has been done with no commercial aims, but solely to do good; whilst the Editor himself neither receives nor expects any pecuniary recompense for these labours of love: he, nevertheless, looks forward to the next year with confidence for a vast increase of circulation, the almost certain result of late events: and this will render the Periodical a *more advantageous medium of Advertisements*, by which all past deficiencies (in the commencement) and all future requirements will be adequately met.

He appeals then with hopefulness to the friends of the Gospel, to aid in this enterprize, first, by purchasing the two volumes now ready, either for their private library, or for Sabbath Schools, Bible Classes, Town Mission Agents, Mechanics' Institutes, and Public Libraries generally, but especially for "Free-thinkers" Libraries. This will do good in several ways: secondly, friends may help by sending accounts (not necessarily for publication) of all Infidel movements, lectures, &c., in various towns: and thirdly, by young men organizing themselves for study or defence, and communicating with the Editor for information, and the method of ac-

tion: the combination of our forces, and wise direction of them could greatly aid if not fully accomplish the objects of a mission to the doubters or deniers of Revelation. Shall we appeal in vain for all available help in this holy enterprize?

BREWIN GRANT.

Birmingham, Nov., 1852.

N.B.—The circulation of a series of two-penny pamphlets, just commenced, entitled, "*FINGER-POST for Cross Roads: or, Hints on Fair Thinking: dedicated to Doubters,*" will be very useful to the cause of Religion. Published by Ward and Co.

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I.

CHRIST'S RELIGION.

"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD." 1 Thess. v. 12.

IS THE BIBLE FROM GOD?

THE enquiry, *Is the Bible from God?*—has to do with the whole system of human duty and responsibilities; it is a question to which every sane man will come with humility and truthfulness, to decide this vital point,—in what relation do we stand to the great Maker and Judge of all mankind? Are we under his immediate teaching, having in our hands *the book of laws by which we shall be tried*, or are we without law unto God, left to no other guidance than our unaided reason and research, having no other obligation than the still, small voice of a conscience unenlightened in the foundations of duty, ignorant of that Divine Majesty to which we owe allegiance and submission?

This enquiry, indeed, is an examination of the truth of all those things which we have learned from the Bible, such as our future existence, our responsibility, the unity of God, our sin against him, our need of mercy, and hope of obtaining it. For if the Bible be false, we may set down all these things as utterly uncertain, and must (to be consistent) recur to the darkness of heathenism, casting away, together with our belief in the Bible, our belief in everything of which we should have been uncertain, without this supposed false guide.

Our semi-infidel philosophers, and all natural religionists, must abandon that enlightenment which they have received from the Bible that they reject; they must extinguish that torch which they lighted at the lamp of revelation; and, putting on again the swaddling-bands of heathen ignorance, return to the darkness and imbecility of superstition, from which the gospel has (without thanks) made them free. In a word, if the Bible be false, we must repudiate the light it has given, and plunge back again into that Egyptian night, wherein the beasts of the forest do creep forth as the gods and terror of mankind. Thus shall we be left in this labyrinth of human existence, to grope without a thread, walled in by ignorance and weakness, and changing our fears into our gods. This enquiry, therefore, is one respecting ourselves, our origin, nature, and destiny;—by whom, and for what, am I placed in this world? Am I one of a vast community, under the superintendence of God who is a Spirit, and receiving an offer of instruction and salvation through Jesus Christ, or simply a part of the animal creation, which has no law but

that of sense and instinct? Is my soul an undying spark, or am I but a bubble thrown upon the ocean of existence, soon to burst and be no more?

Now, if we were investigating some declaration about the probable length of our life in the world, or prospects of success, the sort of government that would best promote our welfare, we should feel some degree of interest; nor should this be less when the enquiry is into our eternal interests, whether life or immortality are brought to light by the gospel. Were we conscious of some fatal disease, we should not be indifferent to the proposed remedy; nor ought we to feel less careful about the soul's malady, whether it really presents symptoms of vital disease, and whether this prescription be from the great fountain of life and health,—whether the Bible is from God.

To many this enquiry will seem needless, since they take the Scriptures for granted: it may be they come to a right conclusion, but certainly not by the right method: this easy-going faith is not consistent with the gospel, which requires, not blind confidence, but intelligent insight into the reason of our hopes.

Some regard doubt and hesitation as a sinful feeling, or at least as the temptation of Satan. Unquestionably that disbelief which is indulged by sin, and fosters doubt as a refuge from fear, this is sinful. But that hesitation which arises from a desire for more evidence, is so far from being sinful that it is commendable as an *enquiring state of mind*, open to honest conviction, anxious for the true light; and unto such the Saviour willingly reveals himself; this alone is Scriptural faith, all else is ignorance.

There is an hereditary way of believing on mere fashion, as the echo of our father's creed, and to this, mankind for the most part give way, being unwilling to incur the trouble of thought, readily *closing their eyes that some one may lead them by the hand*.

This inertness may not always seem to be an evil; we do not generally complain that persons take our creed without enquiry; but imagine that in *this* case enquiry may be dispensed with. Yet consider what a vast engine of delusion this traditional faith becomes! See how it hands down each generation to be blindfolded with ancient bandages, perpetuating the darkness of heathenism, Mohammedanism, and the various forms of corrupt Christianity. What can be more favourable to the kingdom of darkness than this unwillingness of men to open their eyes, this facility of receiving either truth or error, without any exercise of judgment! The spiritual despotism of those who rule and teach, repressing enquiry, and the willing mental slavery of those who are formally taught, these are the true perpetrators of error, standing in the way of that wide and honest comparison of various systems, which is the only safe method of escaping what is false.

They pay the Bible an ill compliment, who suppose that it requires this indifference and passive faith; for an unreasoning assent produces but a dull impression, whilst an acquaintance with reasons will give a freshness and power to the truth received; conferring a depth and permanence upon convictions and character. Hence the best doubters often make the best believers; a wise scepticism is the natural training for a wise and solid faith.

There are various methods by which men may arrive at a firm belief in the divine origin of the Bible: different methods of reasoning are suited to different minds. Some are influenced by miracles, some by historical evidences, and some by the nature of the doctrines which the Bible contains. This latter method appears to us of greater consequence, for the enquiry into historical evidences may demand a wider range of learning than all can attain; whereas all may form some judgment of the Bible in itself, what it really is; and just as a man, who does not understand the science of medicine, may yet find a practical reason for his faith, from the fact that a certain treatment is doing him good; so a man who goes further than looking at the Bible, and actually tries it, who reposes faith in Jesus Christ, and seeks to become imbued with the spirit of the gospel, may feel that it *suits his spiritual constitution*, and may come to find, that the Bible itself is its own argument.

Some claim for "the Church," or a spiritual despotism of priests of various sections and denominations under this name, the authority to give *their voice* as the external evidence of God's word; and not only making their word the basis on which God's word rests, but assuming also the right to tell authoritatively, what that word means. These, however, are great swelling words of vanity, the result of dishonesty or ignorance, or, perhaps, of an ignorance brought on by dishonesty. To accept the Bible on such grounds, and interpret it by such means, is believing in priests and denying Christ; it is receiving the Bible as *the word of man*, and *not* as the word of God.

But, in opposition to all this, we advocate the Bible as its own argument: LET GOD'S WORK SPEAK FOR ITSELF. All other evidence is of value, as calling our attention to the subject; miracles were powerful arguments to those who saw them, or who had immediate testimony respecting them; but to us this argument is of little force, since we must believe the book before we can admit the miracles. Other evidences then whether miraculous or external, are only notes of introduction, calling our attention to the subject; and should we from these believe that the Bible is from God, *we do not yet believe what it contains*, but only in its title; and have for all moral and saving purposes to examine the salvation it contains and offers, that we may thus, feeling its suitableness, trust in its provisions of mercy.

Not what others say about the Bible, then, but what it says for itself;—God in his own words pleading his own cause; this is our method of testing the value of these Scriptures.

Suppose, then, some one had just discovered, in the recesses of a library, certain ancient manuscripts, these which are now translated, and bound together, as our Bible. He takes them to such a man as one of our intelligent infidels, who finds that it is a collection of various productions, brought together professedly to constitute one sacred book, communicated from God to man. How then will he treat these professions, and discover the true author?

The first objection might be,—there are other books of this pretended sacred origin, to which we give no credit whatever, then why should we listen to this? To which the answer is plain, that amongst counterfeits there may be one that is genuine; and since men are so much given to

worship, this part of their nature points to a God, and some religion; and therefore, that God may have employed some such means to correct, in the course of time, the errors and idolatry to which men generally tend.

Secondly, it might be said, this collection contains a great many miracles; now, in other historical books, we at once repudiate such accounts, as being the fables of ignorance; then why should we return to these fables on the credit of these old manuscripts? To which it could be replied, that circumstances alter cases; that whilst God will not step out of his place for an ordinary purpose, yet in extraordinary cases, and for important ends, he may employ appropriate means; as is implied in the direction of a heathen poet, who advises writers of plays not to introduce a God into the piece, except there be a difficulty worthy of his special interference.* Whence it seems recognized, as consonant to reason, (or the laws of *probability*, to which even a poet must in some measure conform,) that divine interference is more probable on an important occasion. **AND THE MIRACLE IS NO MORE OUT OF THE ORDINARY COURSE OF THINGS THAN THE CIRCUMSTANCE WHICH JUSTIFIES IT; both are extraordinary.** And this, without further nicety, at once sets aside the anti-miraculous philosophy of Hume and his followers.

A third preliminary objection might be, that this professedly sacred book opposes science, as astronomy and geology; for instance, the creation is done in six days there; whereas, according to geological researches, this world would require as many ages. To which it could be replied, that this goes upon a mistake, both as to the meaning and object of these supposed sacred books; first, as to the meaning, for we do not know how long the creation days were, and if they were as short as ours, there may be time enough elapse between the events recorded in the first three verses of the Bible to allow of all these geological formations; thus, "in the beginning God created the heavens and the earth," that is, formed the material. "And the earth is without form, and void;" here is the stage of succession required: who knows how long the earth was so, remaining in this state, before "God said, let there be light?" This scientific objection, therefore, mistakes the meaning of the Bible. But secondly, it mistakes the object of the Bible, which is not to answer scientific questions, but to speak in the untechnical language of obvious appearances about certain spiritual truths, and hence the sun "rises and sets" in the Bible, as in the popular language of mankind, though it does not rise and set in strictly astronomical works.

A fourth objection might be founded on the imperfection of the Mosaic law, and of the character of Old Testament saints, as being beneath the dignity and purity of God. To this objection we have not space to answer, more than in a general way, referring those who have time, to the collateral instruction contained in Warburton's *Divine Legation of Moses*; whilst others, and perhaps all, may find abundant satisfaction, in a little monthly volume of the Tract Society, price tenpence, entitled, "*Philosophy of the Plan of Salvation.*" But the general answer to this objection, respecting the minute ceremonies and imperfect instruction of the Mosaic system, together with the frailties of Old Testament saints,

* Nec Deus interit, nisi dignus vindice nodus
Incideret.—Horat. De Arte Poetica. 191, 2.

might be as follows. The Mosaic law was suited to the times, the circumstances would distinguish that nation from others, and whilst because of the hardness of their hearts, they were indulged in ceremonies that might supply the place of heathenism, the whole system enshrined one great truth as the antagonist of idolatry, polytheism, and degrading superstition, namely, the *doctrine of ONE GOD*, unto which no man ever solidly attained by philosophy; for though it is agreeable to our reason when revealed, it is beyond our discovery, and we may approve when told of what we could not "find out." And, therefore, laying aside the non-essentials of Judaism, as the drapery of their times, we see a fundamental truth, which no other system recognized, and which no other people acknowledged; a truth which even now would be the greatest blessing to more than half our race, who in the pure light of nature, (without the Bible prejudices, which even sceptics have imbibed,) see in this, their natural light, many forms of debasing and cruel gods. And further, in the appendages of Judaism, we may find not only this opposition to superstition and idolatry, but also an anticipation of the way in which the true God would eventually be approached by the medium of a true sacrifice and great high priest. And thus, *as our earliest education is by THE SENSES*, from which the mind educes more spiritual views, *so God trained this nation by SENSIBLE SYMBOLS*, for a spiritual dispensation. And, as we must judge of this *system* by the circumstances of that time, so we must judge of the conduct of *men*, nor expect from them what we ought to display in ourselves, under better advantages. David, with all his imperfections, would, by the aid of the gospel, shame most of the moderns.

And if it be asked, as a further objection, why these better advantages, this more perfect system, was not introduced at once, the reply is, why were not the geological formations in the earth) which are brought against Moses' history,) why were these not made at once? Besides that, the Bible does recognize a perfection at first, from which men fell, (as many polished and enlightened nations have also degenerated,) still if this account be rejected for the present, then we take the world as it is; are not the best things of the slowest development and latest growth? Is not experience given us along with gray hairs? Rome was not built in a day; the diamond is not formed in an hour; a mushroom may spring up in a night, but the oak must have a slower maturity; and as in many of these things, we may see the primary formations, or original stages, so have we in Judaism the rude and primary development of what is perfected in the Christian Scriptures. Thus God's word is like his works, for we are children before we are men; and this was the world's infancy; "in the fulness of time," at the world's "majority" the schoolmaster Moses, with his precise rules, gave place to the manly principles and freedom of the gospel.

And if we look at human society, as the creation and arrangement of the God of nature, we find the natural sciences of but late development, which, though the work of human faculties, are the work of those faculties, as constituted by the Creator. If therefore, these are of slow growth, so that chemistry, and other branches of study, are only of late become sciences, if we have but now, as the working out of human society, print-

ing-presses and steam engines, then these things are as much an objection to the God of Nature, as the late appearance of Christianity is against the God of the Bible. Or rather, considering God's progressive methods in all other things, we may at least conclude that, in this respect, the Bible looks like one of his works.

If a master in drawing give a few rude lines to a beginner, and a more finished copy to more advanced pupils, those who have received some advantage from the more complete specimen must not, on that account, deny the ruder outline came from the same hand; or say that it indicates a want of skill and power, since the different pieces were for different purposes—adapted to the stages of the learners. So if God gave but an imperfect outline of himself to the Jews, this is no disparagement, nor must we judge merely by this, but by the express image afforded unto us; nor can we reasonably reject Christianity because Judaism is imperfect, for that is the reason why Christianity was introduced. There is much confusion in men's minds on this subject; looking at the New and Old Testaments as if on the same footing; and not remembering that the Old was intended chiefly for the Jews; whilst God hath in these latter days *spoken unto us* BY HIS SON.

Thus far we have considered some of those preliminary objections, which an intelligent infidel of our own age might bring against the Bible, were it now found and presented to his examination: but, indeed, this is stating the Bible cause at a great disadvantage; for we ought rather to suppose these documents put into the hands of a heathen,—a Chinese, or Hindoo, or into the hands of a Grecian philosopher; and would *these* find the objections we enumerated? No; but, together with a less amount of ceremonies than they are accustomed to, they would find the great truth of one God, and be astonished at the simplicity, wisdom, and grandeur of the Old Testament; whilst *it is only those who have to some extent been educated by the New, who excuse their rejection of both by pointing out the incompleteness of the Old*: which has indeed been laid aside for the fuller manifestation made in the gospel. We must, therefore, consider rather what a heathen would say, and not what is thus unfairly pointed out in the beginning, by the light borrowed from the end. But those who have received no benefit from Christianity would be in no condition to criticize even Judaism. And this is another reason why the gospel was of so late introduction; God left men to themselves, to advance in all refinement of philosophy, and to try their power in religion and morals, that, advancing as they did in these matters, in the downward direction, towards a complication of idolatry and vice—turning their genius and refinement to adorn superstition and gratify lust—when thus in the wisdom of God, the world had been left to its own wisdom, by which he was not known, it pleased him by the preaching of what it may call foolishness, to make foolish the wisdom of the world, by comparison, with his own word of life. While God was maturing his plan amongst the Jews, the world was also making another experiment on its own account; and when this failed, God tried his own; sending Paul to the very centre of arts, politeness, and philosophy, with this message, “Whom, therefore, ye ignorantly worship, him declare I unto you.”

Setting aside, then, such preliminary objections, with which some satisfy themselves—objections which mistake the meaning and purpose of the Bible, confound the times and circumstances of the Old and New Testaments, and overlook the analogies of nature, in which there are the same imperfect commencement of things that are to be judged of in their maturity,—we may inquire more directly and deeply,—*Is the Bible from God?* And this question we shall chiefly answer by another,—If it be not from God, *from whom has it been derived?*

And first, we observe, that the Bible exists, and that it did not make itself; otherwise, it is the only book, or anything else that has been its own author. Other books require a writer, to consider and express the subject, care in writing, copying, or printing; and in general we may observe that, however foolish a book may be, it is always the product of intelligence and design. The intelligence is of two sorts, that indicated in the material process of paper or parchment, printing or writing; and secondly, that implied in the thoughts it contains, their expression, arrangement, purpose, and adaptation.

If you were to find a beautifully chiselled statue, you would not for a moment doubt that it was a work of art, and that it displayed a genius in the artist, proportioned to the beauty of the sculpture. If we see a rose growing, we admit it to be (in ordinary language) a work of nature. Now this method of reasoning is applicable to the case before us, to show that, as the statue is a work of art, the rose a natural production, so the Bible is a SPIRITUAL PRODUCTION, the highest form of art, or, if you please, of nature or creation. And first, towards the proof of this, we suggest that the Bible did not make itself, but required *some author ADEQUATE* in all respect to the performance. Who, then, is this author, or who are the authors?

We observe, secondly, that besides its not making itself, NO EVIL SPIRIT, demon, or malicious deity, *could or would make it*. Take for instance such a personage as the Bible describes Satan to be, and we see his moral incompetence: the work bears no trace of such an author; it would be counterworking himself, placing mankind on their guard, against his own wiles. He *could* not make it, because he is bad, and it is good; he *would* not make it, for the very same reason. And further, he is too cunning to frustrate his own purposes; Satan does not cast out Satan; he is too wise to be so divided against himself.—(See Matt. xii. 22—30.) And whatever, for the present, we may think of personal possession by demons, it is at least certain, that the great object of the Bible is to expel Satan from all influence and authority in this world, to “exorcise” him from the hearts of men; and therefore, both from policy and from selfishness, he would have no willing hand in making such a book; besides, it is contrary to the nature of things, for a cause to produce an effect the opposite of itself: for black to produce white; for the devil to make a Bible. And therefore, here are two things we must exclude from the authorship; it did not make itself, and Satan could not, and would not make it; for “the Son of God was manifested that he might destroy the works of the devil.” From whom, then, did the Bible originate?

Thirdly, we assert that MEN COULD NOT MAKE IT. Suppose the book were unknown to you, except as having certain titles to its different parts;

what would be your idea of its authorship? We are supposing that you have found the originals, and could read and understand them: you would then want an *author capable* of such a production: **CAPABLE EVEN OF FORGING IT:** of making such a book, whether true or false. What qualities of intellect, and character of mind, would all this imply! certainly greater than that which has produced any other book; higher in intellect, and altogether different in philosophy and morals: **FOR IT IS A BOOK THAT ARISES OUT OF NO OTHERS:** as Mohammed's book is a plagiarism from this; with sufficient differences to point out the true original: as indeed even poems and books of science grow out of former poetry and previous science; but not so with this production: it is not a collection of ordinary facts or observations; nor, like most philosophies, the result of *original mind dealing with the leading thoughts of the age.*

Now in proof of these assertions, to show that men could not make it, we may notice, first, the variety of style in this book. In general, every man writes like himself, and a discerning judge can perceive the *same hand* in various productions: but what an astonishing variety of handling there is in this book! Here is the simplest narration of history, there the sublimest flights of eloquence; the pen of a child and of an orator: here again, dark emblematical sayings, responded to, there by clear facts, recorded in another hand, and evidently in another age: in one place, indignant remonstrance; in another, affectionate warning; in a third, biting satire: here, exquisite parables; there, elaborate reasoning: altogether, as a matter of style and authorship, showing a perfection and variety to be found in no other book. **IT WOULD BE EASIER TO INVENT A SHAKSPEARE, HOMER, OR MILTON, OR all three together, THAN TO INVENT A BIBLE,** merely as a question of genius or style, independently of truth or falsehood. Admit then, as from this variety you must, that many hands, and these of no ordinary character, have been employed in producing this book.

But again, as to the style, examine and you will find that it intimates not only a variety of hands, *but different and remote ages of the world,* which shows plainly that these men, living at distant periods of time, **DID NOT LAY THEIR HEADS TOGETHER;** the book is no concerted scheme from the combined energies of a number of gifted men: they were too far off from one another to admit of collusion. For if you take the stages of society herein implied (and every book carries not only the stamp of its author but the stamp of its times and country,) there will be observed pastoral simplicity growing up into monarchical luxury; and the course of society downward from this to degeneracy and dissolution: this will be observed along with indicative changes in the methods or style of expression. Look at David and Solomon, the golden age of Hebrew greatness, as also of the Hebrew language. Notice Augustus Cæsar, the culminating point of Roman greatness and the purity of the Latin tongue; go back from Virgil, Horace, and Cicero, to the rudeness of the earlier writers, or forward to the degeneracy of later ones; and every writer is a sign of his age: so these different parts of the Bible indicate different stages of the world. And there is a consistency between the style and subject and the times. For instance, we can trace the elements of national character, the sources of degeneracy and superstition: as the calf on the

road from Egypt, and other superstitions joined to this in Canaan as subsequent contributions from the nations with whom they afterwards came in contact.*

Do we find anything here about Israel being carried captive, (as in Daniel) the account is written in the dialect of the people whose yoke the Israelites suffered under. Just as a book, written soon after the Norman conquest of England, has the mark of that time, by the mixture of languages, as if the conqueror had with his own hand signed such a book; so in the book of Daniel, where there is an account of Israel's captivity being carried to Babylon, Nebuchadnezzar might have signed that book, for the Chaldee or Babylonish dialect there appears and exists ever afterwards in Jewish literature. Again, as the result of the Norman conquest, our law was written in the conqueror's language, which in some formalities, is used to the present day: and so after the Babylonish captivity, besides that the Bible-books are tinged with that language, the Jewish commentaries are written in that dialect.

So far then, taking one great division of the Bible, the Old Testament, here is plainly a great number of writers, living in very different stages of society; the books indicating these stages, not by figures or dates, but by the nature of the facts contained, and the method of conveying them, by varying styles and dialects.

Consider then the other division, the Christian part of these books: look at the language and style, and from this, say in what stage of the world they were written. First, we have a Hebrew method of thinking, a modern degenerate Greek style of writing, and evidences of a Roman form of government. When, therefore, must these writings have been produced? evidently in a later age, when the Greek power was decayed, and its language, though prevailing, degenerate, and when the Roman power was uppermost; such is the style of the second class of papers, by men of Hebrew thoughts under Roman power, and using the Greek language. And what events do these papers relate? Events suited to the time, *which time is stamped on every sentence*, namely, when Judea was a Roman province; and when therefore a Roman magistrate could put to death the chief person about whom these later books are written. Again then, we say, the style of these books show that they were written at a later age than the others: wherefore the writers could not have concerted together.

And further, which is equally important, those people (the Jews) who cling to the first set of these books (the Old Testament) were the judicial murderers of that person about whom the other set of books (the New Testament) were written; so there can be no collusion here.

And thus much for the style of the Bible, which proves it to have been written by different men, in different ages, who could have no intercourse with each other: and the writers of the one part were persecuted and are still denounced by the adherents of the other part.

Secondly, we notice the purpose of the whole book: all these separate contributions form one entire system; there is a definite object running through the whole series and completed by the last additions. *Whose PURPOSE then was this?* Not the purpose of the writer of the first

* See Divine Legation of Moses, book iv. sec. 6.

book; otherwise why not state at once fully what he meant, and not leave the matter so unfinished, for the hap-hazard additions of men a thousand years distant, and of men who, not being in his secret, could not forward his purpose?

Nor have we in the first book a *principle*, as axioms of geometry, by the help of which the system might be reasoned out, nor is the first book a preface or introduction to all the others, stating the writer's design, so that after writers might complete it: there is only so much intimated as to awaken expectation, not enough to tell us clearly what to expect, and therefore *the next writer would be at a loss what to add in order to advance a purpose of which he was ignorant*. How then is it to be explained that each writer does add that which gradually brings on the consummation? It is plainly because *these different penmen were but the SECRETARIES OF SOME GREAT AUTHOR*, who, by degrees, announced his purpose, according as he guided onward the wheels of time and man's affairs. Together with the march of events, this purpose was made plainer *by the history of those events which were to bring it about*, as well as by the intimations of promises and types. So then, here was a wide purpose, which the particular writers could not fully see; but which the abiding editor, author, and publisher of these separate pamphlets communicated by degrees to his various amanuenses, as the progress of the world warranted. And then came the end, which was the ministration and sacrifice of Jesus Christ. *It would have been of no use for these writers to have known clearly the full purpose, since it was a purpose to be carried out on the basis of facts*; and these facts were beyond their power: Christianity is an historical religion based not on mere THEORY, but on the EVENTS of the Redeemer's life. The writers had not to compose a tragedy, and each contribute an act, but to record the progress and completion of a tragedy in actual life, woven into the world's history to affect the world's destiny. The commencement was no outline from which the plan might be guessed and completed, but a seed from which the whole was to grow, and be developed into completeness, not on paper, in theory or imagination, but by the marshalling of events, till the catastrophe on Calvary, as the final scene in this sublime heaven-managed tragedy. Here is then a record of facts, which facts are a development, in human history, of a divine idea. Whilst from the style of the record we have seen that it indicates several hands, and several stages in the world's history,—primitive or patriarchal, Jewish, Egyptian, and the intervening stages till the Christian era,—indicating these ages by its own likeness to them in style, spirit, subject, and peculiar dialects; thus, as a thing of growth, retaining the traces of its growth, as the circles in a tree, or the strata of the earth, or as the various styles of architecture, including every stage of progress, and forming one cosmopolitan structure; still the plan of the building was beyond the reach of the masons who, at various times and in divers manners, added stone to stone.

We have seen the style of the Bible and the purpose of the whole to be too wide for those who recorded only the progress of what they could neither hasten onwards nor fully comprehend, till the tragedy of the cross was completed and explained. We now notice, thirdly, THE MORAL of this tragedy. So far it has been regarded as a *purpose* developed histo-

nically, and recorded as developed; the writers noting down the progress, while the great Planner brings on the events, *selecting for each writer only such as bear on the general scheme*. Looking at all this, then, as an accomplished fact, what bearing does it profess to have upon man's condition and character? In few words, according to the book itself, the purpose is to save and sanctify the souls of men, through Jesus Christ, as the world's great teacher and sacrifice. To know whether this is a scheme of men, we may compare it with what men have done or aimed at, and so see whether it belongs to that class of productions.

First, then, what men have done, or tried at, in the way of religion.

Take the Egyptians, from the midst of whom Israel came forth; did they bring the germ of a gospel as a production of that land? Here was the cradle of Grecian wisdom and philosophy; yet with all the boasted wisdom of the Egyptians we discover, amidst the highest refinement and luxury, the grossest ignorance and debasement. Whether or not the priest had, as some suppose, a hidden wisdom, which was manifested only unto a few initiated, it is certain that this wisdom allowed them to keep the people in darkness: as *other priests*, indeed, finding that knowledge is power, have employed it as the power of tyranny, to keep the people in the slavery and weakness of ignorance. Some say* that Egyptian animal and vegetable worship arose from the hieroglyphics, or figures of their sacred language, which language contained the secret wisdom of philosophers and priests, so that their pillar of fire was cloud and darkness to the people.

The Chaldean Sages were at least more elevated in their objects of worship, since they preferred stars to vegetables, reptiles, and animals; but their wisdom went no further than themselves, and aimed not at popular elevation. The Greeks and Romans had philosophers amongst them, but these had their secret mysteries, into which they initiated a few to a knowledge which was a sworn secret, and kept back from the many.

Altogether, heathenism, consisted first of nature-worship; the adoration of whatever objects were the immediate sources of good or evil, as winds, rivers, seas, the earth, and the sun, moon, and stars; secondly, of hero-worship or that of deified men, together with all the vices for which such men were noted; thirdly, of animal-worship; and, fourthly, the worship of personified powers, good and evil passions; the whole naturally producing universal debasement and utter ungodliness; whilst for the most part, the few philosophers, who were partially free from these superstitions, had no fixed and clear idea of the one true God, nor of their responsibility to him, but felt themselves bound as good subjects to support the popular superstitions, and thus help the magistrate too keep the people in order, that is, *to keep them degraded*. At best their attention to religious ceremonies was like that of some of our people of fashion, who attend divine service as an example to the lower order, *as if the HIGHER ORDERS WERE ABOVE THE GODS*, and had no need for religion.

This, we say, is the most that men without the Bible have done towards general enlightenment; holding up superstition as something sacred and terrible, to frighten the common people into good behaviour. Plato, the chief of the heathen philosophers, makes a provision in his

* Divine Legation.

ideal republic, or philosophical gospel, for renovating the people; first by breaking the marriage bond, and secondly, by enforcing on the common people the common superstitions in which he himself did not believe.

This, then, is what men will do towards human regeneration. Then look at the Jews, see what sort of a religion they could invent; their first and best invention, when leaving Jehovah, was to make a golden calf. And consider the grosser forms of Roman Catholicism, what does that do for the world when it leaves the Bible? It worships a virgin, a saint, a crucifix, a relic. Take any other form of corrupt Christianity, where Christ is left out, and what do you find invented instead? Absurd and superstitious rites instead of spiritual truths. And what has infidelity done? What institutions of instruction has it established, and what nations is it now converting from the errors of superstition?

There is then but one real agent at work for human reformation; the gospel of Christ, which is no engine of priestcraft, for no priesthood can succeed without first hiding the Bible. It was the re-discovery of this book that produced the reformation: it is putting something else in its place, which will bring men again into slavery. This Christianity is also no State engine, but brings rulers and people under the obligations of justice and mercy; whilst, on the other hand, all philosophy, scepticism, and superstition, have failed to invent, or even to desire, any means of enlightening and improving the world, realizing no other obligation than policy and advantage, while they have left GOD, AND THE SOUL, AND ETERNITY ALTOGETHER OUT OF THE QUESTION.

Contrast then all this, which man has actually done in cases of the highest natural enlightenment, with the aims of the glorious gospel, and say whether this gospel is one of man's works, a purpose originating with sinful creatures?—(1 Cor. i. 19—21.) The contrast, then, between all human systems and efforts, and this word of truth, is the surest method of disproving all other pretensions, and stamping this with the seal of divinity. The works of the Saviour, that is, his miracles, were the arguments to the Jews, and his works of teaching and salvation remain to us, as the demonstration of his truth and value.

Whence then had those men this knowledge? the Saviour having never learned his letters, nor if his followers had learned, could they gain anything similar to the Christian system in the whole range of existing literature and philosophy. No books contained what these men taught: the utter renovation of man is not what others aim after, since they do not even recognize his depravity: the means of renovation adopted, the standard set up, the motives by which it is enforced, are all peculiar. It enforces love instead of selfishness, meekness for pride, forgiveness for revenge, peace for war, purity for licentiousness, an habitual reverence for the one true God, instead of popular superstition, regular assemblies for instruction instead of the arts of deception; in all which things the gospel is distinguished from any human invention.

But to notice more specifically some distinguishing features; the object of the gospel is to renovate man's nature, a thing heretofore entirely overlooked, and the means also were new, by changing men's opinions, and giving them new motives, opening their eyes, turning from darkness unto light, from the power of Satan unto God. Amongst these means,

as new ideas, we may notice, first, the revelation of God as a universal parent, and of mankind as a universal brotherhood, owing duties to one another, out of regard to the will of the common Father. This sets aside all degrading superstition, and thus removes the polluting influence of such systems of iniquity; it also makes mankind one, since the Creator "hath made of one blood all nations of men;" hence Jews are no longer to be separate, Greeks no longer to account all others barbarians, Romans no more to regard the world as made for them to conquer, kings and priests not to suppose the people made for their footstool; but all being united under God, our sympathies are to be as wide as the world, and this gospel idea, which is the only basis for the honour of God, and the "rights of man,"—THINGS NEVER THOUGHT OF TILL CHRISTIANITY, though advocated by an infidel,*—this idea of God's parental relation, and our consequent brotherhood, is to sheathe the sword of the warrior, cool the breath of revenge, deliver the captive from prison, transform the serf into a man, untwist the chain of the slave, and forge one golden chain of love.

Amongst these means, as new ideas, we may notice, secondly, God as a judge, with all the terror and majesty of justice, to introduce and enforce the offer of mercy, and to present the world with this consoling doctrine, "God was in Christ, reconciling the world unto himself:" here is the grand lever to move the world, the omnipotent agency of love.

The third means, as a new idea for renovating men, is the gaining of our affections towards the Saviour, that thus we may be conformed unto his life and death, his death to sin, and life unto God; here is then the great model of our character; there was no such model in heathenism, their models were not only imperfect, but unholy; there was no such hope in philosophy, superstition afforded examples of impurity, philosophy afforded doubt and darkness; there is no other religion that thus presents us with a Divine Father, nor affords us daily communion through the mediation of an exalted Redeemer, who is an example of all perfection, whilst his blood cleanseth from all sin. This book, therefore, is not from man, because of the varieties of style, which require many hands, because of the distance of time between these writers, which precludes them from a concerted scheme or purpose among themselves, since the whole is the purpose of one who could carry it through, not merely in books, but in the facts of the world's history, and Christ's life and death; since also the moral of the whole aims at what men never dreamed of, the enlightenment of the whole race, the sanctification and salvation of every man, by means man could not reach,—a knowledge of God as our common Father; our judge, and yet exhibiting mercy by the cross, and finally offering us an example of spotless purity, such as the world never imagined, and never saw but in him who gave himself a ransom for us, as a lamb without blemish. This book, therefore, did not make itself; no evil spirit could or would make it; men could not produce it, and have never done anything like it; therefore it must come from a higher source, and is, *not* the word of men, but *in truth* THE WORD OF GOD.

This is no idea of an age, no embodiment of a nation's hope, no MYTH, as some would fable, for it is too good to be the outgrowth of a nation's

* See Paine's Rights of Man.

desires, least of all of that nation which murdered the Saviour. One great beauty of the gospel, as a guide of life, is that it meets all men, in all circumstances; it gives principles, independently of occasions, yet which may be applied to all occasions; it is not that specific directory which some think necessary, as Combe, in his "Constitution of Man," ignorantly talks of a philosophy that shall fill up the chapter of our secular duties, left imperfect in the Bible; no duty is left imperfect, nor does any improved system mention all possible occasions and give precise rules for each; but the gospel does better; it aims at forming those habits of character, that moral taste, or spiritual sensitiveness, by which the right can easily be distinguished; for, whilst a ready-reckoner answers most questions that may possibly arise, or a key to arithmetic 'does' the difficult sums, the best education aims at giving that mental quickness which is prepared for all occasions, and can leave all encumbering aids behind.

The very want of speciality, then, is compensated for by that general adaptiveness which shapes itself for every emergency.* So also as to general questions of social or political life: it is a code of laws without party politics, a constitution or method of government and obedience, independent of all peculiar forms of administration, giving the true object of the ruling power, and the grounds of obedience applicable to every condition of political society. It is the grand MASTER THOUGHT OF THE WORLD, the source and moulding principle of truth and greatness, the great type of excellence, the exact form and ideal of man's perfection, and the plastic agency, by which that perfection will be attained.

As, in nature, there is a form or type belonging to every species of object;—as in trees, flowers and animals, a type or outline, after the pattern of which every herb yieldeth seed after its kind, and all living things perpetuate their likeness;—as there is a plan after which all these things are framed, and a power of growth by which they attain this prescribed form, *so the gospel contains the only true type of human excellence in the person of Jesus*, and the only agencies by which this perfection can be reached, namely, the enlightening word, the saving blood, and sanctifying spirit of this divine system.

And thus, as God in nature presides over all natural productions, assigning to each its type and perfection, appointing to each a body as it hath pleased him, clothing, shaping, and painting the lilies of the field, and fostering, by living energies, the seeds of things, till they assume the outline; so there is in the gospel that precious seed which the sower went forth to sow, and which seeds will develop into the divine type of human perfection; words of truth, which are spirit and life, and will contribute to our growth into the likeness of him who uttered them.

We asked, if the Bible is not from God, from whom did it come? But we now enquire, if the *Bible* did not come from God, what *does* come from him? He is displayed in his works, as creating the materials of this world, giving them shape, framing them into vegetable and sentient existence; all these bespeak divine artistry; but thought and affection praise him still louder, whilst the renovation of these immortal spirits, the creating them anew, from ignorance, sin, and ruin, to purity and eternal bliss, is the topstone of God's work, the MASTERPIECE of the divine productions.

* See Paley, p. 611.

This word then comes from God, because it leads to God, and makes us like him.

If then God has spoken, let us hear ; not amidst the thunders of Sinai, and from Jewish rituals, nor from imperfect saints, but from the life and death of Jesus, as our example and sacrifice ; as the only way by which we can approach the Father, because in Christ alone can we apprehend the divine character, and by him alone can we enter into the divine favour.

Let this fact, that God has spoken, give seriousness to our attention, sacredness to our convictions, firmness to our faith ; and if we may rejoice in the aids of human wisdom, learning, science, and philosophy, taking our own rank from the authors we converse with ; so let us, as dutiful children, listen to our Father who is in heaven, that, being led by his spirit, we may thus become sons of God, and treasure up his word as the title-deeds of our eternal inheritance.

II.

PRIESTS' RELIGION.

HUMAN AUTHORITY AND INVENTION *versus* CONSCIENCE AND THE BIBLE.

The Scriptures are the only standard of Christian faith and practice: every one is at liberty to examine them; but no one is at liberty to decline this examination: and though we may receive the help of others, we may not rest on their authority, (which is Man-worship;) nor receive as religion, what is not in the Scriptures, (which is Will-worship.)

THE OXFORD DIALOGUE.

[THE following dialogue, was commenced a short time ago, and a few introductory specimens appeared in detached parts; the favourable notice these obtained from a leading organ of public opinion, together with the important nature of the sentiments themselves, and the direct method of exposing error afforded by the style of dialogue, in which the very words of the opponent are quoted; induce the writer to resume and complete his task; hoping that it will be as useful to the readers of THE BIBLE AND THE PEOPLE, as it is agreeable to himself.]

THE most vigorous instance of refutation in the form of dialogue, is afforded in Milton's "Animadversions upon the Remonstrant's Defence against Smertymnus;" and we may fortify ourselves against all censure of the spirit and method adopted, by a few sentences from the preface of that inimitable writer:—"although it be a certain truth, that they who undertake a religious cause, need not care to be men-pleasers; yet because the satisfaction of mild and tender consciences, is far different from that which is called men-pleasing; to satisfy such I shall address myself a few words to give notice beforehand of something in this book, which to some men may seem offensive; that when I have rendered a lawful reason of what is done, I may trust to have saved the labour of defending or excusing hereafter. We all know that in private or personal injuries, yea in public sufferings for the cause of Christ, his rule and example teach us to be so far from a readiness to speak evil, as not to answer the reviler in his language, though never so much provoked: yet in detecting and convicting any notorious enemy to truth and his country's peace, especially that is conceited to have a valuable and smart fluence of tongue, and in the vain confidence of that, and out of a more tenacious cling to worldly respects, stands up for all the rest, to justify a long usurpation and convicted pseudepiscopacy of prelates, with all their ceremonies, liturgies and tyrannies, which God and man are now ready to explode and hiss out of the land; I suppose and more than suppose, it will be nothing disagreeing from Christian meekness, to handle such an one in a rougher accent, and to

send home his haughtiness, well bespurred with his own holy-water." . . . "And, therefore, they that love the souls of men, which is the dearest love, and stirs up the noblest jealousy, when they meet with such collusion, cannot be blamed, though they be transported with the zeal of truth to a well heated fervency; especially seeing they which thus offend against the souls of their brethren, do it with delight to their great gain, ease and advancement, in the world; but they that seek to discover and expose their false trade of deceiving, do it not without a sad and unwilling anger, not without many hazards; but without all private and personal spleen, and without any thought of earthly reward, whereas this very course they take, stops their hopes of ascending above a lowly and unenviable pitch in this life. And although in the serious uncasing of a grand imposture, (for to deal plainly with you, readers, *Puseyism** is no better) there be mixed here and there such grim laughter, as may appear at the same time in an austere visage, it cannot be taxed of levity or insolence; for even this vein of laughing (as I could produce out of grave authors) hath oftimes a strong and sinewy force in teaching and confuting; nor can there be a more proper object of indignation and scorn together, than a false prophet taken in the greatest, dearest, and most dangerous cheat, the cheat of souls: in disclosing whereof, if it be harmful to be angry, and withal to cast a lowering smile, when the properest object calls for both, it will be long enough ere any be able to say, why the two most rational faculties of human intellect, anger, and laughter, were first seated in the breast of man.

"Thus much, reader, in favour of the softer-spirited Christian, for other exceptioners there was no thought taken. Only if it be asked why *this close and succinct manner of coping with the adversary* was rather chosen—this was the reason, chiefly, that the ingenuous reader, without further amusing himself in the language of controversial antiquity, may come to the *speediest way to see the truth vindicated*, and sophistry taken short, at the first false bound. Next the *Puseyite*† himself, as oft as he pleases to be frolic, and brave it with others, may find no gain of money, and may learn not to insult in so bad a cause."

"The Rev. William Sewell, M.A., &c., Fellow and Tutor of Exeter College, and Professor of Moral Philosophy in the University of Oxford, in his work, called 'Christian Morals,' proposes to talk with his reader, 'in the person of a little book:' the reader being comfortably seated, listens to a soliloquy, rather than engages in a conversation; though the book,—by the aid (we suppose) of physiognomy,—perceiving the occasional surprise and bewilderment of his companion, frankly acknowledges that he is uttering a paradox, which however, his reader is not to wonder at, for if he will but have patience he shall hear even stranger things, and, if he cherish faith enough, shall assuredly believe them. The author of 'Christian Morals,' acknowledges the incompleteness of his proxy, inasmuch as a little book cannot answer unanticipated questions: perhaps upon the whole it might not be unedifying, if this tenth volume of 'The Englishman's Library' could find a suitable companion, for then these two libelli might be bound up together, and left to 'talk it out.'

* Prelaty; in Milton.

† Remonstrant, in Milton.

"It is at least but fair to suppose that the reader of these *Morals*, after being talked to so long, might have something to say in his turn."

CHAP I.

Sewell.—"If you had lived fifteen hundred years ago, what I am about to say would probably not have come to you in the shape of a little book. There was a time, when Christian men did not trust to books to inculcate Christian truths.

Companion.—"Perhaps this was because printing was not established; and I have heard that the reason of this was, because paper was not yet invented; so that there were no better means of preserving knowledge, than by a few parchments supplemented by oral teaching. *But is not the Bible a book*—the book of God? And must not Christian teachers themselves be first taught by this book?

S.—"The imperfection of books will be seen, if you consider how you will deal with me; you have taken me up, have you not, in order to amuse yourself.

C.—"I confess you promise some amusement; but proceed, I pray with your reasons.

S.—"You can read me just as long as is convenient; skip this passage and that; pronounce me wrong, if I say what you do not agree with; criticise and judge me in all things, instead of docilely submitting to be guided by me and over-ruled.

C.—"Just so; and I should deal in this manner with you, even if you addressed me by the voice, instead of the pen.

S.—"In the mean time I am powerless, I cannot rebuke you for levity; nor rouse you to attention; nor chastise your indolence; nor reduce you to humility, by showing your own ignorance; nor compel you to study me.

C.—"Why, this is the dialect of a schoolmaster, with a stout cane in his hand.

S.—"And yet, by neglecting me, you will have made your conscience more insensible to warnings, and learnt to practise contempt for your teachers, and to look on questions of right and wrong, as things to be talked of and argued about, not for practice and self-denial.

C.—"But if right and wrong are *not* to be 'argued about,' why do you reason with me on the subject? Besides, is it a part of your philosophy, that what is reasoned upon, is therefore not to be acted upon? I always thought that the best way to lead men into right action, is first to show the grounds of it, and the obligations to it. And that this, instead of being opposed to action, (as your multiplex question assumes,) would most likely lead to it.

S.—"These are some of the reasons why wise men of old,—wiser than you, or any of us in the nineteenth century,—would have opened their eyes *with as much contempt as holy men can feel towards ignorant fellow creatures*, if any one had proposed to make you a good Christian, or a good citizen, by means of a book.

C.—"Indeed! I very much fear, from what you say, that these contemptuous saints would have been no worse for having their eyes opened a little, and but for interfering with their sleep—good, easy souls!—it

would have been no matter if they had opened their eyes so wide, as not to be able to shut them, again. I do not wish to frighten these ancients; but, by way of a secret, let all moderns learn, that one who is wiser than any even of the third century, has left no other means, that I can hear of, except a book called *The Book*, by which to enlighten the world. And if these gentlemen, who have slumbered so quietly for fifteen hundred years, were ignorant of this fact while they lived, let not the thunder of the announcement disturb their repose,—‘rest, rest, perturbed spirit,’—we can manage without you. There is really a book of more consequence than your ‘patristic folios;’ which folios you can carry to the shades to serve as a pillow; for the Bible having made some ‘wise unto salvation,’ will show them how to teach others.

S.—“Now you will declare that I have been gravely telling you that books are of no use in making men good. I have said no such thing: I said that wise men, in former days, would not have thought to make you good by means of a book; but did not say that books were not useful to make men good.

C.—“Is not this a specimen of jugglery?

S.—“By no means; when you have to take medicine, it must be brought in a glass: and the glass is very useful in curing you; yet I think it is not the glass which cures you; and so books may be of great service in making you good, and all the time not be the thing which makes you good at all! This is a problem—is it not?

C.—“Why, truly, and rather a curious one. But first we could take medicine without a glass,—we might prefer pills:—or we might read you on morals. And secondly, the glass is not useful in curing us, but in conveying that which does cure us: it has no more to do with the affair, than the apothecary’s lad, who brings the nauseous dose home to us. And thirdly, books are not merely the glass in which the restorative is conveyed; for if so, we could empty the book of its contents, and still it would be a book; but whether you would call a lot of blank paper a *Bible*, I cannot tell. If the Bible is simply a vessel, you may empty its contents into another, and then throw the Bible away. But if you look again, it will, perhaps, appear that this book is *both the glass and the medicine*; and you will also find, on enquiry, that this medicine is prescribed by one who is a better physician than either the ‘Fathers’ or their infants; certainly some persons not only argue, but act as if the Bible were a glass, or a phial; for they would try to extract the Balm of Gilead, and put in a nostrum of their own. But if, as your illustration implies, it is what the glass contains which cures the patient, so it is what the Bible contains which will cure the world. It is for the healing of the nations. Some would suspect that you regard the Bible as a patent medicine, of which you are the patentee; or that your associates in the ‘Succession’ form the ‘College of Health’ for the world; but if this is your meaning, it is another problem, is it not? Whether you can ‘minister to a mind diseased,’ a wise patient may fairly question; since you pay so little deference to that remedy which is prepared and labelled by the only physician of souls.

“Your first chapter seems like a very clever attempt to come as near

as you can to saying what you do not mean, and then astonishing the reader by the trick of words : but let us adjourn to the second."

CHAP. II.

S.—"The first thing, then, which great and good men, many ages back, would have done to make you like themselves, would have been this : coming to your cradle, they would have bade your mother and father bring you (as a foul, polluted, accursed thing, against which God was wroth, and over which the spirits of evil were permitted to have dominion,) to a place where they would appoint.

C.—"Well, go on, for I am very anxious to know what sort of a process I should have been put through, under the bookless training of these great men.

S.—"But, now, is not this a mystery which you cannot understand ? You lay there feeble, half blind, half deaf, never having heard of God, never having disobeyed him, and unstained by any offence to man,—the object of love to your parents, yet under the wrath and curse of God.

C.—"Surely you commit an anachronism. I am but twenty years old ; how then could I lie under the inspection of these venerable men, ages ago ? And certainly you seem to make as great a mistake in theology as in chronology, when you suppose me as an infant personally hated of God.

S.—"Now, are there not other cases in which men, boys, and children, may be objects of aversion to others, without being aware of it themselves, or without having done anything to deserve it ?

C.—"No doubt, a person looking forward to an inheritance, might hate a child for being born, so as to come between the expectant and the fulfilment of his hopes ; but this happens only in reference to men : the Creator can have no such reasons for abhorring children.

S.—"When you become older, you will find, that to look first to your own experience, to your own understanding, is not the wisest or the safest way of solving mysteries : rather consider who these persons are, who would come to your cradle—are they persons whom you ought to trust.

C.—"Very good : I am not to trust to my own understanding ; yet I am to decide whether these persons are trustworthy : does not this constitute *me the judge*, after all ? Suppose, now, I should regard their wisdom as drivelling folly ; ought I not then to despise them, instead of trusting to them ?

C.—"In the first place, who are you that you should despise any one ? You are not wise, or would not require instruction ; nor experienced, for the world is immeasurable, and time infinite,—and of these, you see but a part ; you are as if in a dungeon, with one little eyelet-hole in the roof, and can only see one object at a time ; of the future you know nothing : how far have you travelled ? what have you read ? what do you know of the heavenly regions ?

C.—"Why, certainly I am very ignorant of history, geography, astronomy, and many other things ; but am I therefore to believe what every one tells me ? Must I swallow the medicines of every quack, because I have not read Galen, and am ignorant of the whole sciences ? Besides, who told you that the world is immeasurable ? I thought it had

been measured; or that time is infinite? I thought that the difference between time and eternity was this, that time was measured duration, (so many years,) but that eternity was infinite. *Your teaching, at least, is suspicious.* But if I have only a little eyelet-hole to look out at, had these wise men of old any better means? were they not in the same condition? Why, then, should I put implicit faith in them?

S.—“You are not in a capacity to deny any fact which you may receive from the testimony of others, unless it is refuted by other and superior testimony.

C.—“This is saying nothing at all; for if I am to weigh conflicting testimonies, I am the *decider* between these ancients and their rivals, and may, in virtue of this ‘capacity,’ vote against them.

S.—“Your whole existence depends on the belief of testimony: you eat your food on the testimony of the servant, the cook, the baker, the confectioner, &c. You must often act on general principles, which are deduced not from your own experience, but from the observation of others: what then! you ask, am I to be credulous? I answer, you ought to be; to exercise no judgment of your own in opposition to *accredited* testimony. BELIEF IS A VIRTUE; DOUBT IS A SIN. Now, God has *appointed* witnesses,—parents and society, with its governors and laws.

C.—“You are better at stating principles, than at drawing conclusions. I am to act on general principles as deduced by others: be it so; but I am first to consider their competence to draw their conclusions; whether their induction has been complete; *whether men, whose judgment I have proved by my own experience,* put faith in these inductions; so that, even in this case, I draw from myself. I am not to believe against *accredited* testimony; but this supposes that I have found it to be accredited by those in whom I have reason to confide; here is my private judgment again. My parents are appointed witnesses; now, if you please, *what* did the Creator give them as a message to me? suppose I am of Pagan parents, is their *religious* message from God? But you say, if I believe the appointed witnesses, though wrong (for this is implied,) ‘he (the Creator) will bear me safe from harm:’ now who told you this? You are right in saying, ‘if I believe what God has put into their mouth, I cannot err;’ but I am not aware that God has said anything to me, except through nature and the Bible; or do you mean to say that every parent and governor is inspired?

“Your reference to the baker, servant, &c., is not more happy: you say, we must either trust them or starve; perhaps housekeeping is not your forte, or it would have improved your philosophy. We trust the baker from a general induction as to the character of men; we find by experience that they are not bent on wanton injury: otherwise, like soldiers in a hostile country, we should always go armed; and secondly, we know from experience, that if men cheat us, it is to benefit themselves: but what interest could a baker have to poison all his customers? But thirdly, since from the necessity of competition, tradesmen must do the best for themselves, we trust to the general report of neighbours who have no interest in lying, and who prove their honesty by employing the baker they recommend. As to domestic servants, they are either taken

on trial, or bring a character from persons whose veracity we have reason to trust. Let me, therefore, recommend you to commence philosophy again, beginning at domestic economy. It would prove useful, both in removing these odd notions, and guarding against the celibacy of the clergy. As to testimony in general, and the grounds of our belief in it, experience explains all; we have no instinct of credulity, but are formed to believe evidence, and this evidence is sifted by reason: an infant can have no conception of veracity, except as it is the constant association of a sound and an object, this sound thus becoming the name; at first the object must be pointed out in connexion with the sound; thus it learns to distinguish one parent by the sound 'mother;' another by that of 'father.' The same is true of qualities; the word 'nice' is used in connexion with an agreeable taste; afterwards, this sound leads the child to expect a repetition of the same; but on some occasion when this word has been used, physic instead of food is administered,—thereupon the *child's induction*, that words are used in good faith for certain objects or qualities, is shaken; and hence we naturally suspect physic, and but for a corrected induction, should eschew physicians; the corrected induction is this,—trust physicians, but beware of quacks, whether in physics, metaphysics, or *divinity*. But in conclusion, it seems strange that here to *doubt is sin*; whereas afterwards, you prove that the sin consists in not believing rightly, i. e., not conforming our ideas to the fact of things. But if a person tells us something that does not agree with reality, we are sinful in doubting; yet must be sinful in not thinking according to reality! This, however, is explained; 'reality' comes at last to mean—Church dogmas—a creed!

"The sum of the whole matter, therefore, is this,—rely upon testimony, (to wit, of the Church, to wit, of the Catholic Church, that is, of the Anglo-Catholic, and *that will be* of the Roman Catholic!) but guard against the testimony of reason, for it is internal; of Dissenters, for they are schismatics; of the Bible, for a book is incomplete; indeed, it is a spiritual 'safe,' to be opened only by Peter's key."

CHAP. III.

C.—"This, then, is my theory of belief; namely, that evidence appeals to individual reason; that testimony must be weighed in the balance of 'private judgment;' and that neither a parent, nor the State, as such, has any divine authority to enforce religion. Besides, how are we to manage, when parents say one thing, and the State says another; and when, in addition, several Churches (as the Anglican and Romish) claim exclusive authority? Is not testimony bewildering here?"

S.—"That is the very problem I am about to solve: the men of whom I spoke, as coming to your cradle, if you had been born 1500 years ago, are not mere imaginary persons who lived and died, leaving nothing but their name and ashes behind them; it is to *their testimony* we are to look back, by which you must abide, *if your parent or your king seem to betray their trust*, and speak words which you ought not to obey.

C.—"You say these are not merely imaginary persons, who lived and died;—did you ever know *any mere imaginary* persons to live and die? On what ground do you cite the authority of those men? The whole

resolves itself into this,—believe those whom Professor Sewall recommends. But, Sir, where are your own credentials? Jesus I know, and Paul I know, but who are ye? As to these ancients, let me further ask, do they all say the same thing; and is everything they say to be believed? I fear we shall be as confused as ever, even when on your sole recommendation, we disobey a higher authority,—our parents and the State;—trample on the divine right of kings, the appointed testimony of parents; and at your unauthorized suggestion, be guided by the builders of Babel. Besides, Sir, we are to abandon these divinely appointed teachers, if they *'seem to betray their trust;'* we are to scrutinize their teaching, and reject them on a *'poor likelihood of modern seeming!'* You told me before, that to look to my own understanding was not the wisest method: now, it seems, that method is to be adopted. Who am I that I should despise any one, much less those whom God has appointed? In your advocacy of testimony, you make every man his own pope, and turn out a greater heretic than any Dissenter.

S.—“All this I admit, is liable to much misinterpretation; but let us consider the case; look around where you are living; besides parents and magistrates, set over you by God, there are other persons, who call themselves ministers of God: they profess to tell you what you ought to do; but they differ very much as to the nature of their message. One of these ministers rises up every Sunday in a sacred old building called the church; others rise up in other places, which they may not call sacred: each professes to discourse on Christian morals; now need I tell you that these are the most important subjects which man can discuss?

C.—“It would be better you should not tell me this, for it is not true; you mistake the difference between these men. They do not *'differ very much as to the nature of their message:'* the question is all about the *messengers*; and indeed you allow this to be the point at issue when you say, that *'in particular each declares himself to be the only one right, and that all not having the same credentials are impostors?'* You speak of an old sacred building called the church: do you deny this name to *new* buildings? Besides, in theology the term Church means strictly, not an assembly of stones, fastened together by mortar, but an assembly of men, united by faith and love. You are particularly forcible in asserting that *'some rise up in other places which, they may not call sacred.'* Why not? *'what's in a name?'* *'The rose by any other name would smell as sweet.'* Then call them chapels, or meeting-houses, or what you please. But, Sir, have you not been wandering? What has all this to do with 1500 years ago, the propriety of our listening to the ancients? You seem now to plead for certain moderns.

S.—“We agreed that the first testimony to which we should look, is that of parents; secondly, the laws of the land; these laws recognize the clergy as aiding the government in educating the people: parent, king, and clergy, then, are the three authorized witnesses of God; you cannot omit one without great danger and folly.

C.—“Your conclusion is rather too wide here: we have only two natural witnesses, parent and king; *the clergy are not co-ordinate*, or equal, but are delegated; their authority is not original, but derivative, depending on the vote of parents and State: this is a part of your own theory,

so that you have thrust the clergy into this equal position, by a 'lame and impotent conclusion.' The clergy do not stand as independent witnesses, they are authorized by the king's authority, and, therefore, when parents and State vote against the clergy,

"Othello's occupation's gone."

But you make the appointed equal to the appointers: nay, more, if the State does not testify to my taste, I must reject this authorized testimony,—that of God in the king, and be guided by those against whom my natural rulers warn me! This is a very pretty ethical dance.

S.—"You must make a decision as to which teacher you will follow—is it a light question? Suppose two men pretended to bring a message from your sovereign, ought you not carefully to consider which is the true messenger? This, then, is your position towards God: *an awful responsibility is laid on your shoulders*, of deciding which religious teacher you are to follow.

C.—"Why this is entirely a new subject; I thought the authorized guides, parent and State, were the proper parties to help me out: and that if I followed them, *God would bear me safe from harm*; at least, you told me so; now, it appears, the subject is one of individual responsibility—of private judgment;—this is the very doctrine of Dissenters. But how does this help either to fortify the authority of the State, to build up defences for the present clergy, or those of 1500 years ago? First, I am to believe what I am told, what I learn at home, and what parliament or king teaches; secondly, am I to believe the clergy on the testimony of these witnesses; and thirdly, am to reject these witnesses, when the clergy advise me. If the State and my parents 'hesitate in selecting,' and *so in authorizing*, a religious teacher; or, if they decide improperly, must I be self-sufficient, take the advice of schismatics, and decide on my own account—and at my own risk?

S.—"The following suggestions may aid you in this choice: first, does your parent take you to church; does he tell you that the clergyman of the parish is your religious instructor? If not, I have little intention of addressing myself to you.

C.—"Then yours is a Churchman's argument, to convince a Churchman:—an easy task; pagans, infidels, and Dissenters will find no relief in your ethics; your book may be called 'a guide to home, intended especially for persons who never go out.'

S.—"Happily you (a young Churchman) can have little embarrassment: the State and your parents agree; formerly the State would have compelled you to attend church, and would have punished those who should entice you away; and even now, the Church is 'established':—that is, the government wishes it to be respected; now with these two voices joining together, you must be running a great risk, adopting any other teacher than the clergyman of the parish.

C.—"Oh, for a thumbscrew! But you observe that the State now tolerates—allows dissent: *the chief guide therefore, admits that the clergyman may be dispensed with.*

S.—"Both these voices (viz. of the State and of parents) may be wrong.

C.—"Alas, then, for the sure guidance of testimony! the plain rule

with which you started :—why this will unsettle high Church-men themselves ! You gave me two wings, on which I was to soar with confidence ; when lo ! having approached the sun, the wax melts, and I am plunged again into the sea of doubt.

S.—“What, then, are you to do ? plainly this, ask all except the clergyman for their credentials : for until his title is disproved, and a better established, he is safe, having the ground of prescription, in the voices of your parents and the State ; but ask the Dissenter, where is the proof that I shall offend God, by not listening to *you* ?

C.—“The State gives Dissenters almost equal prescription with yourselves, and many parents not only encourage dissent, but practise it themselves ; so that the grounds of this prescriptive right, which has an adequate reason in the witness of our parents and the State, are extended beyond the Church, and Dissenters stand on the same platform with you. As to the question you bid me put to them, it would fall short, like a feebly-shot arrow : for they do not ask me to listen to *them*, they have not so much presumption ; but ask me to listen to the Bible,—they simply put me in mind of what God has said, without claiming any authority on their own account. But I am really anxious to know the nature of that commission, which throws down the only testimony you have set up.

S.—“I will tell you first what the clergyman of your parish will, or ought to say ; you believe me to be your proper religious instructor : because your parents and the laws of the land have told you so ; *it is a wise and adequate reason* : but I will show you further, the reasonableness of confiding in me ; *I will indulge you with a sight of my commission from God* : prove to you that I am not one who dares to threaten and promise in the name of God, without having received his especial injunction to do so, and his engagement to ratify my terms.

C.—“You promise fairly ; a sight of this commission will certainly relieve me : yet bear in mind that whatever you may produce on your own account, you are appealing to my private judgment ; I am bound, rather, as you have before observed, to listen to authorized witnesses, for *I ‘obey God in obeying my parents and governors.’* But proceed, I pray, with your commission.

S.—“You look on me as an individual : I have no claim, as an individual, to teach you ; but as the representative of a vast body. Almost as Balaam said, ‘if thou wouldest give me thy house full of silver and gold, *I cannot go beyond the commands of that body ; but what that body saith, that will I speak.*’ I may be ignorant, inefficient, unworthy, but all these have little to do with my office as regards yourself,—*a letter is little effected by the appearance of him who brings it.* You will see in each district others like myself, representing a vast body, and acknowledging that as individuals they are nothing.

C.—“This vast body, then, is an abstraction : one of the Realists’ actual generalizations ; but, curious enough, each member of this body is nothing : yet the body is made up of the members, whence we may, by a simple addition sum, discover that the whole body comes to nothing. But you almost quote Balaam : could you not quite have-quoted another personage who figured in connexion with that conscientious conjuror ? You may remember that his friendly companion saw better than he did ;

—but now, you were to show me a commission from God, and yet you say, ‘I cannot go beyond the commandment of that body;’ though Balaam was blinder than his ass, he knew better than to give such a reason. The ‘body,’ it seems, gives authority to its members; there must be something awful in the claims of a society *which worships its own aggregate*, and finds its highest sanctions, in what its members, who are nothing, agree to in their united capacity. This society also must be good, if it can shield the inefficiency of its agents; you are armed with a vast power, and though yourself a mere stammerer, have a reservoir of influence in the funds of a body of ciphers. Look, now, at your own words: ‘a letter is not affected by the appearance of him who brings it;’ it seems, then, you are but a society of penny postmen after all! now why should the letter be any worse, if a Dissenter carry it? Your own reasoning shows that the gospel, which is the divine letter, can as well be conveyed by Dissenters as by others. But proceed.

S.—“How came we here: of ourselves? No; we were solemnly commissioned from the heads or rulers of this society, the Church; they delegated to us this exclusive power of making you good.

C.—“A Dissenting preacher might, with equal truth, say the very same: ‘how came I here;—of myself? No. The Church invited me, and my brother ministers ordained me;—nay, more, Christ commanded me.’ But, Sir, we have not yet reached your divine commission: we have heard simply Church authority; now the Church is as much questioned as yourself,—indeed the Church you speak of is made up of such as you; and, therefore, your commission, so far, is self-derived.

S.—“But further, the teaching of this Church is full of mysteries; whereas, men would have invented an easy system.

C.—“I am not sure of that: Swedenborg invented, or rather dreamed, some strange things; are we, therefore, to believe them, because they are preposterous?

S.—“The powers assumed by the Church are awful: and, if not from God, are blasphemously assumed by man. The promise of communicating the divine nature—which is nothing more than an every-day promise of the Church: is it not awful? if a lie, should we not have seen God’s vengeance: and yet it is preserved, and has been for 1800 years.

C.—“This is a strange argument; which do you think is a greater likelihood,—that God has given such a power, or that the Church is an impostor? Suppose the exorcist Jews had reasoned thus with the demons, ‘do you think we should pretend to such power, if we had it not?’ the only answer would have been what it was,—a sound beating. Yet it seems times are altered, and the extravagance of a lie is a presumption in its favour; and *because sentence is not speedily executed*, because God delays, he therefore forgets,—nay, more, approves; your great argument, then, is the longevity of this lie! many others have lived to a good old age: indeed, some things will not die—even when their brains are out, and why? because brainless men continue to aid, abet, and foster them. Remember the summing up of your argument,—this is a great lie, and an old lie, and therefore must be a truth! It will nevertheless be a lie still, though it hang like a cloud over the world till the end of time.

S.—“Whence then did the rulers of the Church receive these truths and powers committed to them—her creeds, articles of faith, and (*lastly!*) her Bible? From a still vaster society, the Catholic Church, not the Romish Church; (!) trace back 1500 years, and you will find the source of the clergy’s teaching powers.

C.—“Here is our old date again—1500. What is the Catholic Church? ‘Not the Romish,’ and certainly not Dissenters; what body, then, may you mean? Your description of *a* society is beautiful and true, but not in your application of it; the only oneness of the Church is, the relation of its various members to Christ: he is the vine, Christians are the branches, and in whatever external community they may be found, they form part of a society that escapes your definitions, and sports with all sectarian boundaries. ‘To this vast, ancient and venerable society, 1500 years ago, we trace what we now would teach.’ Indeed, and is not this ending in mist?

S.—“This society derived its power from thirteen men, who travelled, formed Churches, appointed ministers, and made them the channels for conveying, through a perpetual succession, the spirit of God himself.

C.—“This is the key-stone of the arch, but like a skilful architect, you hide this important fastening; when and where did the thirteen confer this power upon their successors? We find a good deal about these men in a certain book, but little about what you speak of: nor have we any proof that you belong to the society then formed; indeed, your shorter plan would have been to have stated at once, *that your commission was received from the Apostles, and is kept quietly among yourselves.* You promised to indulge me with a sight of it: when lo! your commission is a bare assertion of your own, that is so ashamed of itself, as to take refuge some centuries in the distance.

S.—“Such, then, are the claims of a minister of the Church: no other professed minister of God in this country can say the same.

C.—“They can if they like; but surely will not be so blindly ambitious.

S.—“The Romanist has received the powers (!!) but confesses to have altered the doctrines.

C.—“I deny the first part; the Romanist may settle the second with you: but why should brethren disagree?

S.—“The Dissenter does not even pretend to have received either the powers or the doctrines; he asserts doctrines, and some few assert powers: but both are traced to man.

C.—“Is the Dissenter any worse for not being a pretender? but what is meant by his not pretending to doctrine, and yet asserting doctrines?—they are traced to man; you would *oblige me by telling me what sect traces its doctrines to man:* and secondly, by explaining wherein this would (if true) differ from you, only that you prefer ancients, whilst Dissenters, as you say, take the moderns; but you are plainly as ignorant of Dissenters as of logic; they rely on the unadulterated word of God, which (whatever you may say) is able to make men wise unto salvation, whilst you forget the great end of the gospel, which is, to bless men, and honour Christ; making it your chief aim to enslave men, and honour the

clergy : you make more of the messengers than of the message ; of servants, than of their Lord ; and employ those talents, and that learning which were bestowed for the guidance of others, these you employ to mystify the path of duty ;—lending yourself as a special pleader, cause that dishonours the talents you bring to it : taking sometimes track, sometimes another,—carefully scattering leaves around to hide tortuosities of your course, concealing the pitifulest reasoning under a cloud of words ; so that the falsehoods you advocate are not brought openly to the light, but buried beneath a flow of illustrations,

“ Like serpents under flow’rets sleeping.”

(To be Continued,)

III.

STATESMEN'S RELIGION.

"EVERY PLANT WHICH MY HEAVENLY FATHER HATH NOT PLANTED SHALL BE ROOTED UP."—(Matt. xv. 13.)

In those who think a National Church right, Dissent is a sin; in those who think it wrong, silence is a shame.

SIGNS OF THE TIMES:

OR, THE COMING OF CHRIST IN THE SHAKING OF THE NATIONS.

It is the duty of all persons, as forming a part of the great family of mankind, to appreciate the events and tendencies of the age in which they live. Especially those living in stirring times, should know into one course of public action their own influence, however limited, should be thrown: and this is why the interests of the nations of the earth are linked together by the "one God and Father of all," that each may contribute his share in the common duties and advance of the world. And not only as our guide for individual duties, are we bound to understand the state of public events, but also, as reading the foot-prints of divine providence, as God moves amongst the nations, and intimates his will and purpose, that we should know that verily God ruleth over the children of men, both as apportioning our earthly lot, and carrying out his designs even by the complication of human interests, parties, and prejudices, as well as by the direct agency of those who study and conform to his written and revealed will.

The times in which we live, are pregnant with interest, and as Christ said to the Jews, so he says to us, "*can ye not discern the signs of these times?*"

Nor is there any difference in principle, between our position and theirs; for *then* there were signs of Christ's coming with reward and vengeance; for the redemption of the oppressed, for the overthrow of the obstinate; and so he is now coming in clouds with power and great glory, and may bring with him the scourge of great armies to overthrow existing despotisms, as he brought the Romans upon the city of Jerusalem; and, as in turn he overthrew the Roman power, when it was great only in extending its yoke over the conquered nations. We must not shut Christ out of history and providence; nor be blind to what is preparing the way of his gospel, by elevating the plains of human bondage, and levelling the mountains of human tyranny, to make a highway for his word, and a secure sanctuary for free conscience.

The marks of his progress, or intimations of his coming, may be seen in the signs of the times, as clearly as in the days of his earthly sojourn; for what is the true object of all political and national changes except to secure liberty, wherein the Bible is carried in the ark of safety; and what is the precise aim of the allied powers of despotism, but to prevent the free use and discussion of that charter of mankind? It is this which is feared, and accordingly, the true test of a nation's freedom, is found by this one enquiry,—are the Scriptures free; is conscience bound? Where governments are active in fettering these, there do they see and fear the coming of Christ. What then are the signs of his coming, and of the freedom of the world?

We find that our Lord upbraided the Pharisees for their ignorance of the nature of events around them, whilst they were observant and knowing in other matters, and looking for signs of a wrong description.

"The Pharisees also with the Sadducees came, and tempting desired him that he would shew them a sign from heaven. He answered and said unto them, when it is evening, ye say, *it will be fair weather: for the sky is red.* And in the morning, *it will be foul weather to day: for the sky is red and lowering.* O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times? A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas. And he left them and departed."—(Matt. xvi. 1—4.)

The Jews were notorious for seeking signs of their sort, and this is given as their national characteristic; "the Jews require a sign," look for outward vulgar wonders, a brightness in the heavens, at which they may say, "lo! there!" and so they overlook that kingdom which cometh not with observation, that is not ushered in with noise, and glare, and shew, but marches silently in the course of events, and develops itself in the movements of the world, as a little leaven, which a "woman took and hid in three measures of meal:" so God took and hid his gospel, to leaven the mass of society, and the signs of the times are to be sought in the events taking place.

The Jews seeking a sign, looked up to the clouds, and thought that all signs from heaven were *there*; but the Saviour tells them to look lower down, and find a sign from the ground, where also heaven works; for as Jonah was three days and three nights in the whale's belly, so shall the Son of Man be in the heart of the earth; and *thence* the sign shall appear.

Whilst in the events then occurring, above ground, but lower than the clouds, even in actual society; there also were heavenly signs: but a sign from heaven, in their cloudy sense, was not wrought to gratify their blind and insolent questioning: no such sign was given, because it would have been out of place, and because they did not deserve one:—the Pharisees "tempting him said, Master, we would see a sign from thee!"

Whereas the fact was they *would not* see one, for they had so closed their eyes to real signs, as not to be in the mood, and therefore not able to perceive a sign: since "their eyes they had closed," so that seeing they saw not, but were "the blind people that had eyes," and could not see for prejudice and hardness of heart.

The Saviour never refused to perform miracles when asked in a proper manner; if a man wanted healing, or took another to be healed, he was never refused: unlike our modern sign-mongers,* who, boasting of their miracles, yet refuse to perform any, and call those who apply for their aid,—“sign-seekers:” as though the sign-doers, *should not* meet the wants of the seekers! But no doubt they would, if they could.

The Redeemer never reproached the Jews (nor turned men away unhealed) when they sought his aid in a real case of deprivation or suffering; but only when they *proposed new and absurd tests* of his power, and disregarded what he had already done:—miracles and signs performed in an open and incontestible manner.

They were right, therefore, in seeking signs, but should have looked in the right direction, and should have tried to read the signs which he displayed: hence he directed them to turn away from star-gazing, and looking for physical portents, to examine the movements of God’s providence, in which there are always indications of his will and purpose.

Hence, our Lord condemned the Pharisees for their blindness in these matters: they were knowing enough in what was of comparatively little consequence, as we find many persons half learned on other matters, whilst quite ignorant of the gospel; and yet pretending to judge of it, by the light of foreign questions.

Nothing is a greater disgrace to those pretending to accomplishments, than an ignorance of Christianity: yet we find many, both infidels and rationalists, condemning what they call religious dogmas, very dogmatically; and shewing a slight acquaintance with second-hand statements, or traditional illuminations, which would entirely vanish, were they to study the Scriptures.

These Pharisees, had a similar wisdom, they were well up in Moore’s Almanack; had studied the clouds, but could not see what was going on around them.

There were plenty of *signs*, indications of coming events, and calls to obvious duty; in the voice of prophecy, and its fulfilments; in the visit of the Magi, in the teaching of John, to whose baptism they resorted; and by whom therefore they were condemned. In the miracles of Christ, which were public and plain fulfilments of the prophets; in the doctrines he preached, which coincided with the miracles; and also carried their own authority; as if stamped with the image and superscription of the King of kings.

Besides all these intimations, there was the presence of the Roman power, taking the sceptre from Judah, and the Lawgiver from between his feet, so that the Shiloh was to be expected. Everything indicated the mission of the Saviour; the times were full of signs, but the Pharisees and Scribes were blind.

They could prognosticate the weather as some meteorological societies amongst us, did of late, though they often put foul for fair: and so failed even in weather-wisdom.

Surely there are signs now for us to read in our times: and we should read them as *signs of the Saviour’s coming*; not in his bodily reign, which is *inexpedient*, but to see how he is coming in his providence, through the shaking of the nations to his throne of spiritual power.

* The Latter Day Saints, &c.

It is true, we may easily exaggerate the importance of our own age, as many are apt to speak in general terms of the times, the era, the age; and are quick at discerning a great *crisis*; the tooth-ache, or some slight disappointment, is powerful enough in the estimation of some, to put the times out of joint, and darken the world's hopes; it is equally true, that all ages are in some respects alike, certainly all are important, and the importance increases, as the plot of the human drama thickens and advances.

One writer, considering the *mixed character* of all times, and observing the exclusive epithets applied by some, determines not to employ any such terms as "the barbarous age," &c., but simply and safely to call it *the age*.

The passage occurs in a well turned compliment to music, whose assuaging influence gives occasion to mention the annoyances and stings from which it relieves us, and so gall is mingled with the honey: as when persons repudiate the littleness of others, and mildly exalt their own charitable spirit, as having no sympathy for those who are revilers, peace-breakers, incendiary; and whilst railing against railers, and crying down brawlers, bless themselves that they are not as other men are, but speak the truth in love.

So the harmony of music, is set off by the discords it composes:—"it helps to relieve and soothe the mind, and is a sort of refuge from some of the evils of life; from slights, and neglects, and censures, and insults, and disappointments; from the warmth of real enemies, and the coldness of pretended friends; from your *well-wishers* (as they may justly be called, in opposition to *well-doers*) whose inclinations to serve you always decrease, in a most mathematical proportion, as their opportunities to do it increase; from

The proud man's contumely, and the spurns
Which patient merit of th' unworthy takes;

from grievances which are not peculiar to *this age*; which (says Swift) the poets call this *ensorious age*, and the divines this *sinful age*. Some of my neighbours call it this *learned age*, in due reverence to their own abilities, and, like Monsieur Balzac, who used to pull off his beaver when he spake of himself.

The poet Laureat calls it *this golden age*; when, according to Ovil's description of it,—

Flumina jam lactis, jam flumina nectaris ibant;
Flavaque de viridi stillabant ilice mella.

For me the fountains with canary flow;
And, best of fruit, spontaneous Guineas grow.

Pope, in his Dunciad, makes it this *leaden age*: but I choose to call it *this age*, without an epithet."*

We must not however be deterred from noticing some of the peculiarities of our own times; since, while partaking necessarily of many qualities, some common to every age, it possesses some that are marked and distinctive in their degree and predominance; *this is pre-eminently an age of agitation and progress*; in which old foundations are dug up,

The Rev. John Fortin, D.D. Tracts philological, critical, and miscellaneous.

or accumulated rubbish examined, to be removed; that the true foundations may be discovered: an age of fear, enquiry and doubt, of hope and progress, as the old chaos of unformed and conflicting elements; the last era before a re-construction and creation of the world; as the introduction to the new heavens and the new earth, which it may be, will not be ushered in without convulsions and the baptism of fire and blood.

Happy are they who are prepared for their share in guiding the charged elements, to a settlement of lasting harmony—righteousness and peace! Many entertain religious objections to this kind of enquiry, as being of a political nature; no doubt the enquiry is necessarily in part political, as an estimate of the state of the world, and the relative position of nations and principles; but it is ignoring God's providence to exclude religion from politics, as one department of the divine government and human duty, to perform which, in all its completeness, we must understand something of the relations between political and international affairs, and that kingdom which is not of this world.

It would be a grievous sin, to exclude the gospel from our citizenship, our patriotism and our general philanthropy, since how could the Church then become the salt of the earth?

To retire from these questions, and give up corporations, parliaments, and international functions to those who are not influenced by religion, would be to consign the public affairs of mankind to irreligion and atheism, give Satan the monopoly of politics, and for our weak scruples to abandon our plain duties.

The politics of all despotic powers, are the barriers to the word of life; whilst even the duty of proclaiming the gospel to every creature, incumbent on all who profess to love the gospel, involves the duty of considering and advancing those means by which the word of God may have free course and be glorified.

We have no greater (and no other) authority on these matters, than the Redeemer himself, who expects us, as well as he did the Jews, to be awake to the condition of the world, to understand and prepare for the course of events, in which God moves and rules, as much as in changing the seasons and setting the bounds of summer and winter.

What then are *the signs of THESE times*, in relation to the kingdom of Christ, the emancipation of the world, and its re-settlement under the reign of truth and righteousness?

Is not the world filled with hostile elements, as of old, *the stone sealed, and a guard of soldiers set to keep Christ down in the tomb?*

Where is the hope of his resurrection, the sign of angels descending, and of the keepers trembling and becoming as dead men, whilst he comes forth to life and to a kingdom?

It would require a large volume of philosophical history, to state and explain all the manifold signs of late and now appearing among the various nations of the earth.

We can here only take a rapid glance at the leading nations and prominent facts, as signs of all the rest to learn the state of the world; and from these deduce the main principles at work, with their probable result, together with the duties they enforce upon all earnest and devout minds.

I. In taking a bird's-eye view of the state of the nations, we may pass by those which in paganism and weakness will be ruled in their destiny by those now forming the nominal Christian world. Amongst these nations of Christendom the battle will be fought; for on the one side, we find some hostile to Christ and progress; others are to some extent ranged on the side of truth and justice; whilst in all the nations there are certain mixed elements or principles in the cause of which the contest will be carried on: between these and their representatives the great struggle will take place; partly as a conflict of truth and intellect; partly (and to how great an extent none can foresee) by the conflict of arms and violence—and woe unto them from whom the offence cometh!

The national signs of the times, including those that are hostile to liberty—and the gospel, lead to an examination of those people which are actively or passively strengthening the cause of tyranny and superstition.

There is SPAIN with its dignity, pride, chivalry and cowardice, debased to a condition of stolid ignorance and degradation; the scene of cabals; the vassal of a Pope who is the puppet of others. There we see priests adorning the most Christian and Catholic queen (who of late adorned a bull fight) with a *religious dress*, and leading her to visit the nine virgins, as the proposed way of returning thanks for safe delivery! She needs to be delivered from the priests.

Some time ago, Borrows carried the Bible into Spain, as a smuggler, and found it a strange book; for he entered a country in which the people may naturally suppose that Mary is the Christian name of the Saviour.

In this country, the Inquisition, instituted by Popes, presided over by Roman ecclesiastics, was the grand defence and bulwark of ignorance; quenching the lamp of truth in the blood of many a noble martyr and secret victim, offered up in the dark, to the priests' Moloch,—the prince of darkness. And the country has its reward, in a strong delusion to believe a lie. Once it had the riches of Peru, now it is a beggar, that can boast only of having seen better days; but before it sees them again, must become better itself.

There are, however, some latent sparks of liberty, that require only to be fanned in a noble cause, as we have seen of late in the public enthusiasm which forced a minister upon a reluctant court, and almost threatened organic changes.

THE KINGDOM OF NAPLES, presents a scene of mingled horror and splendour; a nation made into the manacled victim of designing priests and a fanatic and cruel king; every chink and cranny of the national windows closed against the light; and forming a spiritual dungeon like its prisons for political offenders: yet containing many noble prisoners, who sigh for the truth and freedom to which they have been awakened.

THE PAPAL DOMINIONS, or the *estates of the Church* (!) in Italy, are well enough understood, as a scene of art and ignorance; learning and degradation; noble architecture and degraded inhabitants; splendid cathedrals, and wretched cottages; palaces for cardinals, huts for Italians. There we see richly clad priests and impoverished people—a combination of political, social, and spiritual wretchedness, unparalleled in the world's

history. The prisons choked with the martyrs of liberty, and the people hating their rulers. The Spiritual Monarch supported by foreign armies, and remaining only till a whirlwind of revolutions overturns every throne on the continent, to which the Pope is essential.

In Italy, blessed by nature, enriched by art; ennobled by history, we see a nation of twenty-four millions of people, divided into petty principalities, that the respective dukes, kings, emperors, and priests, may the more easily, singly or in concert, hold all and each in bondage, by preventing any concert amongst the people. Because union is strength, the Popedom is one, uniting for itself the influence of people that are disunited in other respects: and because division is weakness, Italy is parcelled out into allotments, that the Pope may tax one by his temporal government and rule all by his spiritual divinations.

"In FLORENCE, the fair," it is a crime to read or have a Bible, and at this time there are some in England, who have preferred exile to imprisonment, as their expiation for this style of revolutionary reading.

So is Christ feared by tyrants, who know that THE SIGN OF HIS COMING, IS THE SIGN OF THEIR DOWNFALL. It is Dagon and the ark fulfilled over again.

If we look at the three great powers, AUSTRIA, PRUSSIA, AND RUSSIA; we can describe their relations only by the tales of capturing elephants: in which we are told, a plot of green turf is laid over a deep pit, on to which the elephants are driven or decoyed, and falling through, are thus made prisoners.

But in order to complete their capture, it is necessary that they be secluded one from another, so that two tame elephants may be fastened to a wild one, leading him out between them.

Thus has Protestant Prussia, fallen into the pit of Austro-Russian politics, and is a captured wild elephant, fastened between these two tame ones—Austria and Russia. She is a vassal from political necessity, the motives for which may yet cease, and the present "balance of power" be destroyed.

But what shall we say of FRANCE, whose wily President, has now while we write, assumed a military dictatorship, having borrowed money to fee his soldiers, and teach them how to vote; that they may set an example to the people, who being of late robbed by "Napoleon the little" of their suffrage, are now presented with it, in order that at the cannon's mouth they may freely choose their master, and subscribe themselves slaves for ten years.

We cannot at present understand how they will submit to this new negro-apprenticeship,—not a step to freedom, but an introduction to perpetual bondage.

At present, it appears to be a piece of Austrian diplomacy, in which the emperor may have promised Napoleon the hand and pin-money of a certain lady, as soon as the French aspirant is firm on his seat, and in a condition to introduce a wife to respectable society.

At present, France is like "the troubled sea, which cannot rest, casting up mire and dirt," but in calm times, this will settle at the bottom; and then the grand nation, may seek glory in humbling Austria, as both contend for the right of securing the safety of the Pope, by maintaining a

sway over Italy,—the problem of Europe. Nor will there be wanting other complications of interest and diplomacy, to alienate these incongruous elements; especially whilst the people of France, have still a zeal for liberty, though as yet, “not according to knowledge.”

We may now take a glance at the other side of the scales,—the nations that are ranged on the side of truth and liberty, who will be antagonistic to the Pope and his abettors, the representatives of mental, bodily, and national tyranny.

We need say little of those neutral nations, such as declining Turkey, and those hardy mountaineers, who engage, repulse, and harrass the hordes of Russia; but turn first, and mainly to the great **ANGLO-SAXON RACE**, speaking the English tongue, carrying the English Bible, and English ideas far over the earth; here is the great providential hope of mankind: for whilst the Papists as a last resort, rely on the emigrant Irish, as the apostles of ignorance and wretchedness, it is certain that so long as the Anglo-Saxon race exists and enlarges, while the English language continues and is impregnated with religion and liberty, we have a safe pledge and earnest of the world's freedom; in this new chosen race, the harbinger of civilization, enlightenment and justice, (based on Christianity) over the wide world.

Vast colonies are filling with English people, who will remain the same, advancing in religion and intelligence even when they go alone as separate nations; and still preserving the bonds of brotherhood, commerce and sympathy, when not under the same national legislature; being one in the legislature of thought, and in the common inheritance of the rich legacy of the traditions of English truth, justice and religion.

INDIA is ruled by British Jurisprudence, and will eventually imbibe the elements of Anglo-Saxon civilization. Whilst the vast extent of AMERICA,—(the United States,) is peopled from the same hearth, its institutions based on the same principles, its population nurtured in the same spirit, reading the same Bible, and owning the same literature.

England and America, are already mutually committed to the cause of European liberty, in their united liberation of Kossuth, by consent of even a Mohammedan government.

This event and its immediate results, may have consequences affecting the final settlement of mankind, on a basis of peace and liberty. Already the great Hungarian leader, has personally received the earnest sympathies of England, and is about to move the United States in one great demonstration that will go far to raise up Hungary again, as the barrier against the northern despotism which threatens Europe. The combined word and sympathy of England and America, would terrify the emperor and the czar, with all their armies, and give life to those who are in the pit and ready to perish.

Whilst the people themselves, not only in Italy and Hungary, but in the nations of the more powerful despots are longing to lay aside the yoke; nor does it require more than the spark of an occasion, to burn down the great fabric of tyranny.

These rulers are not armed more against foreign enemies, than against their own subjects; as all slaves are the dread of their masters.

Our own queen, is defended in her journeys through the towns of En-

gland, by eighty thousand Sabbath scholars, the glory, the strength and hope of the nation and the Church: whilst the Austrian emperor, requires the attendance of almost the same number of bayonets, to escort him amongst his attached and loyal subjects. If his power be not overthrown by foreign enemies, nor in conflict with his own people, it will perish in bankruptcy and beggary; for now it lives on loans, and eats out its own strength.

Thus is God ruling among the nations, by the sure progress of retribution, in the laws of his avenging providence, whilst the principles of individual freedom, are becoming more and more recognized, and therefore despotism becomes less and less possible.

II. WHAT THEN ARE THE PRINCIPLES AT WORK, CONFLICTING IN THIS FERMENT OF THE NATIONS?

They are those of religion and liberty; it is the coming of Christ again, to destroy the works of the Devil, and these are the signs of his coming. It is virtually a contest between the powers of darkness and light; priests and despots, against Christ and his Church: the Popery of religion and politics in the last great conflict with the Protestantism of individual liberty, and the rule of "another King, *one Jesus*."

But is not the Papacy (that cement in the fabric of national and international slavery) renewing its youth, and reviving here amongst ourselves; and does not this dash our hopes? No: for this revival is more in show and pretence, than in reality; and will only lead to the completion of our own Reformation: whilst abroad, as well as in Ireland, the power of the Papacy is dying out.

Besides the leaders, such as Achilli and Gavazzi, to whom another of the same order has just been added, by whose secession and teaching, the Pope is losing much influence; there are such men as John Ronge, (lately, and perhaps still in England,) who had gained a hundred thousand followers, formed into reformed "German Catholic" Churches.

These Churches are now forbidden to meet; the Austrian emperor having made it criminal to assemble, and threatened both the German Catholics and those calling themselves Free Christians. The same law, whilst forbidding ministers of the above societies to baptize or bury, arranges for a police or civil funeral, without religious rites, for such as die in those communions; and authorizes the priest of the Pope, to step in and baptize children of heretics, and to secure their Papal education.

That system must be losing hold of the people, which admits of such secessions, and adopts such methods of re-conversion.

Ronge sent forth some spirited manifestoes; and fully exposed to general derision, the superstition of the Holy Coat of Treves.

We cannot but lament that this intrepid and zealous Reformer, received so little public sympathy on his visit to England; which may, perhaps, be attributed to the idea abroad, respecting his rationalistic tendency; we are not sufficiently acquainted with his sentiments to decide upon the truth of this vague accusation; but it is certain that some latitude should be allowed to persons just emerging from gross superstitions, since it cannot be forgotten, that too often the re-action goes further, and for a time, ends in complete infidelity.

How far the German Catholic Church is from this, may be seen from the following statement, which appeared in the *Times* :—

THE GERMAN CATHOLIC CHURCH.

From the *Silesian Gazette*.

Breslau, Feb. 10.

The following is the confession of faith adopted by the followers of John Ronge :—

“1. We throw off the allegiance to the Bishop of Rome and his whole establishment.

“2. We maintain full liberty of conscience, and condemn every compulsion, falsehood and hypocrisy.

“3. The basis and the contents of the Christian belief, are the Bible.

“4. The free investigation and interpretation is not to be restrained by external authority.

“5. As the essential contents of our faith, we lay down the following symbols :—

“‘I believe in God the Father, who has created the world by his omnipotent word, and who governs it in wisdom, justice and love.

“‘I believe in Jesus Christ our Saviour, who, by his doctrine, his life, and death, has saved us from bondage and sin.

“‘I believe in the working of the Holy Ghost on earth, a holy universal Christian Church, forgiveness of sin, and life everlasting. Amen.’

“6. We recognize only two sacraments as instituted by Christ, baptism and the Lord’s supper.

“7. We uphold infant baptism, and receive, by solemn act of confirmation, as self-acting members of the congregation, those persons who are sufficiently instructed in the doctrines of faith.

“8. The Lord’s supper will be distributed to the congregation, as instituted by Christ, in both forms. Auricular confession is rejected.

“9. We recognize marriage as an institution ordained by God, and therefore to be kept holy by man; we maintain for it the sanction of the Church, and consider, with regard to the conditions and restrictions applying to it, the laws of the State alone as binding.

“10. We believe and confess that Christ is the only mediator between God and man; we reject, therefore, the invocation of saints, the adoration of relics and images, the remission of sins by the priest, and all pilgrimages.

“11. We believe that the so-called good works have only value in so far as they are the emanation of Christian sentiments; we reject, therefore, all commands of fasting.

“12. We believe and confess that it is the first duty of the Christian to manifest his faith by works of Christian love.

“The commotion which this new doctrine has produced in Germany and Poland, is on the increase. Ronge has already been burned in effigy, with as many copies of his manifestoes as could be collected, by fanatical peasants in the vicinity of Coblenz.”

* We have not the means at hand of giving the date of this extract, but it occurs in the same paper with a debate on Sir James Graham’s *Post Office espionage*.

Here, at least, the true basis is adopted, the sufficiency of the Scriptures, and freedom of enquiry: any more definite or additional sentiments, might be safely left to grow out of the germ here accepted, as the symbol of an important reformation.

We believe this body is not now confined to Germany, but has commenced in America, especially amongst the German emigrants, and thus promises to be an advancing and aggressive movement.

If we look to the characters of those committed to a more political course, we are not at a loss to estimate the character of the leaders; who fairly represent the various movements: Kossuth is acknowledgedly a Protestant, and a lover of the Bible, and is fully convinced that no permanent good can be established apart from religion, left to work on the freest principles.

And this is the promise of Hungary, a country which must soon be free, since only the treachery of a general and not the combined forces of Austria and Russia, gained a temporary victory.

We have equal assurances respecting "Mazzini, the mind of Italy, and Gavazzi its mouth,"—the statesman and the orator: not only from the writings of Mazzini, full of devout aspirations, and the orations of Gavazzi, but in the conduct of the whole party during their short prevalence at Rome. What was their distinction and peculiar work on the departure of the Pope, but to set up a printing press, and continue the printing and distribution of the Bible, even during the siege of Rome? And what was the distinctive work of the Pope on his restoration by France, but to hunt out and destroy the Bible? The Pope went in, to turn Christ out; as the men in the country of the Gadarenes, desired the Saviour to depart out of their coasts. So is Christ coming, and so is he feared; by the enemies of the nations; so is he hailed and loved by their friends!

It is because Kossuth is a friend of the Bible, that the Papists have published a book against him, pretendedly written by an "American democrat;" but possibly written by an English Papal Oratorian, to cajole the democracy of England, by the assumed fraternity of America; nothing is more suspicious than this priestly assumption of a democratic mask: but that this attack on the Hungarian cause, is no expression of American feeling, will be sufficiently plain, when that democracy speaks for itself in its recognition of Kossuth.

We see in this publication however, a significant hint, that the Papal Church feels in danger from the safety of the people, the resurrection of liberty is the death of priestcraft, as its abettors hereby confess.

The only asylum for the Papacy, is under the flag of despotism, to which it is subservient. And it will soon require a refuge. Italy will not have it, for though the Papacy seated there, is one because union is strength, and Italy is partitioned because division is weakness, yet it is only by a pressure from without, that his Holiness retains his seat, whilst the nation longs for the time when it can be emphatically Protestant, by so protesting against the Pope, as to expel him for ever. In vain does the Pope try to raise an army of his own, for as we have been lately informed by the correspondents of our daily press, *his recruiting parties have been dissolved, because they cannot gain any followers*: none will enlist for the Pope, and hence the French general told his soldiers, that

they must at all risks, stand by the person of his Holiness, *till* he could get an army of his own, sufficient to secure his safety!

Who knows but the French soldiers may be required at home, before this blessed consummation—a Papal Italian army?

History presents us with few stranger phenomena, than the growth and decline of that enormous and anomalous power—THE PAPACY—advancing under the patronage of rulers, to a pomp suitable for the championship of nations; till it aspired to be over the temporal powers which raised it, gradually succeeded to the relics of the old Roman empire, in its temporal sway, and retained in spiritual vassalage the nations once tributary to its military power; ruling kings and distributing crowns; *and flourishing most in the decline of Rome, like flowers on a grave*; yet living still on the continued subjugation of Italians:—a power which in its height was the lord of temporal rulers, a king of kings on earth; and now is declining, not to its original condition of favour and patronage by which it arose, but to become the tool of kings and emperors, who first elevated it as a favoured servant, and then obeyed it as an imperious master, and then used it as “a necessary article” of wily diplomacy. Europe was once the foot-ball of the Papacy, now the Papacy is the foot-ball of Europe; and every nation is interested in picking it, and keeping up the game.

All are equally desirous that it shall not roll into their boundaries, to overshadow government by the insolent magnificence of an assuming priesthood, and poison (by the chief of the black art, and his band of conjuring conspirators,) the fountain of justice: all are equally determined that they will allow none else to harbour the Pope, lest the infallibility, should, like theameleon, take the colour of its seat, and the bulls should speak the dialect of the country they rush from: hence they agreed some time ago *to give him* A NEUTRAL TERRITORY, a kingdom to himself; and pledged the independence of the States of the Church.

But another question now arises,—for THE PEOPLE THERE ARE NOT NEUTRAL; but are as anxious to kick the ball, as their neighbours are: so that nothing is left but to find the Pope a territory without inhabitants, where he may establish a nation of celibates!

Where is the Pope to go—who shall find room for him? will soon be a more difficult question, than what to do with our convicts.

He requires so much room, that no moderate establishment can entertain him: he must have a city for his seat, palaces for his cardinals, cathedrals for his saints, and a kingdom for his revenues: this will prove as delicate an affair between the nations, as sometimes occurs between parishes, over the settlement of a pauper.

Then will the Pope, as in that respect a true successor of Peter, experience the truth of that saying, “when thou wast young, thou girdedst thyself, and walkedst whither thou wouldest; but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not.”—(John xxi. 18.)

All the movements of the world, are tending onward to this point, all the wars which threaten, will involve something of these tendencies, the grand final “war of principles” and opinions, will join issue on such questions; the despots will uphold this symbol of despotism, the free

nations will shake it and them : on the one side the cry will be "priests and autocrats," "Saint George and the Dragon;" on the other, "God and man," "the Bible and the People." What then is our hope that this will be accomplished, and that it will be *permanent*?

The simple fact, that nations are beginning to feel their own strength, to know their own duties, and to appreciate the inalienable rights of man : and whether there be calamities of war or not, the progress is sure, and the results will be permanent ; because resting not on mere physical force, and the suddenness of a shock of arms, or any temporary chances in the fortune of war ; but first on the evident current of God's providence, and in the line of his revealed will : and, secondly, because it is based on ideas and intelligence, which are ever present workers, the perpetual motion of human sentiments ;—an intelligence and sentiment, that cannot be retarded or extinguished, because we have, what the ancients had not,—printing and steam, for preserving and communicating thought, and interchanging frequent hospitable intercourse amongst the nations ; together with a Bible to print, which is slowly and steadily imbuing all literature with the truth, that "God hath made of one blood all nations of men," giving to all equal rights, as belonging to a common family, under "One God and Father of all."

Some indeed say, *that intelligence and information, are no security against superstition and tyranny* ; since superstition has had many ornaments of genius and learning : this is the position maintained by one whose influence in literature is extensive. We should indeed despair if this were true : no doubt, a certain kind of education, a certain style of information and learning, may be connected with superstition, despotism and servility. The arts may flourish, where artifice is requisite ; painting, sculpture, ecclesiastical architecture and shrine-making, may be carried to a very high pitch of refinement and splendour, amongst a people mentally degraded : but true knowledge ; the knowledge of man's rights and dignity ; the education, not in shutting but in opening our eyes ; the training of man's independent judgement, and inculcation of his freedom and responsibility :—this true knowledge, and free exercise of our faculties, must be the death-blow of all usurped authority. But to teach men classics, and tell them they may not read the Bible ; to train them in refinements, and make them mentally effeminate ; to engage them in a curious pursuit of history and antiquities, and teach them passive obedience to priests in all that concerns their real welfare, is to amuse men with toys, and retain them as children in the nursery of a pretended mother.

It is not this kind of intelligence on which we rely ; for this is only a laborious ignorance and gilded imprisonment : but set the mind free, and tell men, they are children of God to learn from him, not infants of the priests to be put in their swaddling clothes, and rocked to sleep under the influence of their charmed drugs and opiates, then will they put away childish things, and arrive at the years of discretion,—*"unto a perfect man, unto the measure of the stature of the fulness of Christ."*—(Eph. iv. 13.)

Let it be set down then, as a delusion and falsehood, to assert, that intelligence is no security against superstition.

The abettors of tyranny and priestcraft know well enough what is their

most fatal antagonist: hence the indexes of forbidden books, kept by the deceiving Romish priesthood; hence *the first work of tyrants, is to gag the press*; as the grand art of priests is to shut the Bible; or if they open it, to provide a sense in which it is to be read.

True knowledge of man's dignity, freedom, and responsibility to God, is therefore the security of our rights, and our defence against usurpation, the enemies of truth and freedom themselves being the judges.

WHAT THEN IS OUR DUTY ARISING OUT OF THE SIGNS OF THESE TIMES? It is that we should through ourselves and our influence, into the onward current of God's will and providence, in opposition to every form of delusion and oppression, that would dishonour God, in degrading man, God's highest handy-work.

To secure the fulfilment of this duty, we must see and hail the coming of Christ, the Great Emancipator; welcome him into our souls, and glorify him in our lives, lest "the kingdom of God be taken from us, and given to a nation bringing forth the fruits thereof."

The Son must first make us free indeed, as we own and serve the true deliverer; and thus shall we be prepared to perform all social and public duties, as reading the signs of the times, we contribute our influence however small, to extend and uphold by every means, right principles; and secure a great combined moral force, as an army of the Lord, against injustice, falsehood, and oppression.

That as Christians, our public duties to the State, may ever tend to the security and liberty of mankind, as the road along which Christ will come: that our country may fulfil the command, to "make straight the way of the Lord;" by levelling all the mountains of usurpation which shut the Saviour out, and lifting up from the valley of oppression those who are forbidden to hear his words; that by all legitimate means, we, as a nation, may herald to the peoples of the earth the approach of their Saviour and King.

This method of action, by no means necessarily includes an appeal to arms; there is the same influence to be exerted between nations as between individuals: there are two methods of seeking the same ends, force and persuasion; it is the latter we propose: by this, and not by war, Kossuth was liberated; by this, Lord Palmerston at the suggestion of the Protestant alliance, prevailed upon a continental government but last month, to release from prison a man charged with distributing seditious, that is, religious publications. Let our country's moral influence be thus wielded, that since as a nation we have weight with others, the authority of our character, may win other nations to a humane and enlightened policy.

We seek not, therefore, as some would object, "to carry the Bible at the point of the bayonet," but rather to persuade those, who, by the bayonet exclude the Bible, to give it free passage, to refrain from oppressing men's conscience and so fighting against God.

We ask for the Bible a free passage; and whilst we force it on none, we would firmly protest against all obstructions,—against forcing men to give up the Bible;—against driving it away at the point of the bayonet.

Nor amidst all human means and persuasions, would we forget his providence who rules in the affairs of men, and turns even adverse pur-

poses to good account; praying that he, whose footsteps are in the whirlwind and the storm, who by human conflicts and earthly passions, by the dark deeds and contrivances of the enemy of man, steadily and surely advances his kingdom; that this King, immortal and invisible, may interpose in behalf of the world: that we, seeing and acknowledging the hand of God, in human events, may even now behold amidst wars and rumours of wars, the presence of Christ in the storm, saying, "peace, be still," in a voice of authority that shall calm all disturbing elements, and proclaim him henceforth, visibly the King of nature, and of nations.

Let then his kingdom be in us, and by our influence around us, that it may go forth from our shores to fill the earth!

Let not the competitions of business, the necessities of labour, and the incitements of pleasure, rob us of the power of reading and thought; but let our minds be ever strengthened and our principles invigorated by intercourse with the great King; that, sanctified and pardoned by the great High Priest, and quickened by all human intelligence, we may offer on the altar of the gospel, devout allegiance, willing and effective service.

Let us not be turned aside from the cause of truth, by the hatred of its enemies, the coldness, desertion, jealousy, or rivalry of its friends: but serve Christ when he is in prison, in the apparent weakness of his cause, that he may acknowledge us, when he is enthroned, on the seat of victory prepared for him.

That to each one of us may be due the commendation of the poet;—

"I read that sitting like a looker on
Of this world's stage, thou not'st with critic pen,
The sharp dislikes of each condition.
And as one careless of suspicion,
Nor fawnest for the favour of the great,
Nor fearest foolish reprehension
Of faulty men, that danger to the threat;
But freely dost, of what thou list entreat,
Like a great lord of peerless liberty,
Lifting the good up to high honour's seat,
The ill condemning, evermore to die."

We cannot more appropriately conclude this estimate of the signs of the times, the appearances, hopes and duties of our age, than by quoting the following "Hymn of Faith and Hope" and a few sentences, by which it is introduced.

All "outcry with congratulation about the 'good time coming,' if there be no heavenliness, no belief in eternal thoughts, which only with grand slowness fulfil themselves, can be but an eager sanguine lust—never a solemn inspiring hope.

Let the 'good time' we desire on earth be a heavenly time, and the heaven we look for, be one that may now begin in the heart.

Then while working, as we hope and quietly wait, we shall sometimes sing—

HYMN OF FAITH AND HOPE.*

Maker of worlds! of spirits Father!
 Hear thou our utterance!
 We live from thee:
 And this to know and feel, oh, grant us! rather
 Than that, in folly, we
 Should joy in favouring chance
 Or curse harsh destiny.
 O God! thy great thoughts are as mountains,
 Dark in their loftiness,
 Mist-veiled they stand;
 Far up, the trading rivers have their fountains,
 The life-streams of the land;
 Discovering winds we bless,
 Which shew the outline grand.
 Time is a dawn, for ever brightening
 To its day of million years,
 Thou, God, the sun;
 Swift as the impetuous, divided lightning
 Our vain thought hurries on;
 But to change all cloudy fears
 The gold light hath begun.
 Slow but sure-prospering her salvation,
 Earth works out medietely,
 Thy love the power;
 And wisdom intricate, a fold each nation,
 Each man, and every hour,
 Is opening silently
 Smooth beauty of its flower.
 Man still is dark and dead in sinning,
 Wintry his heart and life;
 But thy Son dear,
 As the mild spring-power his strong way is winning,
 The heaven of thought grows clear;
 Winds make a gusty strife
 But buds all round appear.
 The river of the peoples, onward going,
 Bright-waved, but dark below,
 Its sea-course takes;
 Now rough, now still, this spirit-stream deep-flowing,
 Strange windings makes;
 Swiftly it moves, then slow
 Oft edying as in lakes.
 Like a fugue chorus in creation,
 Framed of proportions vast:
 Each voice is found;
 And ever newly some arising nation
 Swells the great tide of sound,
 Till in oneness grand at last,
 The full song shall resound.
 Grant that in faith we may be willing
 At the end to be full blest;
 That patiently
 Our part appointed in thy thought fulfilling,
 Day-built life may be
 Both temple and home and rest,
 Each finished wondrously."

* Memorials of Theophilus Trinal, Student. By Thomas T. Lynch. (Longman, London.)

IV.

SCEPTICS' RELIGION.

Under this department, sceptical objections, and systems or principles advocated as hostile to Christianity, are dispassionately considered.

"THERE IS SOMETHING GOOD IN ALL RELIGIONS."

To the Editor of the Bible and the People.

SIR,

"THERE IS SOMETHING GOOD IN ALL RELIGIONS," such is the oracular and Catholic decision of those who do not take up with any particular religion; but reject each in turn, on the ground that there is something good in others.

Not having observed this particular defence of no religion, from the excellency of all religions remarked upon in your periodical; I beg to call your attention, and that of your readers, to this imposing fallacy, by which some deceive themselves, and some delude others. There is a *specious* (but truly spurious) *charity* in the sentiment which commends it to the well-meaning, whose feelings may have the better of their judgement, and which forms an excuse to the indolent for not exercising their own discretion, in the most important concerns.

It may perhaps be fairly questioned, whether if the sentiment were true, it would be of any value; and certainly it would be a very poor rule in any affairs of this life.

There is perhaps no character, and no scheme, which has not something good in it: the worst of men, has his favourable features, but these should form no recommendation of his vices and crimes.

A slaveholder, may have something good in him,—hospitality, generosity and the domestic virtues; and still slavery may continue infamous: any form of government, even the most despotic, may upon the whole have some advantages over entire confusion and anarchy; but despotism is not therefore a good thing.

Stage coaches and canals, are good in their way, and performed excellent services to the public, yet a man who wishes to travel a hundred miles in a few hours, will find that railways are *better*: it would not be at all a pertinent observation, to remind him that there is some good in all methods of conveyance.

It is equally out of place to observe upon any set of opinions, whether relating to political principles, or anything else affecting the welfare of society, that there is some truth or good in them: since this is often the

very element of danger, that evil passes off in the company of good ; and it would be impossible to frame a set of opinions calculated to gain any followers, that had not some truth in them.

The real question therefore to be answered, is, not what contains some good, but can we find anything BETTER ; and which upon the whole is the BEST ?

The most deadly superstitions may contain all essential religious truth, as a poisoned loaf contains the elements of sustenance ; but it is precisely the addition of evil which is dangerous ; and *is dangerous only because under the appearance of* "something good." The sentiment therefore, is not merely useless as a rule of thought and action ; but exceedingly pestiferous, as forming the basis for a logic of deception ; and is the sure method of luring men into fatal errors ; so that whatever good there may be in all religions, there is no good, but unmixed evil in this compendious theology ; which settles all religious controversies by the mere utterance of an impertinence.

We may further examine how far this vague sentiment is *true*, in the sense intended, and how far *liberal*, in the purpose for which it is employed.

The sense intended, must imply that all religions are good upon the whole, or each one taken as a system ; which is a plain pretence and naked assumption ; an unsupported dogma in the creed of the unbelievers ; for they have their articles of faith, as essential to communion under the priesthood of doubt.

We need not refer here, to the different sections of Protestantism, since these are not different religions, but for the most part, accidental forms of the same essential Christianity, as men of different features, belong to the one human family : but looking beyond these to the systems of Mohammedism and Paganism, we may deny that in any appropriate sense, there is something good in all these religions.

Taken as a whole, they are degrading and fatal errors. Nothing is clearly established in the estimation of those who have *really compared* the various religions in the world, than the conclusion, that we have to choose between Christianity and no religion at all : and this the infidel would understand and confess, if he had once tried to bring forward any system of heathenism into competition with the gospel.

Until our sceptics shall have done this, and shewn in the trial a more competent knowledge of the religions they compliment, than is too often shewn of the religion they reject, we may fairly hold to the negative of the proposition, and declare that there is *not* something good in all religions.

Nor shall we be able to arrive at a more favourable conclusion respecting the apparent *liberality* of the sceptical oracular *dictum* : since it is not in order to shew respect to any form of religion, that they declare there is some good in all ; but only to *disparage the claims* of that which is presented to them : so that this Catholic sentiment—there is good in all—is simply an insult to all religion, being an indirect way of rejecting each, under the garb of a respect for all.

This may be illustrated by a few instances which have come under my own notice, of an attempt to disparage Christianity, seeing no good there, because there is some good everywhere.

Thus, a writer in reviewing Emerson's representative men observes, that "in his (Emerson's) reflections on Plato, he enunciates some *awkward facts*, which, though not unknown to the sceptical world, almost *appear new* when delivered in the author's peculiar style. He finds Christianity in Plato's *Phædo*; and as Christianity is posterior to Plato, some three hundred years, it is by no means *unnatural* to come to the conclusion that Christianity was mainly, if not altogether, founded on the dogmas of Plato. *Especially* as we have historical evidence that Christians of the first ages were denominated Platonists."

Here we see that Christianity is robbed of its glory, by the good which Mr. Emerson is said to have found in Plato: would it not be easy for these writers to give us chapter and verse in Plato, passages from his writings in parallel columns, with verses from the New Testament?

They would then have no need to rely on *historical* testimony; but might compare at once the gospel of Plato, with that of Jesus: no! this plan would be too tedious, so they let Emerson find Christianity in Plato, and on this second-hand discovery—a mere wild and ridiculous pretence—they found the *natural* but *illogical* conclusion, that Christianity is founded on the dogmas of Plato: whereas it is all a dogma of Emerson.

And they are especially confirmed in this conclusion by the historical fact, that Christians were called Platonists: perhaps they have forgotten an equally historical fact, that these Christians were also called *Atheists*, and so they may next find Christianity founded on Atheism; which is just as true, as that it is to be found in Plato's *Phædo*.

It is vain, therefore to point out to such the claims of the gospel, for the defence is ready, oh, yes, there is something good in all religions, and Christianity must give place to both Grecian mythology, and Grecian philosophers.

How far this general compliment is intended for a liberal opinion, may be seen, by comparing the two following pieces of criticism occurring in the same work; speaking of Emerson's depreciation of Christianity, the writer observes, that but for this, "no doubt Emerson would have found more favour with the great of this world, but *would have missed the admiration and respect* of those who wish to know the truth:" in other words, these men have no admiration or respect for one who does not think with them, however conscientious he may be: and their respect for an Infidel writer, is "because he panders to no interest or prejudice;" that is, because he happens to fall in with *their* prejudices.

But in reviewing another book, the writer consistently observes,—*"heartily do we commend the work to our secular friends, AS NO OPINIONS ARE OUTRAGED from the beginning to the end of these very nice works."* To attack Christianity, and insult Christian readers, is a noble instance of not pandering to prejudice: but to state a different view to the one entertained by the secular friends, is to "*outrage opinions!*"

So very forbearing and liberal are these writers on their own side; their sacred convictions are not to be outraged, by the expression of other people's; yet they "love a man, not because he panders to interest or prejudice, but value him solely for pursuing the opposite course" towards Christians, to that which they admire towards the "secular brethren."

We find a certain class of sceptics full of liberality, not only to them-

selves, and their fellow doubters, but even to superstition of the grossest kind, and second-hand truths stolen from the Bible which they repudiate.

Hence the reviewer of Emerson complains, that—"to speak of Hebrew traditions as the ravings of frantic mystics, and to point out the *divine truths* in the oracles of Vishnu and Mahomet," would, in other times, have exposed the discoverer to the censures of the Church.

In all this, it is assumed that there are divine truths in these systems : whilst there are only raving fantasies in the Hebrew traditions, from which Mahomet obtained all that is true in his system.

We might prove Christianity from the Koran ; but these logicians prove that there is nothing good in Christianity, because there is a divine truth in Mahomet's plagiarisms, from Moses and Christ.

Indeed, it is well known to the students of mythology, that even Hindooism is in many respects founded on the tradition of the flood, their avatars or incarnations, being only Noah or his sons coming to repeat the transactions of the deluge.

So that the very systems they point to as having truths, whilst the Bible has fables, are but the repetition and burlesque of Biblical facts and doctrines ! And this, without those pure and holy principles, which the Bible inculcates, and by which it is distinguished from all superstitions.

"Blessed Mahomet ! divine Vishnu ! holy Juggernaut ! but cursed Christ, and raving Apostles !" Such is the liberal creed of our free-thinkers, who see "some good in all religions," except in that from which all the good is purloined.

Reviews and Criticisms in our next.

I.

CHRIST'S RELIGION.

“PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD.” 1 Thess. v. 12.

THE BATTLE OF LIFE, AND HOW TO WIN IT;

OR THE MORAL OF OUR LORD'S TEMPTATION.

WHILST no system either of religion or philosophy more earnestly appeals to the reason or understanding of men, than Christianity; it may also be expected that in *many things our reason will be taxed to the utmost*:—not to arrive at the great scope and purpose, salvation by faith in Jesus Christ; for this being the most important, is consequently the plainest;—but to see into other parts, to understand their nature and purposes, and thus acquire the whole practical lesson, this must sometimes be the result of study and prayerful effort.

From what we already know of the general doctrines of the gospel,—that they are according to godliness,—the mysteries of godliness, in other words, practical,—God's prescriptions for making men godly, we are warranted in assuming the general rule, that whatever the gospel contains, is not a mere matter of curious, learned, or philosophical speculation, but of earnest thoughtful enquiry, for useful ends, to base duties on doctrines; and accordingly our enquiry into the temptation of our Lord is for this purpose, to see what spiritual duties and relationships arise out of these wonderful scenes. It is the moral or spiritual purpose of gospel facts, we have chiefly to do with.

This purpose, is at once their vindication and explanation. If the *trial* of our Lord stood alone, unrelated to human trial and a great moral system, it would simply be a wonder for the Christian to stumble at, and for the sceptic to kick at: but when we see its manifold bearings; the warning, comfort, and instruction it conveys, the great object answered, justifies the machinery employed.

The reasoning we are accustomed to apply to miracles, is applicable to the temptation, to every important circumstance of the Redeemer's life.

If they stood alone, as isolated wonders, they would be without purpose and without truthfulness: but as these miracles were the heralds of greater miracles in doctrine, as much out of and superior to the common course of thought, as the physical miracles are out of the common course of nature, there is a congruity or fitness, which satisfies our reason, and excites our admiration. Feeding five thousand, with five loaves, would be a strange event, which standing without further purpose, would sink the credit of any historian: but related to a system of truth, that is to be

the life of the soul, and is appropriately symbolized by the bread which nourisheth the body; it becomes altogether another question. A single unmeaning miracle, without design or fitness, would be received only by the credulous and superstitious: but a miracle or series of them, associated with an equally miraculous advance in moral and religious truth, affecting the earthly condition and final destiny of mankind, is worthy of the Maker of mankind, and will obtain the calmest and clearest attention of the deepest philosopher. One is a portent for vulgar wonder, the other a call to logical enquiry.

These principles, apply equally to the TEMPTATION, which also is a miracle or wonderful series of events. Were this recorded of another, or even of Christ, without any relation to us, it would be either truthless or worthless: but connected with the Author of salvation to mankind, it is consistent with the grand scale and importance of his earthly life: *and connected also with our moral trial, as a symbol of our danger, help, and possible victory*; it becomes more evidently consistent and truthful.

There are two main parts under which we may arrange all observations on this great subject:—

I. THE TEMPTATION ITSELF:

II. ITS APPLICATION, OR THE RELATIONS OF IT TO OTHERS;—THE PRACTICAL INSTRUCTION IT CONVEYS.

I. *The Temptation itself.*

There are two parties here represented as engaged; Christ and the Devil; the Saviour and the enemy of mankind. It was the old serpent, and the new Adam: the first temptation in paradise was man and Satan; this is God and Satan; and all temptation of men, all trial of their principle—of men apart from the regenerating power of the gospel is a re-enacting of the first scene; Satan and Adam; the enemy and man; but all temptation of sincere believers, is the contest in principle, like this—between Satan and God, or between Satan and the human, aided by the divine element, vouchsafed through and exhibited in Christ. It is the world, the flesh, and the Devil, striving against the spirit; or new element sent to help in our contest with the agencies and tendencies of evil. It is the struggle between the law of the spirit of life from Christ Jesus, and all opposite incitements: it is man with God's panoply, contending with man's enemy: but this view of temptation, will have to be more fully considered, under the second head; the relation or application of our Lord's trial to us. The point is simply suggested here, that we may carry through the enquiry a complete though anticipatory view of the subject. *Man was tempted in Adam; the Christian was tempted in Christ*; that is, those two cases, Adam and Christ, were leading specimens of a large class: that as in Adam men die; in Christ, Christians live.

But the point here especially to be noticed, is the re-appearance of the original tempter, to contend with a different subject. And this leads us to enquire into the nature of temptation, in connexion with God's providence.

Many regard it as against truth and reason, that God should have allowed a tempter to enter paradise and spoil his work; they say, no wise earthly parent would allow his children to be so exposed to danger, and therefore they do not believe, that God did allow it; in other words, they

consequently, either deny the Bible, which gives what they regard as an unjust representation of God; or they rationalize the Bible, and explain away all such matters. No doubt a large amount of mythology, or superstitious fables has been added to many simple facts and truths of the Bible; and especially in connexion with Adam's temptation and fall. But the doctrine of temptation or a tempter is not to be expunged from the Scriptures, nor does it need to be screened from the test of fact and reason. The objection we have mentioned seems very powerful, but it will not alter facts: and goes upon false analogies between God and human parents.

According to this reasoning, *it should follow that no evil exists*; that God, as a wise and benevolent human parent, has kept men from evil and temptation: now if we find this to be the case, then the Bible is false, and the objection sound.

But if we find that evil and temptation do exist in the world, and men are the victims of it, **THE BIBLE IS ONLY A STATEMENT OF FACTS.** So that the objection lies not against this book, but against the whole actual scheme of Providence.

The Bible, say these men, is not the work of God, because it describes him as allowing man to be tempted, and made thereby the subject of spiritual and temporal evil. *What then is the work of God?* Surely the Bible has not made the evil it describes: if then these evils be found in human circumstances and society; will they say God has not anything to do with human affairs? Will they shut him out of nature as well as out of the Bible?

It is to nature and facts they appeal: have they then found some world or system of things, in which their boasted wisdom and benevolence are seen—in the exclusion of all evil?

If there be no such place or society, then these men boast of a wisdom and goodness that have never been exercised,—a mere utopian universe and imagined creator. To them we may consequently say with real truth, what has been said in mistake and derision to others—"where is now *your* God?" There is no such being, or he has been asleep till now, for no world, nation, or society is yet made on this utopian principle of a wise and good parent shielding his children from all probability of harm.

Nor indeed is this itself a profitable state for moral beings, who must have self-control or agency; all else, is simply a machinery, not intelligence and morality; *and to exclude the possibility of evil, is equally to exclude the possibility of good*, which must be associated with trial, temptation, and freedom;—essential elements in the growth of real character.

Shut the Bible then, and will you thereby annihilate temptation and both physical and moral evil; is this book the only poisoned element of human life?

If any God be acknowledged, he must have some sphere of providence; and if it be one we know anything of, it must be in this world,—in human society. Let that then be your Bible and what do you read?

Here is a Napoleon, Alexander, and Frederic, dealing out destruction to millions of mankind; *tempting whole herds of men, to follow in their seductive path of glory and murder*: where is the wise and benevolent

further who, on the sceptical side, steps in to put an end to these horrors? But a little time ago, republicans joined a Pope to crush a rising nation, and no father but his Holiness appeared on the scene.

But yesterday ten thousand men lay dead, and many more half-murdered, in the miserable contest of the Danes and Schleswig-Holsteiners, but no providence intervened to terminate this temptation of power and glory.

The world has abounded with such scenes; the war-cry is perhaps never entirely hushed. In commercial and social life, there are the same anomalous enormities; behold those men-stealers on the African shores, entering the paradise of rude but happy families, and carrying off their victims in crowded vessels with death on board, and the whip at the end for survivors. Is this your Bible? "Where is now *your* God?"

Look at some commercial mania, railway or South Sea, or Californian bubble,—the delusion, temptations, deceits, and consequent misery of mad enterprise. Consider the evils of avarice and power, in trade and politics, and say if the world be defended against temptation or its results. Descend into private life, and see the seductions that sometimes blast a paradise of social sweets, and leave parents with a desolate hearth; introducing poison into the heart and memory of the victim, and increasing the dens of splendid suffering and infamy, the further sources of temptation and ruin to thousands. Where is the avenging or defending paternal deity, that men conjure up against the Bible, but that is so hidden in the world, where the actual misery is existing? Is it enough to overthrow a Bible theory founded on and explaining these facts—will that remove either the facts or the difficulty?

That there are temptations, drawing men into delusive courses cannot then be denied; that men are often engaged in tempting is equally plain: *it is the same thing therefore in principle*, if another agent be also allowed (like wicked men) to try the principles and undermine the happiness of mankind.

But forget not the difference of position between the Bible and infidelity in reference to these evils: men reject this word because it contains accounts; but in the world they find the facts staring them in the face: and they are left speechless and helpless. Whereas the Gospel, whilst acknowledging man's temptations and dangers, provides also a remedy for them. It shews that the agents are guilty of their respective shares in the evil; that many merely physical sufferings or privations dwindle into insignificance compared with the eternal weight of glory freely offered to all: that helpless victims *will* in the end have God on their side: and it gives in the elements and promises of the gospel, a means of victory over temptation; and *in the person of the great Redeemer, a practical pledge that victory is attainable*. The scene of this conflict was let down from heaven for our instruction: to shew in Christ the altered state of parties;—that we may enter with hope into this struggle, under our great Captain; who shews us how to attain the victory, and will help us in acquiring it.

And thus also, the general force of evil in the world will become weakened, as new sources of influence, of general character and principle per-

vade society, a light from heaven, shining forth in the lives of regenerate men, to illuminate the dark places of this world.

The objection then against a wise and merciful God allowing of temptation, does not lie against the Bible merely, but against the actual state of things; which natural reason can neither deny or alleviate; whilst all the Bible does in the matter, is not to originate the temptation and evil it describes, but to afford a remedy; first, in the example of Christ's life: secondly, in the atonement by his death: thirdly, in the strength and renovating power of his resurrection as the second Adam, the Lord from heaven—who becomes a quickening spirit,—a new moral energy to his followers.

We trust this brief examination of the nature of man's trial or temptations, may tend to weaken the doubts of unbelievers, and to strengthen the faith of Christians, in the reasonableness, wisdom, and mercy of this sublime scheme of redemption; wherein we have not only Christ's victory over Satan, but a pledge of our triumph through him over all evil.

There is one other observation important to a preliminary view of this subject, namely, that however we regard the tempter, (as already seen) temptation is a reality. And those who, by a freedom or laxity of interpretation do not hold the doctrine of a personal Satan, are not therefore free from spiritual danger: those elements of our own passions, of our indolence and carnality, together with the pollutions in the world, by all which instrumentalities Satan is supposed to act; these at least are *undeniably real*,—an evil heart of unbelief in departing from the living God; a readiness and ease at forgetting the most solemn resolutions: and whether it be as Christ says, that Satan comes and takes the word out of our hearts; or whether, as we all certainly experience, the cares of this world, and the thoughts of other things enter in to choke the word, we have an equal necessity to watch against delusive temptation.

Whether an enemy have laid the snares and pitfalls in our road, or whether they are there by accident or the necessities of our condition, these snares are equally fatal, and earnestly to be avoided.

Otherwise, as Satan endeavoured to call off our Lord from the straight path of his great enterprize, we at least may be (as many are) allured from the great purpose for which we are sent here,—and instead of attending to our Father's business, which is the salvation of our own souls, may dishonour him and ruin ourselves, by neglecting this great salvation.

But as Jesus was not turned aside from providing a scheme of mercy, so let us not be cheated out of what he has provided: that he may see of the travail of his soul, in the salvation of our souls!

Happy are they of whom our Lord can say, "Ye are they which have continued with me in my temptations,"—his victorious strength will be with such, for he who in all our afflictions, was himself afflicted, took our heavy yoke, that we may receive his yoke which is easy, and his burden which is light.

He was made like unto his brethren, to assure us of the closest family ties; and now he presides over our temptations; seeks to dwell in us, that he may be our victory; just as he died for us, that he may be our hope of pardon.

Remember at least this one thing, that whilst danger and temptation are the proved and certain lot of mortals; some are tempted in Adam, after Adam's fashion, where it is chiefly man, weak and feeble, against all the powers of evil; whilst the Christian, who alone can be victorious, is tempted in Christ, a successful example; and having within himself the word of Christ dwelling richly in his soul, being the abode of the Saviour with his watchful care, and mighty power; goes not forth alone unarmed, but covered with the whole armour of God; a proof coat of mail, and a large courageous soul confiding in the banner and presence of a victorious Redeemer.

In our introductory examination of this important question, we have noticed among other things, several leading points of importance in connexion with this subject. First, that temptation, of man in paradise or since, by Satan or whatever deceiving agency, is not simply an assertion of the Bible, but a fact in nature and society; going on every day: therefore the Bible is not responsible for these things, it only comes to remedy them, by such lessons as the temptation of Christ.

Trial indeed is necessary to the existence of moral beings: a man cannot go to market, without having his sense, insight or judgment tried, tempted; and is liable to be deceived: this is useful to awaken other principles of caution; and thus leads to train the faculty that is exposed to abuses. The seller in the market, is equally tried or tempted, to take unlawful advantage: so in the simplest matters, life is a trial: we are tempted by ease, to idleness; by trashy books from useful reading; by pleasure from business: and therefore ordinary life, is a temptation, a trial or probation.

The second main point to be remembered is, that the value of Christ's temptation, consists in its being *thus applicable to our life*, a symbol or lesson on the way mankind are tempted. The history would be of no use to us, if it were *only history*,—if it ended in Christ. It would be only a scene of wonder and mystery, doubt and confusion, not of instruction.

Indeed all the life of Christ would be this, if we could see no relation of it to mankind in general. No doubt his life is a real history; but every one of his actions, *his whole condition was accommodated*—for the sake of them that stood by and looked on; that they might so learn Christ:—acting at once as the representative of God's mercy and man's duty.

His actions were teachings, examples and prophecies;—prophecies of what would always go on in human nature; examples and teachings of human duties.

His temptation is a picture of human life—trial or temptation; “in our afflictions, *he* was afflicted.” Therefore we must look for a lesson in it; and not look at it merely as the Saviour's struggle, but as a specimen of our own. And surely this gives importance to the scene; as one of permanent value: it will be useful, true and applicable, in every century of coming times, every condition of mankind, every individual of the human race. There will always be some of these temptations going on in every mind. This is the second important consideration. The **THIRD** is; that we have in this scene, not only a picture of our temptations, but the secret of our possible victory:—our certain victory, if we become strong in the Lord who was tempted.

This and the foregoing remark will have to be shown in the application; but these general truths respecting the temptation, are mentioned here together, to help towards an understanding of, and interest in the subject. This trial is then a specimen of our possible victory.

Temptation is the common lot of man, the Bible finds a remedy in Christ, whose temptation is a specimen of ours, and a pledge of our victory.

And these observations prepare the way for the last general truth respecting this trial of Christ, namely, that whilst all men are acted upon by the same elements, liable to mislead, and so all are thus tempted like Christ: yet there are two temptations, one in Adam, one in Christ:—that in Adam, which belong to all men, who standing alone must yet contend though hopelessly against Satan; that in Christ, in which the Christian shares, and where Christ imparts strength for the victory.

They who have not Christ in their souls, his love, his truth abiding in them, as the ward of purity, are tempted in or with Adam, and will fall in with or like Adam: whilst the believer, being clean by the word Christ hath spoken, and strong by his promises and presence, is tempted in or with Christ, and will prevail. These two temptations, of man alone, or the *paradise scene again*; and of man in Christ, or the wilderness scene again, are forcibly exemplified in Rom. vii. and viii. Read them with these two lights. First man alone, with only law or right, and without strength. Chap. vii. 7—24. This is man's first trial, the temptation in Adam.

Then read the other, or man's new position, tempted in Christ: chap. vii. 24.—11th v. of chap. viii.

Let this great fact then be clear in our minds, as we consider the temptation of Christ;—*that of his fulness we all receive*; that his trial and his victory may be alike ours.

We entreat our readers to afford a patient and careful examination to this imperfect introduction to so great and difficult a subject, and we doubt not but before it is completed, new light will be thrown upon the three stages of our Lord's temptation, as involving all the leading elements of human nature,—all the various principles which are exposed to trial in the probation of human life.

In our next we shall notice briefly the MACHINERY OF THE TEMPTATION, and the meaning of the THREE SEPARATE SCENES, in the order of their occurrence.

II.

PRIESTS' RELIGION.

HUMAN AUTHORITY AND INVENTION *versus* CONSCIENCE AND THE BIBLE.

The Scriptures are the only standard of Christian faith and practice: every one is at liberty to examine them; but no one is at liberty to decline this examination: and though we may receive the help of others, we may not rest on their authority, (which is Man-worship;) nor receive as religion, what is not in the Scriptures, (which is Will-worship.)

THE OXFORD DIALOGUE.

(Continued from page 28.)

CHAP. IV.—WHO MAY EDUCATE.

Sewell.—"You imagine that all this has nothing to do with ethics; that in this science, no words occur, but conscience, duty, virtue, vice, &c. That the facts and doctrines of religion, and still more of Christainity, and still more of the Catholic Church, are out of place in a work on morals.

Companion.—"Certainly ethics or morals, considered absolutely, have nothing to do with any particular religion, but base our duties on the light of reason, and the sensitiveness of conscience, so far as these principles have been improved by the general education of society: but *Christian ethics* is quite another thing; this of course, is a scientific statement of Christian principles of conduct—gospel motives. You seem to confound the one with the other—to mistake the boundaries of philosophy and religion.

S.—"In the earliest times of Christianity, no such thing existed as a science of morals, apart from the science of religion; Christianity was the only ethical system, and Christian ministers the only ethical teachers.

C.—"Many other sciences, as well as that of morals, have grown up, or become more distinct in modern days; is this, then, an objection against them? And have you forgotten the philosophy of Greece, to which, on other occasions, you refer as the nearest to perfection, and the best aid in the study of Christian ethics? How, then, could Christianity be the *only* ethical system?

S.—"If you cannot commence any science, much less the science of morals, without learning its fundamental principles from the testimony of others, the first thing to be done is, to *show you which testimony is to*

be followed. Any discussion of ethics, which does not include the fact of a Catholic Apostolical Church, must be as faulty as a theory of astronomy which left out the sun.

C.—“We do not learn ‘principles’ but *facts* from the testimony of others; we learn principles from their reasonings: it is not the testimony but the *demonstrations* of an astronomer which establish his theory,—so with morals; it is not what any one testifies; we want proof, *from the reasonableness of his system*: but, if by moral, you mean religion, (a strange confusion of thought!) then, for such morals, there *does* require testimony; viz., that of the Creator:—which can be indicated only by some palpable interference with the ordinary current of events; *it is the original publishers of this religion, who require God’s seal to their veracity*; the only testimony, therefore, that is to be followed is, not that of the Church, but of God, who bears witness to his truth, by its peculiar adaptation to our nature, the agency of grace that is associated with it, the miracles accompanying its first publication, and by the consistency of its various prophecies, histories, and doctrines, published by different men, at long intervals of time,—thus *requiring the oversight of one chief Author, from Genesis to Revelation*. The Church has no right to require faith, but it is bound to give it; it is an assembly of *believers*.

‘Talk they of morals, O thou bleeding Lamb,
The grand morality is love of thee!’

And yet the Apostolical Church is the sun of the Christian system! What then is Jesus Christ? Is he a planet in this system, or a satellite to those whom he came to redeem?

“If your statement be true, the Bible is very faulty in not supplying a true theory of ethics, since, instead of making the Church a sun, the Lord God is a sun and shield to the Church; and the Lamb in the midst of the throne, renders any other light, whether sun or moon, superfluous in the celestial city, where the Church in her most glorified state will assemble; if, therefore, the Church will need such a sun then, she cannot be a sun herself now. Besides, if it is necessary to ‘show us what testimony is to be followed,’ it is also necessary to give us some confidence in your own teaching; otherwise, you quietly assume the right to direct us, and in speaking to the character of others, forget to establish your own.

S.—“Ethics is the science of education, not mere instruction, filling the memory, but eliciting and strengthening the faculties: the education of man, is beyond the reach of man; it belongs to God: it is one of man’s first and grandest duties, yet he is wholly unable to educate. He can combine outward circumstances, proclaim certain truths; but in doing this, he is working in the dark:—he cannot see how they will affect the mind; hence education sets us upon search for some communication from God, telling us what the human mind is, which we cannot see,—giving us *positive rules* for combining external circumstances,—promising the gift of some supernatural influence, to work where we cannot penetrate; without this, education is a dream.

C.—“How can education be the highest duty of man if he cannot educate, and if, moreover, it belongs exclusively to God?

“It would appear also, from your reasoning, that since the mind cannot

be seen, it, therefore, cannot be known; whereas it is plain that seeing can only give us ideas of colour, originally, and extent, solidity, &c., secondarily; whether this faculty, then, should be mentioned in this connexion, is at least questionable; we understand what is, by an appropriate process, not sensation, but reflection and consciousness; and can thus learn as much of what is within, as we can by the senses of what is without; indeed we know nothing of all other things, but as they are imagined in the mind itself,—as the things that are seen, affect this unseen observer. But I am willing to leave this higher education of man to the power of God; to regard human agents as *only tutors in his establishment*; teaching principles he has inspired, out of a book he has provided, and depending on his superintendence for success. But what has this to do with the Catholic Church, and her exclusive right to educate; and what are the 'positive rules' which God has laid down for the education of man?

S.—“To obtain this, (communication with God,) we must recur to revelation, for revelation we must go to the apostles, and for communion with the apostles, we must go to the Catholic Church: like our ancestors who cleared away from our own system the corruptions of Popery,—we must fall back on the witness of those good and wise men who died fifteen hundred years ago.

C.—“How can we go to the apostles for revelation, they have departed, and the revelation is all that is left; if by revelation you mean the Bible, (and I know of no other,) we must now learn even about the apostles from that book. For communication with the apostles, we need no Catholic Church, but simply a sight of the autobiographies which the apostles have left for our instruction: we need not travel back fifteen hundred years to learn about a book which we have in our hands. Nor need we inquire about the apostles, from men who lived three hundred years after the apostolic age, especially when we have the apostolic writings.

S.—“Not only is man *unable* to educate, but without the Church he has no right to educate; every man will deem himself the best judge of his own interest; it may be agreeable to a parent's conscience, or a teacher's sense of duty; but his conscience is no better authority, simply as the conscience of a man, than the equally strong conviction of the child that no control is necessary or useful.

C.—“These are very strange premises; the assertion that man has no right to educate man, is first, very general and indefinite, and secondly, is a mere assertion. If you mean that I, as a man, have no right to enforce a particular kind of education, on those with whom I have no natural connexion, you are right; but if you mean that, as a parent, it is not a natural duty to educate my children, your statement is as bold and tyrannous, as it is unfounded. To assert that the judgment of a parent, is of no higher authority than the waywardness of a child, is to overthrow all social order, and to deny your own principle, viz., that we obey God when we 'obey our parents and governors.'

S.—“No power exists except by derivation or permission from God, and all power used without a solemn acknowledgment of its author, is a usurpation. A parent is to his family a type and representation of God;

Rex est vicarius Dei. Therefore, both parental and civil authority require the support and witness of the Church, or they fall to the ground.

C.—“How can that be a usurpation, which exists by permission or derivation from God? If *all power* is of God, the acknowledgment of its author, cannot be essential to its constitutional character. In what sense is the parent a representation of God, and *how far* is *Rex vicarius Dei*?

“But it is a strange doctrine, that we require a distinct and positive sanction, to ‘the appointments which seem made by nature,’ for if so, reason or natural religion, has no province whatever; consequently we have no possible test of the true religion; for if all natural ties are nothing, till revelation sanctions them, *morality is merely positive*, and that might be the true revelation which outrages all our natural principles, commanding parents to hate their offspring, and sanctioning cruelty in return; there would be no agreement between nature and revelation,—no test of God’s word by his works. This attempt, therefore, to cement all authority, by priestly approval, effectually overturns not only all natural ties but all Scriptural claims; burying revelation under the ruins of reason. Again, if parents and the state require distinct credentials, *will not the Church require the same*?—observe, *distinct* credentials, not her own assertions. You say, parents must quote the commandment,—‘Honour thy father and thy mother,’ the state must quote the apostle,—‘Fear God and honour the king;’ *therefore* these two depend on the Church! A little time ago you proved that the Church depended on them.

“Besides, the declaration of the *apostle*, is not the authority of the *Church*; your conclusion then *should be*, not that the authority of the state and parent depends on the Church; but that it depends on the apostle, or rather on the Bible: now the Church is not the basis of revelation; but revelation is the basis of the Church. Where, then, is her exclusive claim to educate?

S.—“If either parent or state attempt to educate man, without the co-operation of the Church, they are flying in the face of their Lord and Master, and must take the consequences.

C.—“The consequences cannot be very alarming, since there is yet no warrant adduced from the Lord and Master referred to: you have mentioned *his commands*, not the commands of the Church as sanctioned by him; but the clergy ambitiously calling themselves the Church, take their Master’s place and arrogate his authority.”

CHAP. V.—ETHICS AND CHRISTIANITY.

S.—“What then, you may ask, is the difference between ethics and the Catholic religion? The Church with the Bible is on one side; Plato and Aristotle, Zeno and Epicurus, and Locke and Hobbes, Paley and Rousseau on the other.

C.—“Now you distinguish morals from religion; in the previous chapter you condemned all moral systems as faulty, which left out the Church: but here you regard ethics as human philosophy, and Christianity as including the Church and the Bible.

S.—“What, then, are the differences between them? First, the one comes from God, the other from man; secondly, the one which comes

from man must be subject to our scrutiny, the one from God must be implicitly received.

C.—“By the ‘one which comes from God’ do you mean ‘the Bible and the Church?’ Because these are *two*; and whilst one of them is admitted, the other is questioned. The Bible is from God, but the Church, in your sense of it, cannot be found; and if it could, it would have no authority but self-praise, which is no recommendation. The quiet way in which you pass off ‘the Church’ alongside the Bible as part of our bargain, and legitimately involved in your conclusion, is rather amusing: but since these two things are quite distinct, it is not very philosophical to confound them.

“The second distinction you adduce between Christianity and ethics may serve to distinguish the Church from the Bible; the former is from man, and should therefore be scrutinized; the latter is from God, and may therefore be implicitly followed. The Bible Church is a collection of humble believers in Jesus Christ, not a dominant hierarchy. The Church, in the sense of the clergy, is not to be found in the whole Bible;—it is a modern invention, an attempt on the part of men to thrust themselves into the priesthood, which is completed and perpetuated in Jesus Christ: it is the case of ambitious, upstart servants running riot, and beating their fellows in the absence of their lord.

S.—“The third distinction is, that ethics are systematic; whilst Christianity is irregular. Fourthly, in receiving on testimony the system of Christianity, we abandon our own judgment of its contents, put our trust in God, and make his word the standard of truth! whilst in human ethics, we test each point by our own reason, conscience, and experience.

C.—“This fourth difference is the same as the second. But what is meant by putting our trust in God when we receive Christianity on testimony? The testimony is that of the Church, therefore we put our trust in the Church. If by abandoning our judgment of the contents, you mean that the Church is our interpreter—that she both tells us what is the Bible, and decides what the Bible contains, then our faith is *not in God, but in the Church*. What other differences are there?

S.—“Fifthly, as that which comes from God is true, and truth is one, there cannot be several systems of Christianity: there can be no sects or schools within the Church. In all points acknowledged to be revealed, there must be uniform agreement.

C.—“If you would direct me to a Church that has no schools in it, you would do me a great service, since neither Roman Catholic, Anglo Catholic, or any other catholic or *particular universal* body exhibits such a phenomenon of unity. I fear the real Catholic Church must be sought for *in nubibus*. You say, that ‘*in all points acknowledged to be revealed, there must be uniform agreement!*’ That is, men agree where they do not differ.

S.—“This agreement is not founded on a conviction of the understanding, but on a conviction of the heart,—that what such and such authority declares to be revealed, is revealed.

C.—“You mean, I suppose, that faith in the Church should not properly be from an enlightened conviction, but blind feeling, otherwise called

prejudice: that to appear in character, a son of the Church should be hoodwinked.

"Which is the authority, or Catholic body, and what are the Catholic sentiments? If there *must be* this agreement, why not state who the universal Church is, and what she agree in? But let me hear the resemblances between Christianity and ethics, now that we have discussed the differences?

S.—"Plato and Aristotle are unequalled in their ethical enquiries—Plato especially; but even he drew from ancient revelation: thus in the East, where kings, and priests, and prophets were formed into vast empires and hierarchies, standing like a gigantic temple on the solid foundations of antiquity, the light of God's primitive revelations was kept alive; while, especially in Greece, a thick darkness fell down, and men were compelled to make a light of their own.

C.—"Is it not strange that if Greece were the darkest place, the Greeks should yet excel all others in ethics? Why not bring to light the *elevated superstitions* of Egypt, whence those philosophers drew their knowledge? Surely the vast 'empires and hierarchies,' with their solid foundations of antiquity, should offer some nobler monument than these two men, who lived in so much darkness, and were but scantily visited by the rays of Eastern splendour. You say, all that is good in Greece may be traced to the East as it root; as if no knowledge could spring up in man except as it flowed originally from the voice of God. Do you make '*the East*' synonymous with '*the voice of God*?' You conclude that 'both Christian and heathen ethics are based on a revelation from God;' and yet the first distinction pointed out between these two was, that one comes from God, the other from man! Now, they agree in being both from God.

S.—"There are two other points of agreement between Christian and heathen ethics. First, all systems require you to take the word of their respective teachers; you must act upon their principles before you understand them: and by acting on them you will discover whether they are false. If I offer you a sovereign, you may doubt if it be good, but unless you take it in your hand, *as if it were good, and proceed to make some purchase*, you will never know whether it be good or bad.

C.—"I should not take it *as if good*, but to examine it; nor should I proceed to make a purchase, for the mistake would be found out too late; but should look at it, ring it on the counter, weigh it, before fully receiving it, if there appeared any ground for suspicion. Do you expect that this philosophy of passing bad sovereigns will make counterfeit principles current?

S.—"You cannot learn the truth of any statement without assuming them as true, and acting upon them before you prove them.

C.—"This would be a dear way of purchasing experience; must men wait till the mine is sprung before they act as if there was danger? Besides, this indiscriminate trial will not benefit the Catholics more than the heretics.

S.—"Aristotle says, that students must submit to be guided by their teachers. The very fact of writing a book implies that you think yourself wiser than your reader; and if you are wiser, he ought to listen to

you. Look through any book, how little there is for which any proof is assigned; and all which is not thus proved, rests upon faith. Look also to the great schools of ancient philosophy,—so many of them built upon the words of their master, like the '*autos epha* of Pythagoras.'

C.—“You may *think yourself* wiser than your readers; and doubtless, *if you are wiser* they ought to listen to you. But they must be very much in need of instruction if they are not too wise to adopt your base-coin philosophy—especially in its application to religion. Your observation on books is very true; they contain much for which no proof is assigned; and your own book is an illustrious instance. These unproved assertions rest on faith;—if so, you require much of that commodity, both for yourself and the Church.

“Because philosophers employed the *ipse dixit* of their master, we are not therefore to submit to the capricious rule of a *mistress*. Our *autos epha* is not a quotation of the Church, but of the Church's Founder, whose teaching is our highest rule of faith; whose commands constitute our greatest bond of duty.

S.—“Great hierarchies have been the chief means of preserving the truth employed in the East. Large bodies of priests, with colleges, revenues, spiritual power, the possession of science and art, and other means of ruling the people, were contrived for the purpose of enshrining truth, and communicating it safely to man.

C.—“Was all this simply for the purpose of enshrining truth; *or* ‘for changing the truth of God into a lie, and his glory into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things?’ The great work of these hierarchies is graphically described in the first chapter of the epistle to the Romans.

S.—“The late Platonists endeavoured to establish ‘a golden chain’ of ordained teachers, for the evident purpose of rivalling the apostolical succession of the Christian Church. But only one or two links were formed.

C.—“Did the Platonists imitate the Church, or did the Church imitate them, as she seeks to imitate the Eastern hierarchies? Whether the Church has been more successful in forging ‘links,’ than the Platonists were, seems questionable: at any rate the cause would be materially strengthened by the discovery of this ‘golden chain.’

S.—“But the newest invention of the day is printing; books by themselves thrown out before the public eye, *without any body of men to preserve them from being tampered with*, or to point out their one true interpretation, are supposed to be a sufficient guarantee for the transmission of definite truth from age to age.

C.—“If you are referring here to Christian books, especially our inspired writings, your statement is not quite true, since there are teachers in every sect, whose main business is to understand and explain, : while in addition, all the learning, research, and science of the Christian world, is pledged heartily to the maintenance of the purity of the Bible. But I suspect there is something additional here; that the cloven foot of tyranny is showing itself; but it is too late to think of gagging the press; letters constitute a third estate, more powerful than either Church or king, ay, or than both combined; and, moreover, it is generally agreed that what-

ever will be periled by printing, whatever is fostered only by ignorance is not worth preserving. All who are unsettled on this point will do well to read Milton's '*Areopagitica*;' a speech for the liberty of unlicensed printing.

S.—"Compare all these plans with the plan of the Catholic Church. It is founded by God; its rulers are individual bishops, assisted by councils of clergy in each diocese, because monarchies are far less subject to change than popular bodies.

C.—"Where are the proofs that this Church is 'founded by God?' nowhere except in the archives of her own usurpations. Nor can any one tell what this Church is, or where she is. One thing is plain, that if the clergy be the Church, and if the government lie in the various orders, then you *have not a monarchy but a democracy*; the common clergy being the people, and the dignitaries being their representatives, so that you are subject to all the changes of 'popular bodies.' The monarchy so much prized is in other hands, as you yourself allow.

S.—"Popery (remember, I entreat you, the difference between Catholicism and Popery,) first broke up this beautiful system by merging all the separate channels for conveying the truth into one; by converting the federal union of independent bishops into one monarchy in the person of the Pope.

C.—"The distinction between Popery and the Catholic Church is properly based on entreaty; for no logic, however fine, can draw the distinction. And this, Tractarians see plainly, when they have reached their full *development*. The completeness of their stature finds not room to erect itself, except in a *Roman Catholic* edifice.

S.—"The Bible is *another* important feature in this contrivance for the unbroken transmission of truths; just as written laws guard against wrong decisions, as written instructions limit, confirm, and explain an oral message.

C.—"You had spoken so much of the Church, that I feared you would omit the Bible; but this it seems is a feature in the arrangement! But where and what is this oral message you speak of? Why not write it down and get it printed, and so save your memory (or imagination?) so burdensome a task? I fear you have made a serious mistake in allowing the written instructions to 'limit, confirm, and explain the oral message;' for the plan of the Church is not to explain the unwritten by the written word, but just the reverse, and to 'make the word of God of none effect by your traditions.' If, however, your plan be adopted, and the Bible become the measure and explanation of the Church's message, she may be a silent Church without any loss to the world, for the Bible will speak in her stead.

S.—"And thus, notwithstanding the usurpations of Popery and the *still worse errors of modern Dissent*, the great truths of the gospel have been handed down to our own time, unimpaired from their original integrity, as delivered to the Church by the apostles.

C.—"This certainly is great cause for thankfulness, though whether the Catholic Church should share in our gratitude, or how far modern dissenters have hindered the consummation, would be matters of dispute between us."

CHAP. VI.—THE USE OF SCIENTIFIC ETHICS, OR FAITH
AND REASON.

S.—“Why, you will ask, should we go to Aristotle and Plato to study inferior systems, because they are thrown into a more technical and scientific form of demonstration, when we have all (requisite truths) in the system of the Church and the words of the Bible.

“First, because, though the whole system is irregular and delivered in parts, separately, by the voice of the Church,—so that we have precept and promise, history and prophecy, sacraments and preaching, ceremonies and liturgies, all confusedly mixed together,—yet Almighty God by no means would exclude us from trying to arrange these scattered fragments.

C.—“Did the Creator speak *by* the Church or *to* the Church? ‘God who at various times and in divers manners, spake in time past *unto the fathers by the prophets*, hath in these last days spoken *unto us by his Son*.’ Did the prophets constitute the ancient Church, and were the fathers no part of it? And does the Saviour constitute the Christian Church—for HE is the medium of communication from the Father? Nor are you more correct about the message than about the messengers: the ceremonies and liturgies which form scattered fragments in Christian ethics, are not among the things which God ‘hath spoken unto us by his Son.’ If the orderly arrangement of these fragments is to be ‘done *reverently and modestly*,’ will not this exclude all interpolation, the introduction of hay, stubble, and other rubbish, by way of completing the Divine fabric?

S.—“We have authority to systematise Christian truth, because the Creator has made it natural for us to do so. If God had given us a revelation all perfect in every part and place, and had left no window in the palace of truth unfinished that man might have a share in the world, we should have had nothing to do but to gaze, and gazing should have become tired. But now there is an opportunity for acting, for exercising thought.

C.—“But is not all this fatal to Catholic Churchism? Does it not imply that, instead of ‘*abandoning our judgment of the contents*,’ we should search the Scriptures individually to discover the relation of the various truths?

“Or, is it *natural only to the clergy* to exercise thought, and classify knowledge; must the laity furl the wings of reason, lay aside every faculty but faith, and receive not only what ‘the Church’ advances, but in the precise arrangement which the Church may dictate? If ‘*we may transpose and fit together the different portions in an infinite variety of ways*,’ what becomes of the uniformity you advocate; and your assertion that ‘there can be no sects or schools within the Church,’ that there ‘cannot be many systems of Christians as there are of heathen ethics?’ Surely, if we may arrange in an infinite variety of ways, there may be an infinite variety of systems, and yet each system may be for the most part true; being only an arrangement of revealed truths. Will it not follow, then, that from the activity of our faculties, and the diversity of our tastes, we have an *authority to differ*, since God has made it natural for us, and left scope for individual inquiry and arrangement?

S.—“Not only is this task of systematising natural and pleasing to

many persons, it is highly essential : for the superintendent of any complete work must not only know something of the various parts, but of their proper combination into a whole ; and since this world is a manufactory of moral beings, all who have to govern men, whether legislators or the clergy, are head superintendents, and, therefore, must learn Christianity *scientifically*. They are commanders, and must understand the whole science of military tactics ; *the common soldier indeed has nothing to do but to fire his gun*, and stand firm at his post and follow the word of command.

C.—“If we are to judge of the necessity for this science, from the military illustration, there are not many who need learn it ; for the officers, as well as the men, ought to be subservient to *the one plan* of the general : there must be unity of operation, or the day will be lost. Therefore, I fear, that the clergy, though officers, *must rank with the common soldier in this respect*, namely, that their chief duty is to be firm to their post and to follow the orders of the great ‘Captain of our salvation!’ What is more unsoldierlike than to forget your superiors in command? Yet many Church officers, though knowing the orders of their General, proceed to controvert and usurp his authority : where will these be when discipline is enforced?

S.—“Once more, without any reference to usefulness or pleasure, knowledge is in itself a good.

C.—“How anything can be good, without reference to usefulness or pleasure, passes all comprehension.

S.—“He (the Creator) has placed us within the palace of truth, of which he has laid the foundation, fixed the walls, and described the form in *his own direct revelations*. He has set teachers and witnesses over us, to point out these foundations, to warn us against disturbing a single brick or tile, which he himself has fixed. He does not prohibit us, as Origen remarks, from wandering through all the apartments, penetrating from room to room, fitting keys to each lock, opening the hidden passages, tracing out the whole plan, and acquiescing with delight and exultation in the right of its wisdom, harmony, and proportion.

C.—“This undoes all that you have done in this chapter ; *now* the Creator has given us a complete system, *before*, we had only the materials : *then* if he had not given us a share in the work, we should have had only to gaze and become tired by gazing, *now*, our nature is altered, and our duty as well ; our gratification is not from forming fragments into a system, but from leaving untouched every ‘brick and tile,’ and gazing on the harmony and proportion ‘of scattered fragments.’

S.—“We may now come to the chief use of heathen ethics ; when a painter sits down to take the portrait of a dear friend, he must understand the anatomy of the human body, but need not learn this from dissecting the person whom he paints ; would it not be a happy thing to have some viler human body, containing the same organs generally, and exhibiting the same outline carefully defined? This, then, is the great value of the Greek philosophy ; it is the anatomical preparation with all the fibres, muscles, and veins ; of that ethical system, which, in Christianity, comes before us as a living and breathing form.

C.—“It would appear, then, that Christianity has no new fundamental

principle; it is *the same organization*, being simply the resurrection of heathenism, Jesus Christ is a *living* portrait of Aristotle or Plato. At first we were to have our intellectual propensities indulged with the luxury of putting the dissected members of Christianity into a systematic form; now it is not only perfect originally, but too sacred to be examined: and because we cannot anatomically dissect a body till the life has departed, *therefore* (!) we cannot analyze a set of truths without destroying their vitality. Truly, the analogical method of reasoning, leads us to strange conclusions!

S.—“But whilst heathen ethics are so overpowering in their testimony to Christianity, you do not need them as *evidences*, the word of the Church is enough. ‘I must show you the internal probability,’ says the Church. ‘Is not your word sufficient evidence?’ replies the young disciple. ‘I wish you would not take my word, but consider the proofs;’ such has been for a long time the dialogue between the Church and the young she receives into her fold.

C.—“The Church was never before suspected of pressing too much evidence on her votaries: and this dialogue would, indeed, be ridiculous, if the Church had an established character for veracity, but it is because she is so boldly mendacious, so arrogant in her claims, that her honour is forfeited, *and her word is no evidence*.

S.—“Add to this that the very office of the Church is to govern, that a pupil owes implicit confidence; add that she is *armed with God’s authority and name*; add that the reason to which she appeals in preference to her own voice is the reason of an ignorant and fallible individual.

C.—“Have you forgotten that there is the process of *subtraction* as well as addition? Who heaped all these qualities on the Church, made her a messenger of God, and armed her with his authority and name? These high-sounding titles must be consigned to the ‘moles and the hats,’ the final award to all idolatry, or the Church be left to burn incense to her own vanity, unless something more sacred than her own word gave validity to her authority.

S.—“Add, that to doubt a man’s word is, of all insults, the most offensive, and one which the law of human pride *cannot wipe out except with blood*!

C.—“Are you about to arrange for an affair of honour, and second the Church militant in fighting a duel? ‘Shall we command fire from heaven, &c.?’

S.—“Add, lastly, that God himself has commanded us to believe his voice and the voice of his messengers.

C.—“But what of this? God’s messengers have retired long ago, and left their message behind them in his word; and, however fanatics may rave about their heavenly mission, we may let them rave on, knowing that the loudness of their voice and the magnanimity of their threats are only indications of conscious weakness.

S.—“Believe the Church, not on its own voice, but on the internal evidence of correctness, and what becomes of your love, and respect, and allegiance, and all the other moral affections which a poor miserable blind child owes to a great, good, and glorious body, (the Church,) the ambas-

sador and more than ambassador of God,—affections which the Bible sums up in one word—*faith*?

C.—“You have before given Aristotle *and* Plato as a specimen of system in heathen ethics, though Plato is as systematic as the clouds on a windy day, or as your own principles of reasoning and illustration; and here you seem to appreciate the truths of the Bible, nearly as well as the *system* of Plato; any Sabbath-school boy who can spell through a first lesson, could prove to you that the Bible never says a word about faith in the Church, but claims these ‘moral affections’ *on behalf of the Saviour*: perhaps, however, your version is corrupted, and wherever Christ *should* occur, the term Church is inserted: a more extensive acquaintance with various readings would correct this slight mistake.

“Christian ethics, as the name implies, means duty to Christ; yours are *Church ethics*, a system properly named ecclesialatry, a service performed *to* instead of *by* the Church: the book therefore should be re-named, but never can be *christened*.

(*To be Continued.*)

TO THE LAST STAR OF THE MORNING.

MÆK lamp of heaven ! thy splendours fade away,
 As proudly rises the bright king of day ;
 Who, clothed in grandeur, all around him, far,
 Pours floods of radiance from his fiery car.
 Pale and more pale thy softer lustre grows,
 As ruddier, with his beams, yon orient glows :
 So shall my little lamp of life decline,
 As that which never wanes begins to shine.
 'Then, when has pass'd away this mortal night,
 Full, on my raptured view, shall visions bright
 Burst ! while portals, heaven ! shall wide display
 The boundless glories of eternal day.

III:

STATESMEN'S RELIGION.

"EVERY PLANT WHICH MY HEAVENLY FATHER HATH NOT PLANTED
SHALL BE ROOTED UP."—(Matt. xv. 13.)

THE SHAM PROPHET, THE AMERICAN MAHOMET, OR, MORMONISM

A BASE FORGERY, AND THE CLAIMS OF JOSEPH SMITH TO BE A
PROPHET OF THE LORD, DESTITUTE OF ALL CREDIBILITY.

IN looking over the past history of this world, we meet with many things which teach us that this life is a changing scene. To trace the progress of the various sciences is by no means an unpleasant employment, while the various changes which have been effected in the political and theological department loudly calls for attentive consideration. In reference to this we learn, that since Jesus Christ left this world, individuals have made their appearance and claimed to be inspired by God for the purpose of accomplishing some mighty object, and it is at the same time truly affecting, when we remember that their doctrine has been received by some. No person can think of the power which Mahomet exerted over the minds of his fellow creatures without asking how it was accomplished. A man rising up in the deserts of Arabia, actuated by the love of glory and applause here, and the desire for happiness hereafter, devoting fifteen years in solitude, meditating which would be the best way to secure the object of his hearts desire; he at length came forth asserting himself to be a Prophet of the Lord. Three years passed before he was instrumental in converting his wife, his slave, his consin, and eleven others; and an additional ten years was spent in propagating his doctrines within the walls of Mecca, so that altogether twenty-eight years had in succession rolled away before he exerted any influence beyond the boundaries of his own city.

During a few succeeding years, persecution waxed hot against him, which in the end gave a stronger impetus to the object on which his heart was set; the number of his followers increased daily until they formed a numerous band, and such they continue to the present time.

We have thought it desirable thus to refer to Mahomet of Arabia, previous to our taking into consideration the claims of the American Mahomet, or Joseph Smith, the Mormon Prophet, to be sent by God. That no single individual ever produced such a powerful influence over the minds of the people as Joseph Smith, we most readily admit. Born in America

in the year 1805, distinguished by no particular gift or talent; years passed away without any proof or anything at all indicative of that power which he did afterwards exert over many of his fellow-countrymen.

Much information may be obtained respecting him from the book bearing the title of "The Mormons," published in "The Illustrated Library." According to his own statement, and also the statements of his followers, when he was about eighteen years of age, an angel of God appeared to him and informed him, that "he was called and chosen to be an instrument, in the hands of God, to bring about some of his marvellous purposes in this glorious dispensation."

He was also informed, that in a certain hill some plates were deposited bearing inscriptions which no other person could decipher or translate, but this gift was to be granted to him by direct revelation, with the assistance of "the Urim and Thummin, which consisted of transparent stones, clear as crystal, set in two rims of a bow;" which instrument Joseph stated, that he found with the plates. In favour of these said plates we have the testimony of three witnesses,—Martin Harris, Oliver Cowdery, and John Whitmer. Whether their testimony is worthy of credit or not, the following will decide.

Martin Harris seceded from the society, and used no very unmeasured terms in denouncing Joseph Smith, and the party with which he was at one time connected, as a set of knaves and scoundrels.

In reference to Cowdery, a pretended "revelation" was given by Joseph, to the following effect:—"Hearken unto me, saith the Lord your God, for my servant Oliver Cowdery's sake. It is not wisdom in me that he should be entrusted with the commandments and the *moneys*, which he shall carry into the land of Zion, *except one go with him who shall be true and faithful.*" From this it appears, that Oliver was not "true and faithful:" surely, if he was not considered true in money affairs, we have no reason to believe what he said respecting the plates. For if they have been faithless in the unrighteous mammon, (secular riches,) who shall trust them with the true riches, (religious truth)?

In June, 1838, Oliver Cowdery and David Whitmer were spoken of by Sidney Rigdon as being united with a gang of "counterfeiters, thieves, liars, and blacklegs of the deepest dye, to deceive, cheat, and defraud the saints," which was owing entirely to a schism that took place among the Mormons. So that at one time we are called upon to receive the account given by these men as to their having seen the plates, and not long afterwards, the same men are denounced, by the saints themselves, as "liars."

It appears from circumstances which took place shortly after the death of Joseph Smith, that Sidney Rigdon had a hand in writing the book of Mormon; so that instead of its contents being taken from the plates, as Joseph professed, it is evidently the grossest fraud palmed upon the credulous as a revelation from heaven.

After the death of Joseph Smith, Sidney Rigdon had a desire to fill the office of the late "prophet," and claimed that as his right, by a revelation given him from God. Brigham Young, and many others, felt doubtful as to the working of the system under the superintendence of Sidney; but as he continued to assert that this was his office, he was at

last called to a trial before the Mormon apostles, at the trial, Brigham Young spoke in the following manner:—"Brother Sidney says, he will tell our secrets, but I would say, Oh! do'nt, brother Sidney! do'nt tell our secrets, oh! don't! But if he tells our secrets, we will tell his. Tit for tat." Sidney was then excommunicated from the Church.

We have, it is true, eight other persons referred to as having seen the plates, and their testimony is no more worthy of credit than those noticed above. There are four of the Whitmer family, Joseph, two brothers, and father, also one by the name of Page. Surely, on the very face of the thing, this looks like a family compact, and their testimony could not and would not be received in a court of justice as that of independent witnesses.

At the commencement of Joseph's public career, it is very remarkable that he had so many "revelations" for himself, such for instance as the following:—"It is meet that my servant, Joseph Smith, jun., should have a house built, in which to live and translate." "if ye desire the mysteries of my kingdom provide for him (Joseph Smith, jun.,) food and raiment and whatsoever thing he needeth." Again, "In temporal labours thou shalt not have strength; for this is not thy calling. Attend to thy calling, and thou shalt have wherewith to magnify thine office and to expound all Scriptures." From these pretended "revelations" it is made to appear, that God had special regard to Joseph. He was to have a "house," and yet the Lord Jesus had not where to lay his head. Joseph was to have food supplied, but Christ knew what it was to hunger and thirst. He was not to labour, and yet Paul, the faithful servant of the Lord, laboured with his own hands. This looks very strange and rather suspicious.

A few years afterwards, when the temple of Nauvoo was to be built, the following revelation was given:—"let all my saints come from afar, and send ye swift messengers, yea chosen messengers, and say unto them, 'come ye with all your gold, and your silver, and your precious stones, and with all your antiquities, and all who have knowledge of antiquities, that will come may come; and bring the box tree, and the fir tree, and the pine tree, together with all the precious trees of the earth, and with iron, and with copper, and with brass, and with zinc, and with all your precious things of the earth, and build a house to my name for the Most High to dwell therein.'"

Another house was also to be built:—"let it be built in my name, and let my name be named upon it, and let my servant, Joseph Smith and his house, have place therein, from generation to generation, for ever and ever, saith the Lord." It is very remarkable, that Joseph had so many revelations about houses and money, and the only way of understanding how this could be, is to look on the whole of them as forgeries, and those of the worst kind, for the purpose of working on the credulity of the unwary.

The following account was given by Smith himself:—"a messenger from heaven descended in a cloud of light, and having laid his hands upon us (Joseph Smith and Oliver Cowdery,) he ordained us, saying unto us, 'unto you, my fellow servants, in the name of the Messiah, I confer the priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the

remission of sins; and this shall never be taken away from the earth until the sons of Leir do offer again an offering unto the Lord in righteousness.' He said this Aaronic priesthood had not the power of laying on of hands for the gift of the Holy Ghost, but that it should be conferred on us hereafter: and he commanded us to go and be baptized; and gave us directions that I should baptize Oliver Cowdery, and afterwards, that he should baptize me. Accordingly, we went, and were baptized; I baptized him first, and afterwards he baptized me. After which I laid my hands upon his head, and ordained him to the Aaronic priesthood: afterwards he laid his hands on me and ordained me to the same priesthood, for so we were commanded."

Here, surely, is something very wonderful, on reading of which one can scarcely suppress a smile, while at the same time, who can read it without noticing the daring character of Joseph? This would-be prophet of the Lord tells us, that an angel addressed him as his fellow servant, and ordained him to the Aaronic priesthood, then directly afterwards he informs us, that Oliver Cowdery's hands were laid on him, for the purpose of ordaining him for the priestly office. The man who did this was shortly afterwards spoken of as not fit to be trusted with "the moneys."

Joseph, the high-minded one, stands first throughout the whole of the farce; he had no sooner begun to attract the attention of a few individuals, then he at once perceived how advantageous it would be for the furtherance of his desired objects, if he could cause the people to believe that he had the power to work miracles. We find him palming this upon his hearers, so that many were led to think that he was sent from God, through being able to do such mighty works; at least they appeared to be such to those who were his dupes: yet by the candid enquirer they are found to be frauds and deceptions of the worst character.

In corroboration of these views, take the following circumstance recorded by the Mormons:—the cholera broke out in their camp, and Joseph endeavoured to cure it, by "laying on of his hands and prayer;" neither of which did any good. Joseph then stated, that "he quickly learned, by painful experience, that when the Great Jehovah decrees destruction, man must not attempt to stay his hand." Jesus when on earth did not act thus, he healed all who went to him, it was of no consequence what their disease might be, if the individual was blind, his eyes were opened; had he a stammering tongue, that was loosed; had he a withered hand, it was at the word of Christ made whole like the other: so the apostle Peter spoke, and the lame man stood up on his feet. Who then, that has an honest heart, can read the reasons which Joseph Smith gave for not being able to effect a cure amongst his people without at once perceiving him to be a deceiver? And such are all those who profess to have the power to work miracles.

In the year 1849, "The Millennial Star," a Mormon publication, gave the following account respecting two young women, Mary and Elizabeth Murray, they were seized with the cholera while at work in a mill at Govan:—"Elizabeth was soon relieved of her wet clothes, and put into a warm bed in the house of a Mormon." "The elders were sent for, and they came and anointed her with oil in the name of the Lord Jesus; laid their hands upon her, and prayed the Lord to manifest his power in her behalf, and rescue her from the grasp of the destroyer. During the

night, Mary was also seized with the same disease, but was not laid in the same bed. They bore their sufferings patiently for a short time, but soon they became weary of suffering, and besought the elders to lay their hands upon them, and pray the Lord to take them to himself, for they had suffered enough. The brethren did so. They were eased from pain, and went off so calmly and quietly, that those around could hardly tell when the last breath left the body."

From their own statement of the case we learn, that neither the oil nor prayers of the elders alleviated their sufferings, or in any way arrested the progress of the disease. Seeing that they were deceived in their endeavours to effect a cure on the young women, and fully conscious that death was fast approaching, the would-be miracle workers laid their hands upon the two sisters, and prayed for their departure from this world of suffering: but if the means which were used by the Mormon elders were ineffectual to restore health, is it not probable that the young women would have died if no hands had been laid on them? If they left this world under the impression that the oil and laying on of hands had done them any good, is it not evident that they were the dupes of an imposition or of the worst fanaticism?

Ask any of the advocates of the new revelation to give a proof of their mission by working a miracle, they will instantly turn on you, saying, "an evil and an adulterous generation seeketh after a sign, and there shall no sign be given it:" and in this way it is that so many weak minds are silenced in enquiries, till at length led astray by what appears to them plausible doctrines.

(To be Continued.)

IV.

SCEPTICS' RELIGION.

Under this department, sceptical objections, and systems or principles advocated as hostile to Christianity, are dispassionately considered.

"SOCIAL STATICS."*

"It is said of a certain personage that he wished he had been consulted when the world was being made, for that he could have given good advice; and not a little historical celebrity has attached to this personage in virtue of his so-thought unparalleled arrogance. Shallow, shallow!" This is our first quotation from the book before us. Our next extracts will enlighten the reader as to what sort of advice would have been given in the supposed case by another "certain personage"—the author. "Evidently the aboriginal man must have a constitution adapted to the work he has to perform, joined with the dormant capability of developing into the ultimate man where the conditions of existence permit. To the end that he may prepare the earth for its future inhabitants—his descendents,—he must possess a character fitting him to clear it of races endangering his life, and races occupying the space required by mankind. Hence he must have a desire to kill, for it is the universal law of life that to every needful act must attach a gratification, the desire for which may serve as a stimulus. He must further be devoid of sympathy, or must have but the germ of it, for he would otherwise be incapacitated for his destructive office. In other words, he must be what we call a savage, and must be left to acquire fitness for social life as fast as the conquest of the earth renders social life possible." pp. 410, 411.

And again:—"it is necessary that the primitive man should be one whose happiness is obtained at the expense of the happiness of other beings. It is necessary that the ultimate man should be one who can obtain perfect happiness without deducting from the happiness of others. After accomplishing its appointed purpose the first of these constitutions has to be moulded into the last." p. 413.

The great difference between the Spanish philosopher and Mr. Spencer is, that the latter thinks *his* "good advice" has been wisely forestalled. He has really grasped, as he believes, the true theory of the world, and from his point of view the two great problems,—how evil entered it, and, how it is to be got out,—are divested of all difficulty, save the purely

* "Social Statics, or the Conditions essential to Human Happiness specified, and the First of them Developed." By Herbert Spencer. London: John Chapman. 1851.

historical one, as to how they ever came to be regarded as mysteries at all. As in the case of all great discoveries, when this new Columbus sets the egg on end, we only marvel that we none of us thought of it ourselves.

The following passages make short work, not only of that "darkest of all enigmas," as Dr. Chalmers calls it, and at which Leibnitz tried his hand and failed, but of that other question also on which it has been too long thought the Christian revelation alone sheds any certain light, but which we here see solved without the aid of "old wives fables"—the evanescence of evil. The truth lies in a nutshell. If any think that after all it is not *cracked*, what must they think of the author?

"All evil, results from the non-adaptation of constitution to condition. This is the rule of every thing that lives. Does a shrub dwindle in a poor soil, or become sickly when deprived of light, or die outright if removed to a cold climate? It is because the harmony between its organization and its circumstances has been destroyed. Those experiences of the farm-yard and the menagerie, which show that pain, disease, and death are entailed upon animals by certain kinds of treatment, may all be generalised under the same law. Every suffering incident to the human body, from a headache up to a fatal illness—from a burn or a sprain, to accidental loss of life, is similarly traceable to the having placed that body in a situation for which its powers did not fit it.

"Nor is the expression confined in its application to physical evil; it comprehends moral evil also. Is the kindhearted man distressed by the sight of misery? Is the bachelor uneasy because his means will not permit him to marry? Does the mother mourn over her lost child? Does the emigrant lament leaving his fatherland? Are some made uncomfortable in having to pass their lives in distasteful occupations? And others from having no occupation at all? The explanation is still the same. No matter what the special nature of the evil, it is invariably referable to the one generic cause—want of congruity between the faculties and their spheres of action." p. 59.

"But why is not man adapted to the social state? Simply because he yet partially retains the characteristics that adapted him for an antecedent state. The respects in which he is not fitted for society are the respects in which he is fitted for his original predatory life. His primitive circumstances require that he should sacrifice the welfare of other beings to his own; his present circumstances require that he should not do so; and in as far as his old attribute still clings to him, in so far as he is unfit for the social state. All sins of men against each other, from the cannibalism of the Carrib, to the crimes and venalities that we see around us; the felonies that fill our prisons; the trickeries of trade, the quarrelings of nations with nations, and of class with class, the corruptness of institutions, the jealousies of caste, and the scandal of drawing-rooms, have their causes comprehended under this generalization.

"Concerning the present position of the human race, we must, therefore, say that man needed one moral constitution to fit him for his original state; that he needs another to fit him for his present state, and that he has been, is, and will long continue to be, in process of adaptation. By the term *civilization* we signify the adaptation that has already taken place. The changes that constitute *progress* are the successive steps of the transition. And the belief in human perfectibility, merely amounts to the belief, that, in virtue of this process, man will eventually become suited to his mode of life.

"Such a faith is well founded. As commonly supported by evidence drawn from history, it cannot be considered indisputable. The inference that as advancement has been hitherto the rule, it will be the rule henceforth, may be called a plausible speculation. But when it is shown that this advancement, is due to the working of a universal law, and that in virtue of that law it must continue until the state, we call perfection, is reached, then the advent of such a state is removed out of the regions of probability to that of certainty. If any one demurs to this let him point out the error. Here are the several steps of the argument.

"All imperfection is unfitness to the conditions of existence.

"This unfitness must consist in either having a faculty or faculties in excess; or having a faculty or faculties deficient; or in both.

"A faculty in excess is one which the condition of existence do not afford full exercise

to ; and a faculty that is deficient, is one from which the conditions of existence demand more than it can perform.

" But it is an essential principle of life, that a faculty, to which circumstances do not allow full exercise, diminishes ; and that a faculty on which circumstance make excessive demands, increases.

" And so long as this excess and this deficiency continue, there must continue decrease on the one hand and growth on the other.

" Finally, all excess and all deficiency must disappear, this is, all unfitness must disappear ; that is, all imperfection must disappear.

" Thus the ultimate development of the ideal man is logically certain—as certain as any conclusion in which we place the most implicit faith : for instance, that all men will die. For why do we infer that all men will die ? Simply because in an immense number of past experiences, death has uniformly occurred. Similarly then as the experiences of all people in all times, experiences that are embodied in maxims, proverbs, and moral precepts, and that are illustrated in biographies and histories, go to prove that organs, faculties, powers, capacities, or whatever else we call them, grow by use, and diminish from disuse, it is inferred that they will continue to do so. And if the inference is unquestionable, then is the one above deduced from it, that humanity must in the end become completely adapted to its condition, unquestionable also." pp. 63—66.

Thus the advent of the golden age is an article of scientific faith—" as certain as that all men will die"—which latter slight circumstance ought by no means to be regarded by a right-minded man as sullyng its brightness, since he cannot reasonably desire more than " to maintain life to old age—to complete the cycle of his existence ; that is, to fill out the limits of his individuality to the full."*

To determine for us the conditions of elysian state at which mankind are one day to arrive is, according to our author, the province of Social Statics, the science which treats of the equilibrium of a perfect society.† The term, we may observe, is used by Mr. Mill after M. Comte in a somewhat wider sense. He employs it to designate that branch of Sociology which ascertain the conditions of stability in the social union. It is the theory of the *consensus*, a suggestive word borrowed from physiology, existing among the different parts of the social organism.‡

We do not demur, however, to Mr. Spencer's definition, and indeed should prefer it to the other. Though to treat of an ideal society, is necessarily to make our speculations more abstract than if we have to do only with an actual body social, yet this is certainly an advantage rather than an objection in a scientific point of view. Since, moreover, the ideal and fixed must ever underlie the phenomenal and variable, the laws of the latter will always be more or less determinable from those of the former, if these can be discovered. At the same time we are quite sure that none, but a thoroughly Christian thinker, has a chance of reaching any adequate notion of a perfected humanity. Only from a profound and reverential contemplation of its archetype, the Son of Man, could the initiative idea proceed.

We perfectly agree with Mr. Spencer, that " a true conception of what human life is, is possible only to the ideal man." And when he adds, that " as yet the world contains none such," we would fain hope that he does not mean to call in question the fact, that one has actually appeared upon earth who was a perfect embodiment of the ideal of our race, and that his history remains on record for the perpetual instruction of mankind.

* Page 440.

† Page 409.

‡ Mill's Logic. Vol. ii., p. 540.

But that his book is at all the better for any positive belief he may entertain on the subject, we must candidly state, to our grief, that we are quite at a loss to discover. It is true he calls Christianity "the highest known religion." Yet he frames a system of ethics in which neither this nor any other religion that we can perceive, finds its relation determined. Josephus has finely said, that whilst the Pagans made religion a part of morality, his own countrymen made morality a part of religion. Mr. Spencer, however, has simply eliminated religion altogether. He not only wilfully abandons the vantage ground of "the highest known religion," which proclaims the identity of the two,* but positively sinks beneath the Jewish stand-point, and below even heathenism itself. Hence if Plato's social statics led him to frame a somewhat absurd republic, our modern idealist, who wantonly throws away his single advantage of position, can have but small chance of success. And we will not shrink from frankly expressing our belief, by which, we hope, we do our author no injustice, that if, as is frequently the case, his conclusions are better than his premises, it is in part at least owing to the very palpable fact, that a great portion of his thinking, as in the case of many others who coolly ignore the gospel, is Christian in spite of himself. Indeed, whether he be conscious of it or not, his entire theory of equity is, with the shabby suppression of the text, a very unequal commentary, good, bad, and indifferent by turns, on the words of Jesus of Nazareth, "thou shalt love thy neighbour as thyself."

In this short precept are wrapt up all the four conditions of social happiness specified by our author, as will be obvious at a glance as soon as we shall have named them, and, as we think, a great deal besides. He precedes the enumeration of the four fundamental laws of his new moral world by telling us how the social state has become for us a stern and inflexible necessity, in consequence of the multiplication of men, until they are constrained to live more or less in the presence of each other. For if with Rousseau we should prefer a return to that state of savage life for which our constitution was originally fitted, and thus rid ourselves of evil or non-adaptation, by bringing our circumstances to our minds, instead of our minds to the circumstances; it is utterly impossible to do so. Here we are as close to one another as eels in a basket. As Mr. Carlyle says of our happy arrival at the new era, "we must stick by it;—of all enterprises the impossiblest, is that of getting out of it, and shifting into another." That mighty hunter, "the primitive man," after a season of happiness, obtained by sacrificing the welfare of other beings to his own, finds, notwithstanding all his praiseworthy efforts, these "other beings" increase so fast that the pressure is quite distressing, and there is nothing for it, but to divest himself, as fast as he may of his savage instincts, and develope by degrees into a decent "ultimate man." Those to whom the possession at first of a constitution enabling them to appreciate and act up to the principles of pure rectitude, would have been detrimental and indeed fatal,† see, as they innocently pursue the impulses of a very different nature,

* Wardlaw's Christian Ethics. Lecture viii. On the Identity of Morality and Religion. This most masterly discourse is on the text, 1 John v. 3, "This is the love of God that we keep his commandments."

† Page 460.

fresh crops of enemies spring up faster than they can water the ground with blood, till they find to their great discomfort "the social state established; are henceforth to continue in it; and must, therefore, set it down as one of those necessities which our rules for the achievement of the greatest happiness must recognize and conform to."*

These rules are then given as follows:—

"In this social state the sphere of activity of each individual being limited by the spheres of activity of other individuals, it follows that the men who are to realize this greatest sum of happiness, must be men of whom each can obtain complete happiness within his own sphere of activity without diminishing the spheres of activity required for the acquisition of happiness by others. For manifestly if each or any of them cannot receive complete happiness without lessening the spheres of activity of one or more of the rest, he must either himself come short of complete happiness or must make one or more do so; and hence under such circumstances, the sum total of happiness cannot be as great as is conceivable, or cannot be greatest happiness. Here, then, is the first of those fixed conditions to the attainment of greatest happiness, necessitated by the social state; it is the fulfilment of this condition which we express by the word *justice*.

"To this all-essential pre-requisite, there is a supplementary one of kindred nature. We find that without trenching upon each others' spheres of activity, men may yet behave to one another so as to produce painful emotions. And if any have feelings that lead them to do this, it is clear that the total amount of happiness is not so great, as it would be were they devoid of those feelings. Hence, to compass greatest happiness, the human constitution must be such as that each man must perfectly fulfil his own nature, not only without diminishing other men's spheres of activity, but without giving unhappiness to other men in any direct or indirect way. This condition, as we shall by and by see, needs to be kept quite distinct from the foregoing one. The observance of it may be called *negative beneficence*.

"Yet another requirement is there by fulfilment of which the happiness flowing from compliance with the foregoing, is indefinitely multiplied. Let a race of beings be so constituted as that each individual may be able to obtain full satisfaction without deducting from the satisfaction obtainable by other individuals, and we have a state of things in which the amount of *isolated* happiness is the greatest conceivable. But let these beings be so constituted as that each in addition to the pleasurable emotions personally received by him, can sympathetically participate in the pleasurable emotions of all others, and the sum total of happiness becomes largely increased. Hence to the primary requisite, that each shall be able to get complete happiness without diminishing the happiness of the rest, we must now add the secondary one, that each shall be capable of receiving happiness from the happiness of the rest. Compliance with this requisite implies *positive beneficence*.

"Lastly, there must go to the production of the greatest happiness the further condition, that whilst duly regardful of the preceding limitations, each individual shall perform all those acts required to fill up the measure of his own private happiness. pp. 68, 69."

The first of these conditions, styled the law of equal freedom, and stated thus,—every man has freedom to do what he will, provided he infringes not on the equal freedom of any other man,—the author proceeds to develop into a scientific theory of equity. The principle he takes to be axiomatic, as furnished directly by the moral sense, and as absorbing the portion of truth contained in what, a patrician writer† has ventured more brusquely than infelicitously to denominate, "the pot-bellied philosophy" of Bentham and the numerous other moralists of the expediency schools. For, as Mr. Spencer argues, though "greatest happiness" is a

* The beathen Marcus Antoninus saw, that from the first, man was destined for society. *Ad Seipsum* II. 16.

† Lord Lindsay.

very bad rule for the guidance of so short-sighted a being as man, yet since it is unquestionably the will of the benevolent Creator, and since it cannot be realised unless his creatures enjoy the free use of their faculties, the principle may legitimately be appealed to as, at least, establishing this right.

With this maxim of equal freedom, *in its due place*, we can of course have no quarrel. We have already said, that we believe it to be implied in the second of the two great commandments of the divine law. But what we protest against, with the whole force of our moral indignation and abhorrence, is, its unnatural and senseless divorce from the first and greatest, "thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." On the will of God the axiom is made, by our moralist himself, ultimately to rest. And yet in the axiom itself we are told of nothing but the will of man. The Supreme Being is just brought on this stage of human affairs as a *deus ex machina* to sign an abdication of his claims to the homage of his creatures. Each may, according to this bare and beggarly rule, isolated as it stands, be as impious as he pleases, provided he allows the same sacred liberty to others. There is to be no monopoly of irreligion. That is the sole stipulation! And for this men have a divine charter which verily gives them

"Ample space and verge enough
The characters of *hell* to trace."

We fervently hope that before *this* fool's paradise is reached we may be permitted "to complete the cycle of our existence."

We may be reminded, perhaps, that we have overlooked the author's supplementary laws. But we deny, that any or all of these can disarm our censure of its sting. In which of them is there the slightest reference to a single duty towards God? And yet we are told, without an iota of qualification, that "our whole code of duty is comprehended in the endeavour to live up to these necessities."* And, again, as if in his infatuation to deprive himself of every possible loophole of escape, we are further told, by Mr. Spencer, that conformity to this first law ensures ultimate conformity to the others.† Thus the language of the Great Moral Governor to our race is evidently made to mean this, "make yourselves happy. *Never mind ME.*" And mankind are to be metamorphosed after a due moral acclimatization into a herd of well-behaved and sympathetic swine! No! we say, with Jean Paul, this is not what we want. We want a higher freedom than a fair chance at the wash-trough, and we want God and immortality besides.

If, however, we are ousted by this newest "whole duty of man" from all further relationship to the Most High, after we have learnt the pleasant lesson from him, that we may do as we please, we shall shortly see, that, to make us ample amends for this trifling deprivation, the basis of the theory is sufficiently broad to admit of our fellowship on terms of delightful equality with beings of another kind. Our ears become quite entranced as we listen to the exposition of a most charmingly comprehensive

* Page 69.

† Page 87.

doctrine of rights. The crabbed philosopher of Malmesbury starting from the position, that the natural condition of mankind is one of warfare, teaches how the furious Leviathan may be tamed by dint of the strong measures of an unflinching despotism. Our author, however, though agreeing with Hobbes as to the original constitution of man, would prescribe a widely different regimen. He is for drawing him out "with a hook," baited with the daintiest morsels. Like a skilful harpooner he will give us "plenty of line," till by virtue of the law of adaptation we shall have become tame enough. Wearied with our fruitless struggles he has no doubt but that we shall come right in time. To give full play to the instinct of right within, and full work to the iron gyves of necessity without, this is *his* method. Most copious and inspiring are the draughts of divine nectar he administers. He is sure to be popular. As Socrates said, Set the school-boys to vote and the cook will carry it hollow against the doctor any day. And rugged, indeed, must be our bosoms if our stormy passions be not hushed by the dulcet strains poured forth by our modern Orpheus. Even the ferocious "primitive man" cannot fail to yield to their fascinating influence. "To be that which he *naturally* is"—to do just what he would *spontaneously* do—is essential to the full happiness of each, and, therefore, to the greatest happiness of all.* "God wills man's happiness. Man's happiness can only be produced by the exercise of his faculties. But to exercise his faculties he must have liberty to do all his faculties *naturally* impel him to do. Then God intends that he should have that liberty. Therefore he has a *right* to that liberty."† "If the subjection of man to man is bad when carried to its full extent, *it is bad in any degree.*"‡ "Whatsoever involves command, or whatsoever implies obedience is wrong."§ "There are many who hold that the obedience of one human being to another is proper, virtuous, praiseworthy. There are many to whose moral sense command is not repugnant. There are many who think the subjection of the weaker sex to the stronger to be legitimate and beneficial. Let them not be deceived. Let them remember that a nation's institutions and beliefs are determined by its character.—And let them remember, that, even as we loathe those barbarous manners which forbid a woman to sit at table with her lord and master, so may mankind one day loathe that subserviency of wife to husband, which *existing laws* enjoin."|| So again, whatever the New Testament and the example of Jesus Christ may teach to the contrary, "the doctrine of filial subjection is entirely condemned by its associations."¶ What again can be more pleasant than to learn we are all joint-landlords of the globe, we do not mean Bonifaces in common of some paltry hostelry bearing that sign, but veritable owners in fee-simple of that globe which Drake circumnavigated, and of which we have been able, with quite a new and unexpected interest, to form some faint idea, from Mr. Wyld's enormous model.** Whether we are to have the mute creation, to use the kindlier phrase coined by Charles Lamb, as tenants at will, does not appear, since it is by no means manifest, that, if they could get anybody to speak up for them, they might not establish a fair and equal claim

* Page 434.

† Page 77.

‡ Page 162.

§ Page 163.

|| Ibid.

¶ Page 180.

** Pages 114—125.

to partnership in the firm. If we had the honour to hold their brief we think we should adopt a similar line of argument with that taken by Mr. Spencer on behalf of his clients, mankind,—“given a race of beings having like claims to pursue the objects of their desires—given a world adapted to the gratification of their desires—a world into which such beings are similarly born, and it unavoidably follows that they have equal rights to the use of the world.” But, however that question might be settled, there would, at all events, be no lack of tenants. “All men would be equally landlords: all men would be alike free to be tenants. A. B. C. and the rest, might compete for a vacant farm (very vacant, we fear, it would be, something like Dickens’ Eden,) as now, and one of them might take that farm without, in any way, violating the principles of pure equity.” Then after honestly paying our rent to ourselves, the surplus produce would be each one’s private property,* of which no one could lawfully plunder him.

If now burning with a laudable indignation against the ruthless spoliators, who have so long kept us out of our rights, we eagerly ask our oracle as to their restitution, it is agreeable to know, that he fully sympathises with us in our wrongs, and would, if possible, cheerfully act the Rhadamanthus on our behalf,—“had *we* to deal with the parties who originally robbed the human race of its heritage, we might make short work of the matter.” The cup of comfort, however, is dashed from our lips in the very next sentence. “But, *unfortunately*, most of our present land-owners are men who have, either mediately or immediately, given for their estates equivalents of honestly-earned wealth.”† What a pity it is that they are not all scoundrels! For in that case our Gracchus could hardly have found it in his heart to give us the cold shoulder, and put us off with such a piece of pathos as this,—“men having got themselves into the dilemma by disobedience to the law, must get out of it as well as they can; and with as little injury to the landed class as may be.”

Perhaps, however, by this time our readers may be ready to ask whether the book before us is, after all, to be regarded in a serious light, and not rather to be classed with that ingenious order of works, of which Archbishop Whately’s “Historic Doubts relative to Napoleon Bonaparte,” is so clever a specimen. Must it not be intended as a laboured *reductio ad absurdum* of the liberal principles of the age? There is, indeed, very much that lends it such an appearance. We meet with quite enough in it to awaken a shrewd watchfulness, lest we should be taken by a *ruse* of the Philistines. When, for instance, we are told, that our assertion of the right and duty of religious dissent irrevocably pledges us to civil dissent also,‡ and to the right, or, for aught the author alleges to the contrary, the duty, to ignore the state; the former of which, at any rate, he advocates throughout a whole chapter with a really astonishing unction:§ and again, as sturdy voluntaries, refusing to pay church-rates, we ought in consistency to withhold poor rates also, since, as it is acutely argued, it is but reason, that our nonconformity with respect to *faith*, should be accompanied by non-conformity in respect to *good works*,|| we are so

* Page 126—135. † Page 124. ‡ Page 213. § Pages 206—216. || Page 318.

strongly reminded of the stock fallacies of clerical logic at parish vestries and elsewhere, that we are naturally inclined to suspect some mystification. It, of course, occurs to us to ponder whether a theory of rights which, whilst in common with some more old-fashioned systems of morality, steers us clear of religious establishments,* food monopolies,† and a few rocks and quicksands besides, strands us nevertheless on something very like communism and other unhospitable shores, can be an honest craft at all; and ought not to be challenged to hoist the black flag. Many ugly symptoms suggest the misgiving, that unless we are on the *qui vive*, we shall be suddenly entrapped. If, for example, fresh from witnessing and sympathising with the sufferings of some hapless young urchin, whose parent has certainly not proved his hatred to his son by sparing the rod, we should chance to be fascinated by the author's generous and chivalric doctrine respecting the rights of children,‡ we might have cause to repent it. We are told, what seems straightforward enough, and plausible enough,—“God wills human happiness; that happiness is attainable only through the medium of faculties; for the production of happiness, those faculties must be exercised; the exercise of them presupposes liberty of action; these are the steps by which we find our way from the Divine will to the law of equal freedom. But the demonstration is fully as complete when used on behalf of the child, as when used on behalf of the man. The child's happiness too is willed by the Deity; the child, too, has faculties to be exercised; the child needs scope for the exercise of those faculties; the child, therefore, has claims to freedom—rights as we call them—co-extensive with those of the adult.”§ Gibbon tells us of a Persian king whose reign was longer than his life. If then, in the old dislocated state of things, an infant monarch was possible, what wonder if the new state of society, to which we are rapidly tending, should recognise infant citizens. And if so, just as poets were proscribed in Plato's republic, so very likely may vendors of rhubarb be dispensed with in Mr. Spencer's? Not a few might think this notion of rights of children passable enough, but how necessary it is to fear the Greeks, even when they bring us gifts, will appear, if we pause and reflect for a moment that, if we swallow the bait we are undone. It needs but to read “equine” for “human,” and “horse” for “child,” wheresoever it occurs in the passage we have quoted, and the latter day grimalkin pounces on us at once:—“among speculative persons, a question has sometimes risen: in the progress of emancipation, are we to look for a time when all the horses are to be emancipated, and brought to the supply and demand principle? Horses too have ‘motives;’ are acted on by hunger, fear, hope, love of oats, terror of platted leather; nay, they have vanity, ambition, emulation, thankfulness, vindictiveness; some rude outline of all our human spiritualities,—a rude resemblance to us in mind and intelligence, even as they have in bodily frame. The horse, poor dumb four-footed fellow, he too has his private feelings, his affections, gratitudes, and deserves good usage; no human master, without crime, shall treat him unjustly either, or recklessly lay on the whip where it is not needed.”

* Pages 304—310.

† Pages 296—304.

‡ Pages 172—192. We hope this chapter may not be printed separately as a New Boy's Own Book.

§ Page 172.

After all, however, it is but too plain, that the book is no *jeu-d'esprit*. Not the less, however, assuredly must we decline to hail Mr. Spencer as an ally in the great and sacred cause of freedom :—

" Non tali auxilio nec defensoribus istis
Tempus eget."

We would rather take occasion, from the appearance before the public of these crude speculations, to offer our frank warning to the friends of real liberty to take good heed with whom they share the perils and the honours of the daily thickening combat. We are quite sure, that to promulgate the creed, which is everywhere embodied in these pages, that "evil is good in the making;" to loosen the bands of families, by preaching to wives and children that they are slaves; to proclaim, that "government is essentially immoral" and "the offspring of evil;" to sneer at men's being content with the station of life to which God has called them; to represent evil as the harsh music made by a grinding law of adaptation, rather than the result of sin, from which along with its cause, a Redeemer has appeared to liberate us; to divorce morals as widely as possible from religion; to deny immortality; and to ignore revelation is the very likeliest way to rivet the shackles of mankind. And to shew, that our caution is not altogether unnecessary, we may refer to the fact, that whilst penning these animadversions on this very objectionable volume, we have seen it recommended to the perusal of young politicians in the principal Liberal daily organ. In many of the leading-articles of the *Daily News*, we, in common, we daresay, with many of our readers, have rejoiced to recognise a decidedly Christian tone. In the struggle with the shiny ecclesiasticism of the age, it has wisely taken its stand on the only vantage ground on which the hydra can be fairly strangled—the New Testament of the universal priesthood; and has displayed throughout a great mastery of the momentous questions involved. We feel sure, therefore, that the notice in question must have proceeded from a subordinate. Still we could wish that it might be the last of its kind. For surely, to allow such a flatulent philosophy as this to go forth from the scrutiny of the censor, not only without protest, but even with commendation, is to play into the hands of the enemy. If our author is displeased with us for the utterance of our honest sentiments, he will, perhaps, permit us to remind him of an observation of one, to whom he will probably more readily listen,—Mazzini,—*"religion and politics are inseparable. Without religion, political science can only create despotism or anarchy."* This is our firm belief, and the work before us, strikes as being a remarkable illustration of its truth. The author has undertaken to construct society by the aid of science alone, and the result is, a grammar of anarchy.

V.

THE PHILOSOPHY OF HUMAN NATURE.

The Nature of Man as Spiritual, Immortal, and Responsible, will be the most frequent topic of this department: though sometimes we shall introduce MISCELLANEOUS Subjects.

SHAKSPERE—HIS COMEDIES.

It has often been a question with thinking persons, why such writers as Shakspeare, notwithstanding some undoubted moral blemishes in his works, should be given up into the hands of the irreligious as their exclusive possession: this, at least, will be admitted by all, that it is better for our youths to read him intelligently by their own fire-sides, than to visit those "canker-blossoms" of public morals, our—theatres.

It has been the fate of Shakspeare's writings, to secure the unbounded admiration of a great many, and an equally unbounded condemnation from others; though of this latter sort, the majority have never read him, but have seen only a few bad specimens of sour grapes, brought by treacherous spies.

We have nothing to do here, with those critics, who on intellectual grounds, and from the formal laws of dramatic productions, the unities of time and place, and action, condemn the sea, because it will not be compressed into a nut-shell; or think the sun very much out of his latitude, because they cannot climb to it, by the aid of the tallest bean-stalk;—with such, we have not even controversial sympathy. Nor have we any sympathy with those who, on religious grounds, would condemn Shakspeare as a writer of plays: but we have a sincere respect for such, as on religious and moral grounds, condemn certain blemishes,—spots of impurity, which here and there diminish the fairness of his beauty: these we can lament with them; at the same time we must maintain the immense preponderance of higher qualities; useful practical truths, wrapped up gracefully, in witty expressions: elevated and noble sentiments, uttered in language of befitting sublimity; and altogether calculated to wipe out baser impressions, except with those whose impurity needs but slight occasions; for in reading Shakspeare, as in everything else, it is "every one to his taste," and men will select their own appropriate food. Those who wish to enlarge their thoughts, to escape from every-day littleness, to refresh and invigorate their whole mental frame, by an excursion into the vast world of intellect, with its forests and mountains and torrents, and its quieter scenes of loveliness, have here a large and free domain, conquered and secured to them, as a perpetual inheritance.

There is, however, another obstacle in the way of cultivating this new world, discovered to us by the Columbus of genius; viz., the readiness with which men admire Shakspeare: he is more known, than read; more praised, than studied and examined; and this certainly makes against him.

It can, therefore, not be out of place, to attempt a still further commendation of him; that readers may be drawn from mushroom novels to this great oak forest, which will ever abide as the fresh chaplet and crown of literature.

There has been a great deal written about Shakspeare, but the best and easiest method of knowing him, is by reading him for yourself. Some help, no doubt, may be derived from those who, with the brevity that is the soul of wit, point out his peculiar excellencies; *but the best criticism is that which leads you to become critics yourselves*: not of the small analyzing and anatomical sort, that must pull a flower to pieces, and give hard names to the fragments, before seeing its beauty; but which takes the excellent piece of nature's witch-craft, in its integrity; and gives itself up to the unsophisticated impressions, which this wonder produces.

There are several ways in which the works of Shakspeare may be commented on; we may take a survey of his entire genius, and its relation to dramatic art; or we may take a single play, and analyze the scope, the characters and impressions naturally produced, or its historical sources: or we may take up the separate characters brought forward, this would form an instructive picture gallery: *every one has his own face*: indeed, a good subject for lecture or disquisition, would be the CHARACTERISTICALNESS OF THE CHARACTERS IN SHAKSPERE: there is none of Pope's small leading or master passion, as the key to the entire man: for what is one single principle or passion, but a fragment? It is no more a *character*, than one cerulean lock, is a picture of Jove; or a wooden leg, is the outline of an old soldier. Shakspeare has none of this, his personages are entire personages, not made up of one idea, but each is a "web of a mingled yarn;" including all the variety of human feelings, but so peculiarly mingled, as to constitute a separate and definite INDIVIDUAL.

We shall not, however, on this occasion, give the plan of the entire garden; nor confine ourselves to a single tree; but shall endeavour to wreath a garland of flowers plucked here and there: not flowers that have stood to wither in some drawing-room vase, or "book of beauty," those sickly exotics of literature: but fresh from the garden; culled with our own hand, for the especial gratification of our friends. We shall, therefore, beg your acceptance, of

"An odorous chaplet of sweet summer buds:"

and though not gracefully put together, our apology shall be a good intention, and your own generosity:

"For never anything can be amiss,
When simpleness and duty tender it."

Still we cannot forget our inaptitude; and most sincerely invoke the aid of that facile courtier, whose

"Eye begets occasion for his wit;
For every object that the one doth catch,

The other turns to a mirth moving jest ;
Which his fair tongue, conceit's expositor,
Delivers in *such apt and gracious words,*
I hat aged ears play truant at his tales,
And younger hearings are quite ravished,
So sweet and voluble is his discourse."

Love's Labour lost. Act II., Scene 1.

There are some people, however, who, do or say what you will, are determined not to laugh ;

" Nature hath framed strange fellows in her time ;
Some that will evermore peep through their eyes,
And laugh, like parrots at, a bag-piper :
And other, of such vinegar aspect,
That they'll not shew their teeth in way of smile,
Though Nestor swear the jest be laughable."

This stubbornness is unfortunate, since

" A jest's prosperity lies in the ear
Of him that hears it, never in the tongue
Of him that makes it."

And the reason some people are no friends to wit, is, because they are not witty : like " that blind rascally boy, *that abuses every one's eyes, because his own are out.*"

We do not, it is true, pretend to know much ; but subscribe to the Shepherd's philosophy :—" I know that the more one sickens the worse at ease he is ; and that he that wants money, means, and content, is without three good friends : that the property of rain is to wet, and of fire to burn : that good pasture makes fat sheep : and that a great cause of the night, is lack of the sun : that he that hath learned no wit by nature or art, may complain of good breeding, or comes of a very dull kindred." All this, we have learned, through being companion to a gentleman " that hath been a courtier,"

" And in his brain,
Which is as dry as the remainder biscuit
After a voyage, he hath strange places cram'd
With observation, with which he vents
In mangled forms."

For the rest, Sir Nathaniel shall defend us. " Sir, he hath never fed on the dainties that are bred in a book ; *he hath not eat paper*, as it were ; *he hath not drunk ink* : his intellect is not replenished ; he is only an animal, only sensible in the duller parts." We cannot, therefore, be expected to equal those, who " *have been at a great feast of languages, and stolen the scraps,*" or " have lived long on the alms-basket of words." Nor to come up to the level of you, who " have an exchequer of words, and I think no other treasure to give to your followers." No one can say of us,

" The fool hath planted in his memory
An army of good words."

" Fye, that you'll say so ! he plays o' the viol-de-gamboys, and *speaks three or four languages, word for word, without book.*" Though " methinks sometimes I have no more wit than a Christian, or an ordinary man has : but I am a great eater of beef, and I believe that does harm to

my wit." "But the gift is good, in those in whom it is acute, and I am thankful for it." Some malicious person, may, perhaps, enquire, "wherefore are these things hid? Wherefore have these gifts a curtain before them?" To which impertinence, our only reply is, that we never pretended to have wit enough to shew things to blind puppies. And though such persons may say of us, "this fellow pecks up wit, as pigeons peas;" it is only our readers we care for, amongst whom there are no railers; and we are glad of it; for "I would be loath to cast away my speech; for besides that it is excellently well penned, I have taken great pains to con it." Nor can we enter into other matters, "I can say little more than I have studied, and that question's out of my part:" though it were a pity not to utter all that is prepared, for "alas! I took great pains to study it, and 'tis poetical." If you are under any difficulty what to call this "exercise," let it "be called Bottom's dream, because it hath no bottom." And whatever you call it, "we'll whisper o'er a couple or two of most sage saws:" from which will be evident, *the wondrous fertility of imagery and richness of expression*, to be found in those few of his plays, which we have noted for this occasion.

Is a young man's success described, then

"*Reports speaks goldenly of his profit.*"

Dame fortune is,

"*The bountiful blind woman.*"

Whilst we, in ordinary style, say, "we shall see, time will prove," our poet says,

"*Time is the old justice, that examines all such offenders; and let time try.*"

If the effect of passion, in blinding the judgment, is to be described, we read,

"*Contempt his scornful perspective did lend me
Which warpt the line of every other favour.*"

The incomparableness of Bertram's ring, is expressed as that of one

"*Whose high respect and rich validity, did lack a parallel.*"

This abundance of imagery, is combined with generous delicacy of sentiment, in this friendly farewell:—

"*My stars shine darkly over me; the malignancy of my fate, might, perhaps, dis-temper yours; therefore, I shall crave of you your leave, that I may bear my evils alone: it were a bad recompense of your love, to lay any of them on you.*"

Or, again, this exquisite touch,

"*Silence is the perfectest herald of joy: I were but little happy, if I could say how much.*"

With our poet the moon does not shine, but we read

"*How sweet the moonlight sleeps upon this bank!*"

His fairy, also, must enrich the morning,

"*And hang a pearl in every cowslip ear.*"

"*Hope is a lover's staff*, walk hence with that,
And manage it, against despairing thoughts."

Grief displays to us

"A sea of melting pearl, which some call tears."

The unhappy Titania, encircles the witless head of her adored,

"With coronet of fresh and fragrant flowers;
And that same dew, which sometimes on the buds
Was wont to swell, like round and orient pearls,
Stood now within the *pretty flowerets eyes*,
Like tears, that *did their own disgrace bewail*."

An apostrophe to a friend, must be luxuriant with natural beauty, and rich in both classic and modern suggestions:—

"O Proserpina
For the flowers now, that frighted thou let'st fall
From Dis's waggon! daffodils,
That come before the swallow dares, and take
The winds of March with beauty; violets dim,
But sweeter than the lids of Juno's eye,
Or Cytherea's breath."

Here is an exquisite piece of love flattery, from Florizel to his Perdita,

"What you do,
Still betters what is done. When you speak, sweet,
I'd have you do it ever: when you sing,
I'd have you buy and sell so; so 'give alms;
Pray so; and for the ordering your affairs,
To sing them too: when you dance, I wish you
A *wave o'the sea*, that you might ever do
Nothing but that; move still, still so, and own
No other function. Each your doing,
So singular in each particular,
Crowns what you are doing in the present deeds,
That all your acts are queens."

This "*wave o'the sea*," is an "exquisite and unmatchable beauty;" full of inimitable grace; it would tempt a Friend to fall in love with dancing. Even the crusty father acknowledges—

"This is the *prettiest low-born lass that ever ran on the green sword*."

And though the old churl, had no notion of the match, the greatest abuse he could utter, was,

"O thou fresh piece of excellent witchcraft."

In contrast with this lover's waves o'the sea, we may quote the following fervent but restrained and modest commendation of a sister, which goes further than lavish praises;—

"She bore a mind, that ENVY *could not but call fair*."

The fertility of our dramatist in similes and metaphors, is partly evident, from these specimens, but the following are more directly to this point; though they are often associated with every other quality of style.

"*This spring of love, resembleth
The uncertain glory of an April day,
Which now shows all the beauty of the sun,
And by and by, a cloud takes all away.*"

"*This weak impress of love, is as a figure
Trenched in ice, which with an hour's heat,
Dissolves to water.*"

"*Momentary as a sound,
Swift as a shadow, short as any dream;
Brief as the lightening in the collied night,
That in a spleen, unfolds both heaven and earth,
And ere a man hath power to say,—Behold!
The jaws of darkness do devour it up,
So quick bright things come to confusion.*"

Or again, here is a "three piled hyperbole," it is a lover besure, speaking of his "treasure," see if you can count his wealth;—

"*I as rich, in having such a jewel,
As twenty seas, if all their sands were pearl,
The WATER NECTAR, and the rocks pure gold.*"

This is the mad cap vein; and is fairly matched by the less lofty, but equally hyperbolical assurance,—

"*Why man, if the river were dry, I am able to fill it with my tears; and if the wind were down, I could drive the boat with my sighs.*"

This gentleman's heart one would think is

"*As full of sorrows, as the sea of sands.*"

But for quiet natural beauty, few comparisons in or out of Shakspeare, equal this:—

"*More tuneable than lark to shepherd's ear,
When wheat is green, when hawthorn buds appear.*"

Here are four touches, full of life;—the lark, the shepherd, green corn fields, and hawthorn buds:—a rare picture, in two lines.

We shall notice but one other specimen under this head of comparisons:

"*Sweet are the uses of adversity,
Which like the toad, ugly and venomous,
Wears yet, a precious jewel in his head:*

—Happy is your grace,
That can translate the stubbornness of fortune,
Into so quiet, and so sweet a style."

But we must change the tune for variety's sake, and enact an interlude; it must be one "full of wise saws, and modern instances:" the most modern can be relished only in the "share-market." "Let us make an honourable retreat, if not with bag and baggage, yet with *scrip and scrippage*." This seems to be the fitting occasion for a few general maxims: of which the best and most general is,

"*Experience is by industry achieved,
And perfected by the swift course of time.*"

Nor has the age yet arrived in which we may lay aside warnings against

seemings and appearances. Hamlet is not in our part this time, or we might remind you, that

"Tis not alone the inky cloak, good mother ;"

and, therefore, on this point, it is enough to notice, that

"Thus ornament, is but the gilded shore,
To a more dangerous sea,—
The seeming truth, which cunning times put on
To entrap the wisest."

Here is one, on appropriateness :

"How many things by season, seasoned are,
To their right praise and true perfection :
——I think
The nightingale, if she could sing by day,
When every goose is cackling, would be thought
No better a musician than the wren."

The effect of real ardour in overcoming difficulties, exemplifying the motto, "where there's a will there's a way," is beautifully portrayed by our poet :

"A true devoted pilgrim is not weary,
To measure kingdoms with his feeble steps."

Nor will obstacles repress but only increase a solid purpose :

The current that with *gentle murmur glides*,
Thou know'st, being stopt, *impatiently doth rage* ;
But when his fair course is not hindered,
He *makes sweet music* to the enameled stones,
Giving a gentle kiss to every sedge,
He overtaketh in his pilgrimage ;
And so by many winding nooks he strays,
With *willing sport* to the wild ocean."

Only let your pilgrimage be to some purpose, that you may not be exposed to the doubtful compliment, "I fear you have sold you own lands, to see other men's;" this would be ill travelling.

There are also some loving epithets in Shakspeare, of which we may give a few specimens for the use of such as wish to apply proper names:—"You canker-blossom!" "thou painted may-pole:" thou "pigeon egg of discretion:" the "very valiant trencher-man:" the "rapier and dagger man:" "some *carry-tale*, some *please-man*, some slight zany, some *mumble-news*, some *trencher-knight*, some Dick."

But the bane and antidote, are both before us, for here is a concluder, so far as general maxims are concerned, in which Shakspeare "is himself again:"

"I will chide no breather in the world, *but myself*; *against whom I know most faults*."

The next quality to be noticed, in the style of Shakspeare, is that picturesqueness, by which he paints a scene in words. We shall notice only two: Antigonus is about to expose an infant, it is by the sea shore, and a "storm is brewing in the wind;" the old man does the work unwillingly,

—"Weep I cannot,
But my heart bleeds; and most accurst am I,
To be by oath enjoined to do this.—Farewell!
The day frowns more and more—thou art like to have
A lullaby to rough."

The old man retiring is pursued by a bear; then comes the picture drawn to the life:—

Clown.—"I have seen two such sights by sea and by land! But I am not to say it is a sea, for it is now the sky; *betwixt the firmament and it, you cannot thrust a bodkin's point.*

Shepherd.—Why boy, how is it?

Clown.—I would you did but see how it chafes, how it rages, how it takes up the shore! But that's not to the point. O the most piteous cry of the poor souls; sometimes to see 'em, and not to see 'em: now the ship boring the moon, with her main-mast; and anon swallowed with yeast and froth, as you'd thrust a cork into a hoghead. And then for the land services,—to see how the bear tore out his shoulder-bone; how he cried to me for help, and said his name was Antigonus, a nobleman. But to make an end of the ship, to see how the sea flap-dragon'd it: but first, how the poor souls roared and the sea mocked them: and how the gentleman roared and the bear mocked him, both roaring louder than the sea or weather.

Shepherd.—Name of mercy, when was this, boy?

Clown.—Now, now; I have not winked since I saw these sights: the men are not yet cold under water, nor the bear half dined on the gentleman; *he's at it now.*"

It would be difficult to find a more graphic description: though it is too full of motion for a painter. The following, however, is more allied to still life; though it could not be done more vividly in colours, than by letters. It is the attitude of melancholy Jaques, and must speak for itself:—

"To day, my Lord of Amiens, and myself,
Did steal behind him, as he lay along
Under an oak, whose antique root peeps out
Upon the brook that brawls along this wood:
To the which place, a poor sequestered stag,
That from the hunter's aim had ta'en a hurt,
Did come to languish; and, indeed, my Lord,
The wretched animal heaved forth such groans,
That their discharge did stretch his leathern coat
Almost to bursting; and the big tears
Coursed one another down his innocent nose,
In piteous chase, and thus the hairy fool,
Much marked of the melancholy Jaques,
Stood on the extremest verge of the swift flood
Augmenting it with tears."

Every word here is a bold stroke of the brush, and every stroke adds a new feature: the antique oak, its roots *peeping out* upon the brook, are excellently done; and this is the cheapest way of buying pictures, pictures as real as those done on canvass; nay, we can enhance them by a beauty beyond all art, the sunlight of fancy, and hang them up in our memory for ever. By this method of poetic imagery, the colouring and outline of words, we can have pictures of passions and ambitions; all the various moods of mind, better than portraits of the countenance. These we are provided with abundantly, by the cunning hand of our artificer.

But we must now hasten to give some of the characteristics of individuals and principles, character-pictures, graphically described:—

"Why this is he
That kissed his hand away in courtesy ;
 This is the ape of form."

"Malvolio's coming down the walk, he has been yonder i'the sun, practising behaviour to his own shadow this half-hour."

"Manhood is melted into courtesies, valour into compliment, and men are only turned into tongues, and trim ones too : he is now as valliant as Hercules, that only tells a lie and swears it."

Here is a sly description of calumny :—

"Praise her but for this, her without-door form,
 (which on my faith deserves high speech) *and straight,*
the shrug, the hum or ha ; these petty brands,
 That calumny doth use."

Necessary swearing, is prettily pictured, in

"A certain knight, that swore by his honour, they were good pancakes, and swore by his honour, the mustard was naught : now I'll stand to it, the pancakes were naught, and the mustard was good."

Who has not met the original of this picture,—

"I did think thee for two ordinaries to be a pretty wise fellow ; thou didst make tolerable vent of thy travel : it might pass, yet the scarfs and bannerets about thee, did manifoldly dissuade me from believing thee a vessel of too great a burden,"—"so my good window of lattice, fare thee well ; this casement I need not open, for I look through thee."—"Certain it is, he will steal himself into a man's favour, and for a week, escape a great deal of discoveries ; but when you find him out, you have him ever afterwards."

Here is another letter of recommendation :—

"Should I anatomize him to thee as he is, I *must blush and weep*, and THOU *must look pale and wonder*."

Here is another :—

"He will lie, with such volubility, that you would think truth were a fool."

And this is no better :

"He hath out-villained villany so far, that the rarity redeems him."

Vanity is not ill-painted, thus, he is the

"Best persuaded of himself, so crammed, he thinks, with excellencies, that it is his ground of faith, that all that look on him, love him."

Fickleness, receives appropriate directions :

"I would have men of such constancy put to sea, that *their business might be everything, and their intent everywhere*."

Independence looks pretty ; especially in the mouth of that fresh piece of excellent witchcraft Perdita, in reference to her scornful intended father-in-law :

"I was not much afear'd, for once or twice,
 I was about to speak ; and tell him plainly,
 The self-same sun that shines upon his court,
 Hides not his visage from our cottage,
 But looks on all alike."

Nor is this other (also from a lady) much inferior ; she acknowledges no king under the broad heaven ;

“The roof of this court, is too high to be yours.”

Astonishment, with uplifted brow, is also pictured :—

“They seemed almost, with staring on one another, to tear the cases of their eyes ; *there was speech in their dumbness* ; language in their very gesture ; they looked as they had heard of a world ransomed, or one destroyed.”

The proximity of joy and sorrow, is exhibited in the same scene :

“There might you have beheld one joy crown another ; so, and in such manner, that it seemed *sorrow wept to take leave of them ; for their joy, waded in tears.*”

But we must cheer up this doleful strain, with a word for music, of which our poet has many exquisite ones.

“This music crept by me upon the waters :
Allaying both their fury and my passion
With its sweet air.”

Such sentiments and pictures bring us into communion, with the first and noblest of our race, “with interchange of gifts, letters, and loving embassies, we may seem to be together though absent ; *shake hands, as over a vast*, and embrace, as it were, from the ends of opposed winds.” And one great lesson, we may, at least, learn from this interview ; that “heaven doth with us as we with torches, not light them for themselves, but for their use ; spirits are not finely touched but to fine issues.” Faculties are bestowed, not only to be indulged for our own enjoyment, but for the instruction and the lasting welfare of others. And it is only now we can be of advantage to ourselves, and of service to the world : a resolution for usefulness, that “comes too late,” is

“Like a remorseful pardon slowly carried,
To the great sender turns a sour offence,
Crying, ‘*THAT’S GOOD THAT’S GONE,*’ our rash faults,
Make trivial price of things we have,
Not knowing them, until we know their grave.
Let us then be engaged in some great purpose,
Not one word more of the consumed time,
Let’s take the instant by the forward top ;

For ——— on our quickest decrees,
The inaudible and noiseless foot of time
Steals ere we can effect them.”

PROTESTANTISM AND DESPOTISM ON THE CONTINENT.

"It appears that Louis Napoleon is disposed to give seats in the Senate to several Archbishops and Bishops, and three Cardinals. All Protestants are to be excluded, all persons professing the Reformed religion being looked upon by Louis Napoleon with horror, simply because they have shown themselves enemies to usurpation. At St. Hippolyte, in the department of the Gard, the Protestants voted unanimously against the re-election of Louis Napoleon. At Paris, on the very day of the Presidential election, the Protestant clergy made indirect but very clear allusions to the subject, and hinted, that the duty of all good Christians was, to vote against the establishment of a tyranny. The celebrated Protestant clergyman, M. Coquerel, who was one of the Representatives of Paris in the Assembly, was one of those included in the second list of proscription, which, as we have already informed our readers, was suppressed in consequence of the bad impression produced by the first."—*Patriot*.

The *Roman-priestly element* in the soldier-like constitution of "Napoleon the little," is sufficiently manifest, in the following *Articles* :—

"SECTION 4.—OF THE SENATE.

"Art. 20. The Senate is composed 1st, *of the Cardinals, Marshals, Admirals*; 2nd, of the Citizens whom the President of the Republic deems fit to elevate to the dignity of Senator.

"Art. 21. The Senators are not removable, and are for life.

"Art. 22. The functions of Senator are gratuitous; nevertheless the President of the Republic may accord the Senators, by reason of the services rendered, and of their position as respects fortune, a personal dotation, which shall not exceed 30,000 fr. yearly.

"Art. 24. The President of the Republic convokes and prorogues the Senate. He fixes the duration of its session by a decree. *The sittings of the Senate are not public.*

"Art. 25. The Senate is *the guardian (!)* of the fundamental pact and of the public liberties.(!) *No law can be published before being submitted to it.*

"Art. 26. The Senate opposes the publication—1st, of laws which may be contrary to or affect the Constitution, *religion (!)* morals, the liberty of worship, the liberty of persons, equality of the citizens before the laws."

As for the President himself, he is quite secure for the interests of the Papacy, since, as we are told, he *refuses to sign any ordinance on Friday*; thus he truly *fasts from sin* on that day, but we suppose he makes up by working overhours on Sunday.

This grand nation, which has helped the Pope to establish a *French Republic* in Italy, seems to think one good turn deserves another, and, therefore, according to the following paragraph (*Patriot*, Jan. 19th,) his Holiness is appealed to on behalf of France.

"On the morning of the *coup d'état*, M. de Sibour, Archbishop of Paris, addressed, as we formerly stated, a letter to M. Dupin, wherein he offered him the Church of Notre Dame for the assembly to meet in. M. Dupin returned no answer whatever; but betrayed the Archbishop to Louis Napoleon, and thus made his peace with the power to which he had during the past year manifested considerable opposition, and secured his maintenance in the post of Procureur-General of the Court of Cassation, which is in the gift of the President. But the story of treachery does not end here. The letter is said to have been sent to Rome, with a *request from the French Government to the Pope to appoint a coadjutor to supersede the present Archbishop in the administration of his diocese*. This request is motived upon the ground, that M. de Sibour, in writing such a letter to the President of the Assembly, exceeded the functions of his spiritual power, and encroached upon the temporal authority of the State. What may be the answer of his Holiness to this request is not yet known. But it is supported by all the influence of the Jesuits, who heartily detest the Archbishop."

This Patriotic Government, is not less anxious for the *welfare* of other nations; having secured its own *liberty*, its aspirations are uttered by the *Univers* (the organ of Napoleon and Jesuitism) on behalf of foreign policy :—

"Look at the Helvetic Republic,—that permanent hotbed of Communist intrigues,—that asylum of vanquished revolutionists! The Federal Council has already comprehended that a political change was necessary, and orders for expulsion have been issued.

Let Socialism receive its *coup de grace*. Let *Kossuth* not re-appear on the *European Continent*! Let *Switzerland* be no longer delivered up to the despotism of a minority, bebased by anarchical inspirations, and there is nothing to excite alarm."

The Priests blessed the *trees of liberty* in France, planted on the expulsion of the late King, but somehow the trees never looked up, whether the blessing became a curse, through the Romish doctrine of "Intention," or whether the soil is unfavourable, or whether both causes operated, we leave others to judge; it is at least certain, that now under priestly rule, the same trees which they blessed, are being cut down: "already in Paris and the banlieue about 1,200 have been cut down:"—a rare symbol of a Priest's blessing.

Some, indeed, of the Catholic faithful have *protested* against their spiritual authorities; as we are assured, that the Archbishop of Bordeaux having, in a pastoral letter, "described the acts of Louis Napoleon as marked by the finger of Providence; several sincere Catholics blame with energy this profane adulation." This, however, is a profane use of private judgment, and is an instance of its failure; for no doubt the acts of Napoleon are "*marked*" by the finger of Providence, in order to receive a measure of retribution. And he may yet have to sing the *Bacchanalian Epitaph* :—

"At length, my friends, the feast of life is o'er,
We've eat sufficient, and we'll drink no more;
Our night is come, we have spent a jovial day,
'Tis time to part,—but oh! *what is to pay?*"

Meanwhile, as the shades of evening fall around, he may sing the following

TE DEUM, (in Notre Dame,)

Being the real Prayer of the President, on his Prie Dieu at the late Installation.

Oh God of bayonets, all my own,
I thank thee on this day,
When Notre Dame, with PRIEST and Psalm,
My glory doth display.

I thank my generals, prefects, tools,
For deeds of skill and note;
For barricades and massacres,
And for my people's vote.

I thank the PRIESTHOOD for their aid,
And will remember them;
I thank the friends of "order"—trade—
I thank the press (ahem!)

I thank Baroche for his good speech—
My mission's own suggestion;
Though dishes cooked with forced meat balls,
Require a strong digestion.

But most of all I thank myself,
And my nepotic will,
Ambition and hypocrisy,
That shall direct me still.

Wherefore, oh God of bayonets,
Grant me my *uncle's crown*,
And you shall soon invade the land,
And sack a wealthy town.

(To be Continued.)

* In Ashperton Churchyard, Herefordshire. Dated 1837.

REVIEWS AND CRITICISMS.

The Supremacy of the Pope. The Monthly United Lecture, delivered in Canning-street Chapel, March 10th, 1851. By the Rev. JAMES EDWARDS, Minister of George-street Chapel, Nottingham. London: B. L. Green, Paternoster-row. Nottingham: Dearden. 1851.

MR. EDWARDS has produced a very good lecture, distinguished by clearness, calmness, and intelligence. We are much pleased with the manner in which he closes the following paragraph:—

Speaking of the supremacy of the Pope, the author says, "Neither can it be proved by the testimony of Scripture; it has not the slightest support from the oracles of God. It is true, that certain passages of Scripture, referring to the apostle Peter, are sometimes quoted in support of the Pope's claims. The principle text is, Matt. xvi. 19, where Jesus said to Peter: 'I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven.' It will not be necessary to enquire into the exact meaning of these highly metaphorical words. This would occupy too much time, and would answer but little purpose in relation to the subject under discussion. Two things are sufficiently plain: first, they do not constitute Peter prince of the apostles, nor invest him with the power to rule the Universal Church. Neither, secondly, do they allude to any successor of Peter, either in the Roman Pontiff, or in any one else. They say nothing on the subject of royal supremacy, or of Pontifical succession. To assert, therefore, that there is any foundation in this passage for the prerogative claimed by the Bishop of Rome, or that, indeed, there is anything in it which applies to that bishop at all, is perfectly gratuitous: there is not the shadow of truth in such an assertion. In the paragraph which immediately follows this passage, the Saviour addressed Peter in a very different strain. He said to him, 'Get thee behind me, Satan; thou art an offence unto me; for thou savourest not the things that be of God, but those that be of men.' Now this cutting rebuke, whatever it may mean, was addressed by the Saviour to Peter almost simultaneously with the preceding commendation; and there is precisely the same reason for applying the one to the Pope as the other. Taking these passages together, as they are recorded by the Holy Spirit, they offer the same authority for saying, that the Roman Pontiff is the embodiment of Satan, and an offence to Christ, as that he is invested with the keys of Peter. The commendation and the censure proceeded from the same source, and were addressed to the same person: and we have a right to demand of those who appropriate the former to the Pope, the reasons for refusing to apply to him the latter."

There is a quotation in this lecture which shows, with a witness, what a pretty set of possibilities many of these Popes have been, but our space forbids us the pleasure of giving it. We cordially commend this excellent Lecture of Mr. Edwards', as a cheap and instructive two-penny worth.

Lectures delivered at the Monthly United Services of the Nonconformist Churches in Nottingham; with other Discourses preached on Public Occasions. By SAMUEL McALL, Minister of Castle Gate Meeting-house. London: Jackson and Walford, 18, St. Paul's Churchyard.

We are much mistaken if Mr. McAll's book does not receive a hearty welcome from a considerable number of our best informed young men. Especially as the author has been unusually felicitous, in availing himself of the present advanced state of science, to illustrate and confirm his arguments. In confirmation of our statement, we might refer to the sermon on "Reason and Revelation" among others. We apprehend we can do nothing so likely to extend the circulation of this admirable volume, as to place before our readers a few extracts. The following is from the sermon on "The Regulation of Temper":—

"As the first and last remedy for the evil on which we have now dwelt, give yourself to prayer. Only the mind that is stayed upon God is proof against the perturbations of passion. The 'fruit of the Spirit is joy and peace.' Without a miracle your heavenly Father can cause an influence to go forth from you that shall pacify those around. Not more forcibly than truly did Solomon say, 'by long forbearing is a prince persuaded, and a soft tongue breaketh the bone.'—(Prov. xxv. 15.) 'I will give you,' said the Redeemer, 'a mouth and wisdom,' (not swords and spears,) 'which all your adversaries shall not be able to gainsay nor to resist.' Walking with God, and keeping in view the perfect example of your Saviour, your very tones and looks will tend to assure and tranquillise those with whom you have to do. Your feet shall be 'shod with

the preparation of the gospel of peace.' 'Happy shall you be, and well shall it be with you.' In you shall shine that 'wisdom that is from above,' which 'is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruits of righteousness is sown in peace of them that make peace.'"

The Sermon on the Transfiguration is one of the most impressive in the book; though, perhaps, not one of the most complete. At page 345, the author says,

"There was much to wonder at in this topic, considered simply and in itself. (The conversation on the mount.) Amidst a scene so glorious, to occupy the thoughts with that from which all nature shrinks—to speak of pains, and groans, and dying strife—especially to speak of a death, of which the instrument was a frightful and horrid cross—an object from which not one of us but would have averted his eyes: to speak of a death which gathered into itself all that was cutting in human despatch; all that was intolerable in mortal anguish, and all that was oppressive in the darkness of the Creator's power:—to make this, we say, the subject of discourse upon a spot clothed in the very glories of heaven—seems strange, to say the least, and at first, all but incredible. And how many topics were passed by, that this might be introduced; of that which stirs the ambition and feeds the pride of man; of that which arouses his avarice, and gratifies his eager passions, nothing was said:—nothing of royal pageants, of senatorial eloquence, of philosophic research. Moses and Elias speak not of thrones subverted, or of kingdoms won. All that fills the heart of man with the fever of desire, or with the pangs of disappointment; that for which the hero dies, that for which the voluptuary wishes to live a thousand lives, passes without a mention in this high and spiritual converse. Nor are these celestial visitants there to discourse of nature, with her silent glories—to speak of new stars which may glisten in the heavens, or of laws now first known to man or angels, as attracting atoms into shapes of beauty, or guiding the mystic current of thought or life. Nor yet have they come down to that Holy Mount to speak of the high employments, and blessed worship of heaven. Nothing is said here of the bright gaze of cherubim, or of seraphic fire—nothing of the loud Hosannas, the exalted fellowship, the ardent adoration, the ecstatic, and, all but, insupportable joy, of the celestial temple. These are all passed by. They speak not of songs, but of groans; not of glory and of honour, but of bitter pain and ignominy; not of the radiant throne, but of the accursed tree; not of angels and saints rejoicing in immortality, but of the decease which their Lord and Master should accomplish at Jerusalem."

The topics of these Lectures are varied and interesting:—

Lecture I.—Hearing the Gospel, a means of grace, and a token of revival.

II.—The harmony between the Christian economy and antecedent dispensations.

III.—The Responsibility of the Church to promote its own extension.

IV.—The Anti-Christian character of the measures suggested by worldly men, to secure Religious Uniformity.

V.—Human responsibility.

VI.—The adaptation of Christianity to promote the happiness of the Working Classes.

VII.—The influence of the piety of the Church on its union and increase.

VIII.—The regulation of temper, a Christian duty.

IX.—The province of Reason with reference to Revelation.

X.—The practical results of Christianity, considered as an evidence of its truth.

XI.—To Sunday School Teachers.

XII.—The worship of God.

XIII.—On open decision for God.

XIV.—The Transfiguration.

XV.—God's presence everything to the Christian Minister.

These subjects are highly important and peculiarly adapted to the times. We should be glad to hear of this useful volume having an extensive circulation.

The Christian in Business: or, Brief Memoirs of Miss Mary Bridge. London:

John Snow, 35, Paternoster Row. Manchester: William Bremner, 15, Piccadilly.

This little book is a gem in Christian biography. The exemplary course of Miss M. Bridge is traced with great clearness and skill, and certainly a more instructive or interesting sketch never came before our notice. With the simple beauty of truth. Character is portrayed worthy of closest imitation. Practical throughout—the close of the narrative is touching in the extreme. It would be difficult to name a book so adapted for usefulness to persons of both sexes leaving home for business. Parents, guardians, and Principals in Mercantile Establishments, will thank us for calling attention to the work. It will not disappoint them. The book is admirably printed.

I.

CHRIST'S RELIGION.

"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD." 1 Thess. v. 12.

THE BATTLE OF LIFE, AND HOW TO WIN IT; OR THE MORAL OF OUR LORD'S TEMPTATION.

(Continued from page 55.)

AT the close of our introductory observations on this intricate and important subject, in the preceding Number, we promised to commence in this with an examination of the **MACHINERY** of the Temptation, (or the form in which it is represented,) and the *meaning of the three separate scenes.*

CHAPTER II.

THE MACHINERY OF THE TEMPTATION

Has given rise to various opinions, conjectures, and explanations, as to the reality or visionary character of the process described: whether the Saviour was actually or mentally raised to a height, on the temple and on a mountain; whether it was a real personal interview with Satan, or a contention with evil thoughts, &c. We hope to avoid tediousness and perplexity on this part of the enquiry, and the more so, 'since the spiritual teaching and practical uses of the Temptation, are not dependent on such questions, whilst these teachings and uses constitute our main object of pursuit.

The following candid statement of some theories on the subject, afforded in "*Milman's History of Christianity*," may partly prepare the way for an understanding of this question:—

"The Temptation of Jesus is the next event in the history of his life; and here at the opening, as it were of his career, appears shadowed out the sort of complex character under which Christianity represents its Divine Author, as a *kind of federal representative of mankind*. On the interpretation of no incident in the Gospels, do those, who insist on the literal acceptation of the Evangelists' language, and those that consider that, even in the New Testament, much allowance is to be made for the essentially allegoric character of Oriental narrative, depart so far asunder. While the former receive the whole as a real scene, the latter suppose that the truth is deeper; and that some not less real, though less preternatural transaction, is related, either from some secret motive, or, according to the genius of Eastern narrative, in this figurative style. As pretending to discover

historical facts of much importance in the life of Christ, the latter exposition demands our examination. The Temptation, according to one view, is a *parabolic description of an actual event*; according to another, of a kind of mental trial, which continued during the public career of Jesus. In the first theory, the Tempter was nothing less than the High Priest, or one of the Sanhedrim, delegated by their authority to discover the real pretensions of Jesus. Having received intelligence of the testimony borne to Jesus by John, this person was (*as is supposed*) directed to follow him into the wilderness, where he first demanded, as the price of his (the Saviour's) acknowledgment by the public authorities, some display of miraculous power, such as should enable him, like Moses, to support the life of man by a preternatural supply of food in the wilderness. He then held out to him the splendid prospects of aggrandisement, if he should boldly place himself, as a divinely commissioned leader, at the head of the nation; and even led him in person to the pinnacle of the Temple, and commanded him to cast himself down, as the condition, if he should be miraculously preserved, of his formal recognition by the Sanhedrim.

"To this view, ingenious as it is, some obvious objections occur;—the precise date apparently assigned to the transaction by the Evangelists, and the improbability that, at so early a period, he would be thought of so much importance by the ruling powers; the difficulty of supposing that, even if there might be prudential motives to induce St. Matthew, writing in Judæa, to disguise under this allegoric veil, so remarkable an event in the history of Christ, St. Luke, influenced by no such motives, would adopt the same course.

"Though, indeed, it may be replied, that if the transaction had once assumed, it would be likely to retain, its parabolic dress; still it must seem extraordinary, that no clearer notice of so extraordinary a circumstance should transpire in any of the Christian records.

"Nor does it appear reconcilable with the cautious distance at which the authorities appear to have watched the conduct of Jesus, thus, as it were at once to have committed themselves, and almost placed themselves within his power. The second theory is embarrassed with fewer difficulties, though it is liable to the same objection, as to the precise date apparently assigned to the incident. According to this view, at one particular period of his life, or at several times, the earthly and temporal thoughts, thus parabolically described as a personal contest with the Principle of Evil, passed through the mind of Jesus, and arrayed before him the image constantly present to the minds of his fellow countrymen, that of the author of a new temporal theocracy. For so completely were the suggestions in unison with the popular expectation, that ambition, if it had taken a human or worldly turn, might have urged precisely such displays of supernatural power as are represented in the temptations of Jesus.

"On two points probably would the Jews have so entirely coincided, as in expecting the Messiah to assume his title and dignity, before the view of the whole people, and in the most public and imposing manner; such for instance as springing from the highest point of the Temple, to have appeared floating in the air, or preternaturally poised upon the unyielding element; any miraculous act, in short, of a totally opposite character to those more private, more humane, and, if we may so speak, more unassuming signs, to which he himself appealed as the evidences of his mission.

"To be the lord of all the kingdoms, at least of Palestine, if not of the whole world, was, according to the same popular belief, the admitted right of the Messiah.

"If then, as the history, implies, the Saviour was tried by the intrusion of worldly thoughts, whether according to the common literal interpretation, actually urged by the Principle of Evil in his proper person, or, according to this more modified interpretation of the passage, suggested to his mind, such was the natural turn which they might have taken.

"But, *however interpreted*, [as to the machinery] the *moral purport of the scene remains the same*,—the intimation that the strongest and most lively impressions were made upon the mind of Jesus, to withdraw him from the purely religious end of his being upon earth, to transform him from the author of a moral revolution to be slowly wrought by the introduction of new principles of virtue, and new rules for individual and social happiness, to the vulgar station of one of the great monarchs or conquerors of mankind; to degrade him from a being, who was to offer to man the gift of eternal life, and elevate his nature to a previous fitness for that exalted destiny, to one whose influence over his own generation might have been more instantaneously manifest, but which could have been as little permanently beneficial as that of any other of those

remarkable names, which, especially in the East, have blazed for a time and expired.”*

Many opinions have been expressed, and maintained with great learning, [see “Kuinoel’s Notes on the Gospels and Acts,”] respecting the Temptation, but the most attention has been expended on its machinery, or the historical imagery in which it is presented to us; whilst there appear to be only a few scattered hints and undigested fragments on the grand moral purpose, the complete spiritual teaching as to the duties of life, our dangers and remedies, conveyed by this extraordinary series of events. Whilst the majority hold the history to be real and literal throughout; others, in opposition to this, maintain that the personality of Satan (as well as of other evil spirits) is a doctrine derived from the Chaldean or Babylonish mythology, learned by the Jews during their captivity, and afterwards adopted in the popular language respecting sin and bodily diseases: this, however, is an instance of mythologizing in modern theories, and that in the face of historical documentary testimony: indeed, Satan appears earlier in the Bible, and is recognized by those who were not inspired at Babylon.

Some writers regard the whole scene of the Temptation, as a dream, vision, or ecstasy, a mere mental or imaginary struggle; but we cannot imagine the Evangelists to intend anything less than a historical reality, since they generally distinguish between dreams and events; nor will any pretence of Oriental magnificence of description, apply more to this than to other parts of the gospel, since all coming from the same pens, would be exposed to the same assumed vice of Eastern exaggeration; and yet the gospels, upon the whole, are written with more simplicity than any other histories of the same extent.

Some, indeed, imagine, that our Lord meditating in the desert on the great work upon which he was entering, reviewed all those methods which would have secured the adhesion of the Jews; and obtained immediate success, by means inconsistent with his main purpose; and that having conquered these evil thoughts by his unchanging constancy, determining not to act in conformity with the prejudices of the Jews, he represented this mental exercise to his disciples under the figure of the Temptation of Satan; by which he intended to convey this lesson, that his followers were to have faith in God, and not turn aside to the most tempting opportunities for honour, wealth, or any bribes, but go on in faith and poverty, looking for success in the future, and a reward in heaven.

There is some truth, but not the whole truth, in this representation, since it makes the machinery a fable or parable, and hints only partially at the moral conveyed: it does, however, intimate one part of the wisdom to be learned by this transaction,—that we are not to repine or be in a hurry; nor to take the readiest way of expediency in securing a temporary end; but to pursue a consistent truthful course, putting up with all disadvantages; believing that such a method will tell upon the cause of truth in time, even though not in *our* time.

It teaches the danger of aiming at the appearances of success, and

* “The History of Christianity, from the Birth of Christ to the Abolition of Paganism in the Roman Empire.” By the Rev. H. H. MILMAN. Vol. I., pp. 152—157.

even of gaining multitudes over to our side by going over to their side; and thus perpetuating their falsehoods instead of our own sincere convictions. And we shall discover in our own enquiry into the *applications* of these principles, that the professed Church has widely fallen under these temptations, by conforming to the world, to heathenism and various delusions, as tares amongst the wheat, in order to gain the applause of the world; and thus has the kingdom of Christ too often been betrayed and made worldly in its spirit.

The opinion of those who, by Satan, understand a member of the Jewish Sanhedrim, perhaps the Chief Priest himself, trying whether Christ would fall in with the popular expectations; offering all the help of the authorities if he would set up a Kingship and defend their nationality;—this opinion is so far of consequence, as indicating that the Temptation of the Saviour was consistent with his circumstances.

It is quite possible, that having enquired of John the Baptist (John i. 19—27,) whether he were the Christ, and being referred to another who was baptized, the agents of the Jews might have followed him to whom John bore testimony; in order to enquire into his purposes; but if this had happened, there is no reason why it should not have been recorded in the same simple historical way in which the other events are written.

This view of the temptation, however, is so far useful as an indirect testimony to the obvious fact, *that the trials to which the Saviour was exposed, were consistent with the circumstances of the times*; and thus it gives to Christianity a purely historical character, by involving considerations and expectations peculiar to that age, and doing this in so *incidental a manner*, as to exclude design, and add to the mass of evidence by which the truthfulness of the evangelical narrative is fully sustained. This one fact, overthrows all Strauss's theory of an invented or mythical gospel. And whilst this characteristic of suitableness to the age, proves the historical nature of Christianity, in the fitness of this temptation to those times, its *meaning* as suited to mankind in all times and all circumstances, tends to prove that it is not only a real history, but part of a real religion, intended for the world.

What view then can we propose of this important transaction; as to its machinery, or the external events by which the spiritual truths contained in it are conveyed? Was it a mental process, recorded in a parabolic form? We rather adopt the opinion, that it was mainly a series of actual occurrences, which *were at once historical and parabolic*; that is, real and significant:—events actually occurring, but like our Lord's life in general, symbolical of spiritual truths and duties; a drama in actual life, teaching, by *hieroglyphical instances*, the struggles of the human spirit in its earthly probation.

Before we proceed to develop what appears to be the essential purpose or truth conveyed in these scenes, we may offer a few further observations on the machinery presented in the evangelical narratives. Curiosity may suggest the following enquiries:—

(1.) It may be asked, did our Lord actually see from a mountain the kingdoms of this world and the glory of them? In reply, we are disposed to entertain the opinion, that to the Jews the kingdoms might be the provinces of Palestine, to which especially the hopes of the Jews

would be directed in the establishment of a temporal theocracy : and that as a vast extent of this country might be seen from a high mountain, this, in ordinary language, might be called the kingdoms or provinces of their world, especially as the sight of an extensive country is naturally supplemented by imagination.

Nor is there any reason for denying the reality of the ascent to the pinnacle of the temple, since the Jews expected a Messiah to come in clouds, of which a descent from the temple would have been a good popular imitation. Though it should be borne in mind, that whether this proposal to fall down thence, were a mental suggestion merely, being taking in thought or spirit to this scene, and urged to act it in reality, or whether he ascended bodily, makes no difference, either in the nature of the Temptation, or in the lessons it contains. We must not expect to clear up all difficulties, nor need we be afraid of allowing a delegated miraculous power, for such a momentous occasion.

(2.) It may be further enquired,—did Satan appear in bodily shape, and if so in what form? To which the answer is, that this is a point of curiosity, to be answered only by conjecture; and for which each one may draw upon his own imagination; since the Scriptures are in no way concerned to answer the enquiries of our vain curiosity, but to instruct us in important practical truths. Lying legends are distinguished by this detailed information, on supernatural appearances.

(3.) A third question, that may naturally be asked, is, how could Satan venture upon tempting such a person as we regard the Saviour to be; or whether he could be acquainted with the character of Jesus? This may be answered without hesitation,—that the Tempter might know something of the expected Messiah, and try how far one, who promised to assume that character could be drawn aside from his true object, by specious appearances: but we cannot imagine either the possibility of his knowing the true character of the Saviour, (in which case, indeed, there would have been no need to *try him*,) nor his assuming to tempt such a Being had he been acquainted with his real nature.

Some further observations on the machinery of the Temptation, will be offered under the second scene, as we endeavour to explain the nature and appropriateness of the suggestion made to the Redeemer, that he should cast himself from a pinnacle of the Temple.

CHAPTER III.

THE SEPARATE SCENES OF THE TEMPTATION, AND THEIR MEANINGS.

The trial of our Lord is divided into three distinct branches; the first, to turn stones into bread; the second, to cast himself from a pinnacle of the Temple; the third, to fall down and worship Satan, for the kingdoms of the world.

We shall notice these in order, together with the principles they involve; and, as an introductory map to guide the thoughts of the earnest student, we may state here by way of preliminary or anticipation, that *these trials involve the main principle of human conduct.* First, those

related to our bodily passions and temporal necessities, in connection with human conscience, the Divine Word and Providence. Secondly, our social duties, in reference to the opinion of others, or vanity and principle. Thirdly, the higher or more mental forms of sin and integrity; in ambition,—the sale of our principles for wealth and pride.

This threefold division of the principles involved in the Temptation, will if we are not greatly mistaken, throw a flood of light on that important event, and prepare for its extensive application to the various ages and condition of men, the character and condition of the Christian Church, and the different relations of human life.

And though, in one sense, all human temptation is sometimes represented as under the agency of Satan; yet they are also variously classified, as arising *directly* from other sources; and consistent with this general view, we may express the three forms of human trial represented in the three scenes of the Temptation of Christ, as **THE FLESH, THE WORLD, AND THE DEVIL**:—bodily appetites and passions, social vanities, and the more abandoned complete stages of spiritual wickedness.

There are two full accounts of this Temptation—one recorded by Matthew, another by Luke, (iv. 1—13;) whilst in Mark (i. 13,) we have a condensed reference or incidental account compressed into one verse. Matthew and Luke differ in the order of the scenes, Luke placing the temptation on the mountain, after the ascent to the pinnacle of the Temple; but as from the character of the principles involved, the order of narration in Matthew seems more like the order of nature, in the gradual successive stage of human experience, we prefer the order of Matthew, as the basis of our examination. To complete the investigation in these pages with as little extra reference as is consistent with space allowable to this interesting subject; we insert the entire passage, with the distinction of the scenes, and their general meanings.—(Matt. iv. 1—11.)

“Then was Jesus led up of the spirit into the wilderness to be tempted of the devil.”

[*The Flesh.*].—SCENE I.—[*Appetites and passions.*]

“And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.”

[*The World.*].—SCENE II.—[*Social vanity.*]

“Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, and saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.”

[*The Devil.*].—SCENE III.—[*Abandonment to an evil conscience.*]

“Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; and

saith unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan : for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Then the devil leaveth him, and, behold, angels came and ministered unto him."

The above scheme is so far incomplete, as giving only one side of the picture, namely the evils by which the soul of man is assailed, whilst to each scene should be added,—the appropriate remedy. Since Christ as a pattern and pledge for us, was successful over all, and the principles of this success, as well as the nature of the evil are successively presented, as in the first trial,—in living upon the Divine Word, meeting our desires or necessities consistently with the Divine will, and in reliance on God's providence.

And, as in the first scene, men are tempted to forego Providence, and follow passion or appetite instead of conscience and the Divine Will; so in the second scene, they are tempted to presume on Providence, go beyond their means, and all reasonable hope of security, tempting instead of trusting to Providence: and doing all this to *maintain appearances* before men.

The corrective, is, therefore, a reasonable estimate of God's providence, and regard to his will.

The remedy in the third scene is of a similar nature, such a regard for the approbation of God, as is willing to forego the most enticing offers, looking for another recompense; not selling ourselves to Satan for the ready money of temporal honours and advantages, to be repaid at death; but steadily adhering to the will and promises of God, serving him alone, without any reserve or attachment to Mammon or Ambition.

By this general statement of the three separate temptations, and a hint as to their meaning, we trust our readers will be prepared to accompany us, in our next chapter, into the trial of the Redeemer.

II.

PRIESTS' RELIGION.

HUMAN AUTHORITY AND INVENTION *versus* CONSCIENCE AND THE BIBLE.

The Scriptures are the only standard of Christian faith and practice : every one is at liberty to examine them ; but no one is at liberty to decline this examination : and though we may receive the help of others, we may not rest on their authority, (which is Man-worship ;) nor receive as religion, what is not in the Scriptures, (which is Will-worship.)

HILDEBRAND; GREGORY VII.

A BIOGRAPHY of the Popes, reaching to the education and training of those who ascended to the throne of Peter the fisherman, the steps by which they ascended the ladder of their ambition ; the canvassing of cardinals, the diplomacy of secular courts ; the schemes they entertained after arriving at this "exceeding high mountain," to secure "the kingdoms of the world and the glory of them ;" would form the most interesting collection of history, ever offered to the notice of mankind.

It is not possible however to find the materials for so complete a history ; since as Bower complains, very little was published by the Papal party, during the reign of each ; whilst such materials as have been preserved are not always open to inspection : the illustrious historian Ranke even whilst intending a secular rather than ecclesiastical history of the Popes, had not the free use of such materials as the policy of the spiritual rulers had allowed to be collected. "I was enabled" he says, "to take note of the treasures in the Vatican, and to avail myself of a number of volumes for my design ; nevertheless, *the freedom I could have desired, was no-wise secured to me.* Fortunately, I had access to other collections, and from these I could obtain information, which if not complete, was at least adequate and authentic."* These collections were in the possession of those princely houses which had been formed by the nephews of the Popes, who took every advantage of their uncles' exaltation.

Ranke's "History of the Popes, their Church and State," in the sixteenth and seventeenth centuries, is a very important and useful production ; but in many respects his impartiality is only indifference ; he writes rather of princes than of Popes ; his work is the production of a Deistical philosopher, rather than of a Christian.

* Preface to Ranke's "History of the Popes."

This may be expected from the following quotation from his preface:—

"An Italian or a Roman, a Roman Catholic, would handle the subject very differently. In consequence of the impression produced on him by personal veneration, or possibly, as matters *now** stand, by personal hatred, he would give his work a peculiar, and I doubt not, a more brilliant colouring; he would on many points too, be more copious, *more ecclesiastical*, more local. In this a Protestant and a North German can never vie with him. He again, keeps himself much more indifferent toward the Papal government; he must at once avoid a warmth of representation, such as arises from prepossessions or prejudices, and would produce a certain impression in Europe. *For any such ecclesiastical or canonical detail, from first to last, we have no true sympathy.* On the other hand, in the position we occupy, there are other, and if I mistake not, *rarer historical points of view.*"—*Ranke. Preface, p. 8.*

It is impossible, however, in a true and complete history of the Popes, to avoid "ecclesiastical and canonical detail," for this would give us Popes minus their Popery; but a history of ecclesiastics, independent of ecclesiastical affairs, would be like a history of mankind, apart from the peculiar attributes of humanity, reducing the world back again to the innocent state of Monboddo's original monkey-man.

The most complete history of the Popes, with which we are acquainted, is the one written by Archibald Bower, Esq., "heretofore *Public Professor of Rhetoric, History, and Philosophy in the Universities of Rome, Fermo, and Macerata.* And, in the latter place, Counsellor of the Inquisition." This author, having been a recognised teacher of history, and withal an Inquisitor, would have free access to all the secret histories in existence; since the Pope could trust such a man. Accordingly he began to compile a history of the Popes, to prove their antiquity and authority. But in the midst of this work, the truth laid hold on his conscience, he found that the history of the Popes, was a history of spiritual treason and usurpation; of temporal tyranny and ambition. But he dare not write all these truths in Rome, and, therefore, came to England, a free country, in which he erected a literary monument to his own fame and the eternal infamy of the Popedom. The preface should be published as a separate tract, being a magnificent historical argument. It may, perhaps, be published entire in some future number of *The Bible and the People*, we shall here content ourselves with two extracts as specimens. [Pages i, ii, viii—x.]

"The work, which I now offer to the public, I undertook some years since at Rome, and brought it down to the Pontificate of Victor, that is, to the close of the Second Century. As I was then a most vigorous champion for the Pope's Supremacy, which was held as an article of faith by the body I belonged to, my chief design, when I engaged in such a work, was, to ascertain that supremacy, by shewing, century by century, that from the apostles' times to the present, it had ever been acknowledged by the Catholic Church.

"But alas! I soon perceived that I had undertaken more than it was in my power to perform. I was so far from finding anything to countenance such a doctrine, that, on the contrary, it appeared evident, beyond all dispute, that during the above mentioned period of time, it had been utterly unknown to the Christian world. In spite of my then endeavours to the contrary, reason getting the better of the strongest prejudices, I began to look upon the Pope's Supremacy, as not only a Prerogative quite chimerical, but as the most impudent attempt that had ever been made; I say, in spite of my endeavours

* "As matters *now* stand,"—this was written during the time of Gregory XVI., but will apply to the times of his successor Pius IX.

o the contrary; for I was very unwilling to give up a point upon which I had been taught by Bellarmine, that the whole of Christianity depended;* especially in a country where a man cannot help being afraid of his own thoughts. . . . But I became a proselyte to the opinion which I had proposed to confute. Being thus fully convinced, that the Pope's so much boasted Supremacy, was a bold and ungodly usurpation, I could not help censuring, with myself, the men of learning who had countenanced such a pretension; especially the two great champions of the Papal power, Bellarmine and Baronius.

"But to give the reader some account of this history, and the method I have pursued; I might have styled it the History of Popery, since it not only contains an account of the lives and actions of the Popes, but of every Popish tenet; when, by whom, on what occasion, and to serve what purpose each of them was broached. Those more especially which relate to the Pope, as Christ's Vicar on Earth, as the Supreme Head of the Church, and as an infallible guide to salvation."

"Who can believe in the Pope's Infallibility, when he reads of a Liberius admitting and signing an Arian creed, declared heretical by all his successors; of Honorius condemned by the Fathers of the Sixth Œcumenical Council, as an organ of the Devil, for holding the heresy of the Monothelites; of John XXII. preaching up and propagating, both by his missionaries and his Legates a latere, a doctrine which he himself retracted on his death bed; of seven Popes† cursing and damning in emulation of one another, all who denied a certain tenet,‡ and another Pope (John XXII.) as heartily cursing and damning all who maintained it, nay, and recurring to the *Ultima Ratio* of the later Popes, the Fagot, in order to root out of the Church (these are his very words) so pestilential and blasphemous a doctrine; (as that the Franciscan Friars had no property!) This occasioned great scandal, insomuch some even took the liberty to represent to his Holiness that the decrees and constitutions of one Pope could not be set aside by another.

"The Pope replied, (and what other reply could he make?)—that 'they were mistaken, since it might be proved, by innumerable instances, that what had been decreed wrong and amiss by one Pope or Council, could be rectified and amended by another.'

"This answer silenced them at once, says our historian; and well it might, I am only surprised, that the word *infallibility* has ever since been heard of.

"The Franciscan Friars, who occasioned the dispute, paid dear for it; as they continued to plead the infallibility of seven Popes against one, and obstinately adhered to their doctrine, Pope John, losing all patience, ordered all to be burnt alive, who did not receive his constitution; which was done accordingly, and many of those unhappy wretches chose rather to expire in the flames than to yield.

"These remarkable transactions are related by several contemporary writers of unquestionable authority, and, amongst the rest, by Nicolaus Eymericus, who was Inquisitor of the Province of Tarragon, and has inserted them in his *Directorium Inquisitorum*."

The first SPECIMEN POPE, whose biography we shall briefly examine, is Hildebrand, who, on his accession to the throne of the spiritual Cæsars, adopted the name of Gregory VII.; a man by no means stained with those more odious vices, with which so many occupants of St. Peter's chair have adorned the Apostolic See: a man of large and comprehensive genius, quietly awaiting the fulfilment of far reaching purposes, aiming steadily to raise the throne of Peter to an unrivalled pitch of grandeur; subordinating everything to this one object of building up a universal

* Bellar. Pref. de Sum. Pont.

† These seven Popes were, Gregory IX., Innocent IV., Alexander IV., Nicolas III., Martin IV., Nicolas IV., and Clement V.

‡ The blasphemous tenet was,—"*that the Franciscan Friars had no property, in common or in private*: a question, if any ever was, *de lana caprina*, (about goat's wool.) What was it to mankind, what to the Christian religion,—whether a few Friars, had, or had not, any property? No man was the better for believing they had; no man the worse for believing they had not. And yet to read the bulls of the Popes, one would think that the whole of Christianity had been at stake."

theocracy, under which priests and bishops, and kings and emperors, together with the vulgar herd of the faithful, should bow to the image thus set up as the vice-gerent of God on earth.

Arising at a time when the Emperor of Germany had influence in the nomination and the entire power of confirmation of the Papal election—when the popedom having ascended, by the patronage of kings, was competing with them for supremacy, when the crosier and the sword, the mitre and the crown were struggling for pre-eminence; he determined that kings should no longer give away the tiara, but receive their crowns from the Pope, and hold the allegiance of their subjects as a deed of gift, revocable at pleasure.

He crept stealthily on towards his daring purpose, ascended the ladder of ambition, clothed in the garb of humility; commencing as a bare-footed pilgrim, with soft and easy tread, he fawned till he could crush and trample on the necks of emperors with the iron hoof of a relentless despotism.

Three empires had possessed the sway over the popedom, securing their candidates' nomination, and completing the election by their favour; the Western Roman empire, which gave way to the empire of the Franks, and finally, the German empire, which now held the supremacy.

The relation of these emperors is thus described by Ranke:—

“The Frankish empire is now fallen to pieces; the German has raised itself in the most energetic manner.” * * * * * “If we enquire what was the essential foundation of a power so widely extended, and that claimed an European supremacy, we shall find that a very important ecclesiastical element was involved in it. The Germans, too, conquered on becoming converters. Their frontiers advanced with the extension of the Church, beyond the Elbe to the Oder, in one direction, and to the Danube in another; monks and priests prepared the way for the German influence, penetrating into Bohemia and Hungary. Great power was, accordingly, everywhere granted to the spiritual authorities. In Germany, bishops and abbots of the empire held, not only within their possessions, but even beyond these, baronial, nay, sometimes even ducal rights; and ecclesiastical estates were no longer designated as lying within earldoms, but earldoms as lying within bishoprics.

“In Upper Italy, almost all the towns came into the hands of the viscounts of their bishops. We should be mistaken, did we suppose, that any proper independence was thus conceded to the spiritual authorities. As the patronage of ecclesiastical benefices belonged to kings, the chapters used to return the ring, and pastoral staff, of a deceased incumbent to the court, whence they were to be given out anew—it was even an advantage to princes to invest the man of their choice, and on whose subserviency they could reckon, with secular functions. In defiance of a refractory nobility, Henry III. placed a subservient plebeian over in the Ambrosian See, at Milan, and to this measure he was mainly indebted for the submission he afterwards found in Upper Italy. What an advantage was it to have the power of appointing bishops, who, like the Archbishop of Bremen, exercised a supreme spiritual authority in the Scandinavian dominions, and over many Wendish tribes. Now that the

spiritual elements had become of such exceeding importance in the institution, of the German empire, it is self evident, how much depended on the relation in which the emperor stood to the chief of the whole spirituality—the Pope in Rome.

“The popedom formed the same intimate alliance with the German emperors, that it had maintained with the Roman emperors, and with the successors of Charlemagne. There was no question as to its political subordination. It is true, that ere the imperial dignity was decidedly appropriated by the Germans, and when it was in weak and vacillating hands, the Popes exercised acts of superior authority over it. But no sooner did the powerful princes of Germany forcibly arrogate to themselves that high office, ‘the imperial dignity,’ than they became, although not without remonstrance, yet in point of fact, and as fully as the Carolingians ever were, the lords superior of the popedom.

“Otto the Great protected, with a vigorous arm, the Pope, whom he had appointed; his sons followed his example—the reappearance of the Roman factions, and their assuming that dignity, according to their family interests, and then giving it away again; their purchasing it, and alienating it again, made the necessity for some higher intervention only the more evident. It is well known how authoritatively Henry III., Emperor of Germany, thus stepped in as arbiter. His synod, at Sutri, deposed the Popes that had been thrust into office, and, after having put St. Peter’s ring on his finger, and received the imperial crown, he designated the person who, according to his judgment, should fill the papal chair. Four German popes, all nominated by him, followed in succession; and on vacancies occurring in the highest ecclesiastical dignity, the Roman deputies appeared at the imperial court just like ambassadors from other bishoprics, in order to have another successor named to them.

“In such a condition of things, what the emperor was, through the Archbishop of Bremen to the north, he came to be by means of the Pope, to the other powers of Christendom.

“But there was much peril, too, involved in this. The spiritual order became a very different institution, in the German and Germanized kingdoms, from what it had been in the Roman. There had been transferred to it a large proportion of political authority: it had princely power. We perceive that he was still dependent on the emperor, on the supreme civil power, but what kind of dependence was this? if that authority should again pass into weak hands, and if the supreme head of the spirituality, clothed in the threefold might, derived from the dignity of an office which commanded universal reverence from the obedience of his own subjects, and from his influence on other nations, should then seize on the favourable opportunity, and set himself in opposition to the monarchical government. In the very nature of the case, there was involved more than a mere occasion for doing so. The spirituality had inherent in itself a peculiar principle in its kind, and opposed to so vast a secular influence, which it would bring forward as soon as strong enough to do so. Herein, too, it seems to me, there was involved a contradiction, that the Pope should exercise a supreme spiritual authority far and near, and on all sides, and at the same time should be subject to the emperor. It might have been otherwise, had Henry III. actually succeeded in raising himself

to the supremacy of the collective Christendom. But, as he failed in that, so might the Pope in some complication of political relations, owing to the subordinate position he held to the emperor, see himself prevented, in fact, from acting with full freedom, as the common father of the faithful, which his office required.

"In these circumstances, Gregory VII. ascended the papal throne. Gregory had a bold, prejudiced, ambitious spirit, having the consistency with itself, it may be said, that distinguishes a scholastic system, not to be turned aside from following out logical consequences, and, therewithal, possessed of sufficient tact, plausibly to elude true and well-founded objections. He saw whither matters were tending. In all the petty transactions of daily business, he perceived the most important historical possibilities; he resolved to emancipate the papal government from the imperial. Intent on this object, without hesitation, and without a moment's delay, he seized the decisive means for attaining it. The decree which he caused to be passed, by one of his Church councils, that no spiritual benefice durst for the future be bestowed by a civilian, must have struck at the constitution of the empire, in its very essence. That rested, wherever they came into contact, on the union of spiritual and secular institutions, the connecting bond was the investiture, so that the wresting of that ancient prerogative from the emperor, was tantamount to a revolution.

"It is manifest, that Gregory would never have thought of such a thing, far less attempted it, but for the advantages presented by the distracted state of the German empire, during the minority of Henry IV., and by the revolt, from that monarch, of the princes and noble houses of Germany. He found himself the natural ally of the greater vassals, for they, too, suffered from the preponderance of the imperial government; and they, too, longed to shake it off. In certain respects the Pope himself was one of the magnates of the empire. All these points accorded well together, that the Pope should declare the imperial crown of Germany elective, that consequently, there should be an immense augmentation of the princely power, and that the princes should offer so little opposition, when the Pope rid himself of imperial control. Even in the controversy, respecting investitures, their interests went hand in hand. The Pope was far from wishing, as yet, to arrogate to himself the direct nomination of the bishops, he left that to the chapters, and over these, the higher German nobility exercised the greatest influence. In a word the Pope had the aristocratical interests on his side."—*Ranke, vol. I., p. 25—30.*

The contest was not now between a failing and rising empire, but between the popedom and its original supporters and patrons. Gregory VII. undertook the championship of the Church, and placed before himself the following bold objects, to which his public life was devoted:—

1st. A pretended reformation of the Church, by the rigid universal enforcement of the celibacy of the clergy; thus detaching the priests from the interests of mankind, and securing to them a feeling of reverence for superior sanctity; whilst they became consolidated a compact body of foreigners, without natural affection, without relations, without

ties to any but the Pope, and thus disengaged from every interest and obligation, but the authority of the vatican and the interests of their order.

2nd. To secure the distribution of offices and revenues in all kingdoms, as the patrimony of the Pope, who could also tax them at pleasure.

3rd. To render the authority of kings and emperors dependent on the Holy See, as the universal and supreme power on earth, by which kings should reign and princes decree injustice.

This was to constitute the Papacy the great patron of all spiritual and temporal honours, the publican to farm the world's revenues.

4th. As the great advance towards these objects, and their security, to exclude from the election of Popes, the authority of emperors, the voice of the Roman populace and clergy, and confine the privilege to the Roman cardinals, who should choose one of their own body, and so render this spiritual net-work a centralized and universal despotism of a close, self-elected, corporation.

These designs receive a grandeur from their daring, and are to be admired as the same principle as the energy of Milton's Satan,—not for goodness but for the boldness and audacity of evil; so far "out-villaining villany, that the rarity redeems him."

These vast purposes were not aimed at immediately, but were prepared for by a slow course of subtle policy, worthy of the condensed incarnation of the combined spirits of the society of the Jesuits, though in the person of one belonging to a different order.

He must first weaken the empire as he paves his own way to the Papal seat, that the conflict may be more hopeful, when he openly engages in it. His introduction to public notice was on the election of Leo IX. at the instigation of Henry III., Emperor of Germany, in the year 1048.

Leo, formerly Bruno, Bishop of Toul, having accepted this appointment, advanced towards Rome in all the pomp of a bishop-elect, to take possession of his dignities. His election having taken place in a German synod, at the instance of the Emperor, he would be received with less favour by those who desired the independence of the Church: especially as the populace and clergy of Rome had not even been consulted.

It was the good fortune of this Pope-elect to call (on his triumphal progress) at the Monastery at Clugni, to receive the homage and hospitality of its inmates. Hildebrand, the future Gregory VII., was the prior of this establishment, and at his politic advice, the new Pope, instead of entering Rome with all the retinue and insolence of office imposed by a foreign power, proceeded to Rome in the lowly garb of a pilgrim, having dismissed his retinue, and laid aside the pontifical title, being accompanied only by his wise director, Hildebrand. Thus the incomparable pair entered Rome with bare feet, and proceeded, as pilgrims, to the tomb of Peter. This pious humility won the hearts of the Roman clergy and populace, gained their loudest plaudit, and the devout condescension of the lowly Pope, gained for him, by the universal suffrage of the *wily* Italians, that ecclesiastical dignity which he could have taken by the divine right of the Emperor.

He humbled himself to be exalted; whilst his modest companion, who

laid the plot, was thereby "raised to the rank of a cardinal, and received the offices of subdeacon of Rome, and superintendent of the church and convent of St. Paul;" besides becoming the right hand of the Pope, and the guiding spirit of the Papal policy. For twenty-five years he held this relation to the Popes, before he mounted the chair of Peter, and during this time he had, by a large fetch of policy, both weakened the power of the German emperor, and gained the Normans as the faithful allies to the despotism of the Roman bishops.

They commenced by flattering Henry, whose appointment had been virtually abandoned for the second election by the city of Rome, and he was induced to send troops to defend Italy from a Norman invasion; his troops were defeated, and thus the Pope's cause apparently lost, but Hildebrand shared the booty with the invaders, and obtained the feudal sovereignty for the Holy See, over the land secured to the conquerors; and thus he obtained their alliance, and the extension of Papal power over Calabria, Apulia, and Sicily,—the Norman acquisitions.

The Pope died, and Hildebrand, instead of taking his place, which he might easily have done, bided his time and even proposed the favourite bishop of Henry to be nominated and elected to the Holy See; then Henry's best friend became an anti-imperialist, and followed the devices of his familiar spirit in strengthening the Church at the expense of the empire. But first, he lifted his patron and adviser to a higher dignity, *Legate a latere* to the kingdom of France.

On the death of this Pope, Frederic of Lorraine was chosen, whose brother Godfrey at that time possessed the title of Duke of Tuscany, as guardian to his niece, the heiress of that dignity; and thus the state of Tuscany became an additional ally to the Papacy; whilst the heiress grew up a devoted, though platonic, lover of the Popes, and during Hildebrand's visit to her, when he had attained the chair, made him a present in perpetuity, for himself and his successors. We must here anticipate our history, and go forward to the successors of that emperor by whom Leo was elevated.

Matilda, the heiress of Tuscany, is no longer a minor, and Hildebrand has become Gregory VII., he is pressed by the troops of young Henry, and finds a refuge in the arms of Matilda. She has had two husbands, but on each occasion, if history be true, it might be said, "he whom thou now hast is not thy husband;" for they never gained her love; the priests had forestalled it, as they always pluck out the dearest jewel of that relation, the intimate, deep, exclusive, and sacred confidence of husband and wife. In this romantic retreat from the injured son of an injured father, Pope Gregory finds some consolation.

"To balance the ominous power thus arising against him, Gregory now received an accession of dignity and of influence on which his eulogists are unwilling to dwell. The discipline of the Church, and the fate of the empire, were not the only subjects of his solicitude, while sheltered in the castle of the Tuscan heroine. The world was startled and scandalized by the intelligence, that his princely hostess had granted all her hereditary estates to her apostolic guest, and to his successors for ever, in full allodial dominion. By some sage of the law, who drew up the act of cession, it is ascribed to her dread of the emperor's hostility. A nobler impulse is ascribed to the mistress of Liguria and Tuscany, in the hobbling verses of her most honest chaplain. Peter, he says, bore the keys of heaven, and Matilda had resolved to bear the Etrurian keys of Peter's

patrimony, in no other character than that of door-keeper to Peter. With what benignity the splendid inheritance was accepted, may also be learnt from the worthy versifier. At this hour* Pope Gregory XVI. holds some part of his territorial dominion in virtue of this grant. Hildebrand is one of the saints of the Church, and one of the heroes of the world. He, therefore, escapes the reproach of so great an abuse of the hospitality of the great Countess, and of the confidence she reposed in her spiritual guide. The coarser reproach, in which it involved them both, will be adopted by no one who has ever watched the weaving of the mystic bonds which knit together the female and the sacerdotal heart. It was the age of feudalism not of chivalry. Yet when chivalry came, and St. Louis himself adorned it, would he, if so tried, have resisted the temptation under which St. Gregory fell. It is probably, well for the fame of that illustrious prince, that his virtue was never subjected to so severe a test.

"Canossa, the scene of this memorable session, was at the same time the prison of him to whom it was made. All the passes were beset with Henry's troops. All the Lombard and Tuscan cities were in Henry's possession. His reviving courage had kindled the zeal of his adherents. He was no longer an outcast, to be trampled with impunity, but the leader of a formidable host, with whom even the Vicar of Christ must condescend to temporize."—*Edinburgh Review*. Vol. LXXXI.

We may return from this scene to some of those events by which it was prepared: on the death of Henry III., Emperor of Germany, the young emperor, by whom the Pope was afterwards driven to this asylum, was left a boy, his mother, Agnes, becoming regent during his minority. Priests and nobles made their market out of her superstition and weakness, during the six years of the youth's minority: but not content with this, the Regent Duke of Tuscany, (who had been gained to the papal alliance, by the elevation of his brother to Peter's chair,) together with the Duke of Bavaria, and the Archbishops of Cologne and Mentz, contrived a scheme to debauch the lad's principles; whilst their co-partners and themselves, taking advantage of his mother, usurped the authority, and plundered the resources of the crown.

Their plan was formed to kidnap the royal youth; and whilst he, and his mother, were "reposing from the fatigues of an imperial progress, a galley, impelled by long oars, and embellished with every ornament which art and luxury could command, appeared on the broad stream before them. Attended by a train of lords and servitors, Anno, Archbishop of Cologne, descended from the gallant barge, and pressed the youth to inspect so superb a specimen of aquatic architecture and episcopal magnificence. Henry gladly complied, and as the rowers bent their oars, he enjoyed, with boyish delight, the rapidity with which one object after another receded from his view, till, turning to the companions, of what hitherto seemed a holiday voyage, he read in the anxious countenances of the commanders, and the vehement efforts of the boatmen, that he was a prisoner, and more than ever an orphan. With characteristic decision, he at once plunged into the water, and endeavoured to swim to the shore; but the toils were upon him."† He was secured, and, under archiepiscopal management, was brought up without the education befitting his future rank, whilst his passions were stimulated to an unrestrained course of early profligacy.

Thus was Hildebrand preparing for his popedom, whilst he was preparing his future antagonist for a feeble opposition. These were angelic

* "At this hour," Pius IX. is the fortunate possessor.

† *Edinburgh Review*. Vol. LXXXI.

politics, *and on this rock* the Church is built, and PETER IS THE POPE'S TRUE ROCK-ing horse.

They could not, however, entirely stifle Henry's conscience, and, though he loved his vices, he hated his tempters, and, therefore, as he approached to manhood, the Archbishops of Mentz and Cologne transferred him to the tutorship of Adelbert, the Archbishop of Bremen, a friend of his late father; in the hope that this courtier-like bishop would win the young man's affections back to the Church. This right reverend educator troubled his charge with no homilies, and the recklessness of youth had its full fling: he soon entered upon his hereditary office of emperor, and carried the follies of his youth into the duties of his manhood. The Archbishop of Cologne, the agent of his imperial darkness, who decoyed and kidnapped this lad's body, that he might ruin his soul, and destroy his empire, is canonized as St. Anno, by the Romish Church.

During the working of this policy, Hildebrand, the master-spirit of this holy machinery, is steadily advancing to his destined post, as Pope Gregory VII. To please Agnes, the widowed mother, Hildebrand promises that any one she nominates shall be Pope, provided *only the cardinals are allowed to vote*; thus establishing, by precedent, what he was aiming after, and, in flattering the empress, undermining the hereditary authority of the empire. This insidious offer was refused, and the imperialist prelates appointed a Pope, called Honorius II., but Hildebrand, already cardinal archdeacon, procured from his fellow cardinals the choice of Auselm, Archbishop of Lucca, who became Alexander II. This led to a battle between the rival Popes, who made a drawn game of it, and were induced by Godfrey, of Bouillon, (the deliverer of Jerusalem,) to retire to their respective dioceses; but, before leaving Rome, Alexander lifted his patron Hildebrand another step, by making him chancellor of the Holy See; and two successive councils decided in favour of Alexander, who enjoyed the popedom twelve years. But, before his death, he summoned Henry IV. to Rome, to answer for his vices and crimes, into which the popes and archbishops, at the instigation of Hildebrand, had hurried him, by their infamous education.

All things were now ready for the champion, who had shot from the dark, to shew himself, and reap the reward of his iniquity, in the honours of the Papacy. Already he had been virtually Pope for twenty-five years; had introduced and ruled Leo IX., Victor, Stephen, and Alexander, and had received from them the following earnest of his future inheritance, Cardinal, Subdeacon of Rome, Cardinal Archdeacon, Legate, and Chancellor of the apostolic See; and now, only one degree of honour was above him.

"In the great church of the Lateran the corpse of Alexander was extended on a bier. A solemn requiem commended to the Supreme Judge, the soul of the departed, when the plaintive strain was broken by a shout, which, rising as it *seemed spontaneously and without concert* from every part of the crowded edifice, proclaimed, that by the will of *Holy Peter himself* (!) the Cardinal-Chancellor was Pope. From the funeral procession, Hildebrand flew to the pulpit; with impassioned gestures, and in a voice inaudible amidst the uproar, he seemed to be imploring silence; but the tempest was not to be allayed till one of the Cardinals announced, in the name of the Sacred College, their unanimous election of him, whom *the apostle* and the multitude had thus

simultaneously chosen. Crowned with the tiara, and arrayed in the gorgeous robes of a Pope-elect, Gregory VII. was then presented to the people."*

Of course he had no hand in it; but Peter, himself, went about in plain clothes, inspiring the multitude, and enlightening the cardinals to choose this humble, unassuming, fisherman. Having obtained his seat, (which they call Peter's,) this politic deviser did not renew the summons of Henry, he left the odium of this act to rest upon his predecessor and tool, whilst he again bided his time. His whole popedom was a contest with Henry, which, with other things, fully occupied this successor of Peter. But he began with being very humble towards Henry, and published his election, as ratified by the grace and clemency of Henry, King of Germany and Italy, calling himself emperor; this dearly beloved son was thus announced as confirming the position of his "dearly beloved father:"—either of them would have cut the throat of the other, with very great delight.

Already, as Hildebrand, this newly elected Pope had weakened the emperor's authority, by inducing his nominee, servant, and predecessor Nicholas II., to confer on the college of cardinals, the exclusive right of voting for Popes: already he had instigated all those foul proceedings which vitiated the character of the emperor, and spoiled his dominions: already, he had formed a Norman alliance, to second his spiritual audacity; and now he was meditating still further encroachments. And soon he fostered the disaffection of the nobles, encouraged the Saxon subjects of Henry to revolt, and, excommunicating the emperor, set up Rudolf in his place. This after a series of battles and disasters, brought Henry a suppliant to Rome.

His subjects had been freed from their allegiance; they hated and feared the Pope, and shrunk from the standard of their sovereigns. It is almost incredible in these happier days, what universal influence the Popes, in their height of power, exerted over the nations.

Hildebrand claimed for the successor of Peter a supreme authority, both over all ecclesiastical and temporal rulers, declaring all other authorities to be dependent on his sanction:—

"In turning over the collection of the epistles of Hildebrand, we are everywhere met by this doctrine, asserted in a tone of the calmest dignity and the most serene conviction. (?) He informs the French monarch, that every house in his kingdom owed to Peter, as their father and pastor, an annual tribute of a penny, and commands his legates to collect it in token of the subjection of France to the Holy See. He assures Solomon, King of Hungary, that his territories are the property of the Holy Roman Church. Solomon, being incredulous and refractory, was dethroned by his competitor for the Hungarian crown. His more prudent successor, Ladislaus, acknowledged himself the vassal of the Pope. To Corsica, a Legate is sent to govern the demesnes of the Papacy in the island, and to recover the rest of it from the Saracens. To the Sardinians an account is despatched of her (the Church's) title to their obedience, with menaces of a Norman invasion should it be withheld. On Demetrius, Duke of Dalmatia, we find him (the Pope) conferring the kingly title, reserving a yearly payment of two hundred pieces of silver—'To the Holy Pope Gregory, and his successors lawfully elected, as supreme lords of the Dalmatian kingdom.'

"Among the visitors to Rome was a youth, described, in one of these epistles, as son of the King of Russia. The letter informs the sovereign, so designated, that, at

* Edinburgh Review. Vol. LXXXV.

the request of the young Prince, the Pontiff had administered to him the oath of fealty to St. Peter, 'not doubting that it would be approved by the king and all the lords of his kingdom, since the apostle would henceforth regard the country as his own, and defend it accordingly.' From Sweno, the Dane, he exacted a promise of subjection. From the recently-converted Polanders, he demanded and received, *as sovereign lord of the country, an annual tribute of a hundred marks in silver.*—*Edinburgh Review*. April, 1845.

There were only two kings whom he spared,—his Norman allies, by whom he enforced his spiritual authority over the reluctant Robert, the Norman conqueror of Sicily, and William of England: the latter declaring, "I hold my kingdom of God and of my sword." And, therefore, he refused the oath of fealty to the Pope, and was allowed to reign in his own right, or in his own wrong.

Henry, of Germany, did not escape with so much ease, the struggle was earnest between his empire and the Papacy; after a severe contest with his Saxon subjects, he was accused to the Pope of sacrilege against the Saxon Church, and summoned to appear before the Pontiff, to answer their accusations. The friends of Henry retorted, by assembling a synod at Worms, which denounced, abjured, and deposed the Pope; this deposition was confirmed by another synod, at Placenza; and, whilst the Pope and his friends were met to try Henry in his absence, they received from a messenger, the declaration of the decision of the two synods, deposing the Pope himself.—"The king and the united bishops, both of Germany and Italy, transmit to thee this command,—descend, without delay, from the throne of St. Peter; abandon the usurped government of the Roman Church. To such honours, *none must aspire without the general choice, and the sanction of the Emperor.*"

This was, in reality, the great point of contention; the ancient rights of the emperor to confirm, and the clergy and populace to elect the Pope, whilst the entire policy of Hildebrand had aimed at destroying this method of election, by weakening the empire and elevating the college of cardinals to the exclusive power of the suffrage.

Hildebrand, exasperated by this bold stroke of his enemy, proceeded, at once, in the name of Peter, Mary, and Paul, to deprive Henry of the realm of Germany and Italy, absolving all Christians from their oath of allegiance to him, and laying upon the emperor the anathema of the Church:—"that the nations may know, and acknowledge, that thou art Peter, and that upon this rock the Son of the living God hath built his Church, and the gates of hell shall not prevail against it."

The result of this contest, and the general policy of Hildebrand will form the conclusion of this historical sketch in our next number.

III.

STATESMEN'S RELIGION.

**"EVERY PLANT WHICH MY HEAVENLY FATHER HATH NOT PLANTED
SHALL BE ROOTED UP."**—(Matt. xv. 13.)

THE MAYNOOTH GRANT AND THE POLICY OF DISSENTERS.

WHILST all Dissenters are united in condemning the endowment of Maynooth College, some debate has arisen as to the best methods of carrying out their opposition to that measure; the main question being, whether Dissenters may join with Churchmen in this agitation, or confine themselves to their peculiar grounds of opposition to all state support of any religion. We trust, however, that this difference of opinion, on a practical point, will neither divide nor weaken the advocates and friends of a free religion, on that one principle which they hold in common, and on which they may still act in concert.

The Anti-State Church association, alert on all opportunities, and jealous of its central principles, has issued its earnest warning, in a small tract entitled *the Maynooth Grant; or, the Truth, the whole Truth, and nothing but the Truth*. From which we select the following main points:—

"Ought the Protestants of Great Britain to be compelled to pay for the support of Popery by grants of money out of the public funds?"

"To this question tens of thousands of voices will answer emphatically—'No! the Maynooth Grant is an outrage upon our consciences—a curse to Ireland—and a premium upon Romish arrogance and ambition; and we will give Parliament no rest until the act of 1845 is repealed, and the grant altogether abolished.'"

But "if the Episcopalian in England, and the Presbyterian in Scotland, has *his* Church supported by the State, in the name of fair-play, how can he deny to the Papist in Ireland the same privilege? They believe their systems to be true, and *his* false. He is of just the contrary opinion, and Parliament, which equally represents, and is, in fact, composed of all three, has no right to take upon himself to decide between them.

"The truth is, that Romanists are entitled to claim from the legislature the same advantages as Protestants. Whatever one receives cannot with fairness be denied to the other. Look at Ireland—it is the Church of the minority which is made dominant, and which is enriched by reve-

ness once in the hands of the Church of the majority, but now wasted on useless dignitaries and a sinecure clergy.

"The Established Church of Ireland is an anomaly to which the whole Christian world supplies no parallel; unions of eight or ten, or even more parishes, being consolidated to make up one rich living, that living without either church or manse, or Protestant congregation, its incumbent enjoying through a tithe-agent its large emoluments, and those emoluments wrung from a population who never behold the face of their minister, or hear from his lips one word of exhortation."—(*Archdeacon Glover, in 1835.*)

"How, in the face of facts like these, can any Churchman, with a good conscience, ask the legislature to take away the few thousands a-year granted for Maynooth, without, at the same time, admitting that the Protestant endowments should be withdrawn also? And how can any Irish Presbyterian, who shares in the *Regium Donum*, and admires the golden rule, object to his Roman Catholic fellow countryman dipping his hand, at least, a little way into the public purse? Abolish the Irish Church, and the Irish people will not complain of the extinction of the Maynooth Grant; but redress the little wrong done to Protestants, and not the great wrong done to Romanists, and you will inevitably exasperate the latter, as seeming to make Protestantism a stalking-horse for oppression, and the scrupulosity of the Saxon a pretext for outraging the conscience of the Celt.

"Let it never be forgotten, that one object which politicians had in view in increasing the endowment of Maynooth was the perpetuation of this very institution. 'The Irish Church,' wrote the 'Quarterly Review,' 'is, we have no sort of doubt, the frontier pass *where the Protestant Establishment of the empire is to be fought for, saved, or lost!*—and it is with the deepest concern, and most reluctant conviction that we avow our opinion, that, if a reasonable and honourable *State-provision for the Roman Catholic clergy of Ireland be not adopted, the Established Church of Ireland will be swept away* by the irresistible pressure which our own folly and injustice will have accumulated against her.' In plain terms, it is necessary to bribe the Romish clergy with grants that the Protestant clergy may continue to receive tithes.

"*Members of the Church of England!* you are bound to be just as well as Protestant; and, while you denounce Roman Catholicism, to act fairly towards Roman Catholics. In petitioning for the withdrawal of State favours from other religionists, you should be willing to give up those conferred on you. Your very love for your Church and for Protestantism should induce you to abandon the State support to which you

* "The revenues of the Irish Church, according to the returns, amount to £711,534—a sum which, by those who know anything of clerical returns, will not be thought to be an exaggeration. In addition, it has had, since 1800, £920,000 for the erection of churches and parsonages, and for glebe lands. Yet, in 1835, there were 425 parishes, containing less than 100 members of the Church of England, and 1841 in which it had not a single adherent. To the question, whether any and what duties were discharged by the cathedral dignitaries, the reply, '*there are not any duties annexed,*' was returned in the case of sixteen deaneries, nine precentorships, five chancellorships, seven treasurerhips, two provostships, twelve archdeacons, twenty-three prebends, and one canonry!"

tenaciously cling. It is because that Church is established that you cannot expel from it Papistical principles, or the men who hold them. The heresiarch, Dr. Pusey, still holds his position in the University of Oxford, and declares that he will die in the Church of England—Mr. Denison is rewarded for his courageous Tractarianism by investiture with the archidiaconal office—and Mr. Bennett, driven from Knightsbridge, finds secure refuge behind the skirts of a lady-patroness at Frome.

"Protestant Dissenters! these are truths which you ought not to suppress even to co-operate with fellow Protestants against Rome. While remembering that you are Protestants as well as Dissenters, forget not that you are Dissenters as well as Protestants. By fraternizing with you in this matter, Churchmen gain much, and lose nothing; you, on the contrary, gain nothing and lose much; for you conceal your principles,* which are sound, and leave unchallenged those of Churchmen, which you believe to be unsound. While denouncing the Popery of the Church of Rome, your mouth must be shut respecting the Popery of the Church of England. To gain a small point, you will forego a providential opportunity for helping to secure one infinitely more important. The clergy will gladly avail themselves of your powerful support in struggling against a rival Church, but will abate nothing of their pretensions, their exclusiveness, or their exactions. They will shake hands with you on the platform, and send the broker into your parlour. They will 'sink minor differences' at the public meeting, and will cut you in the street. They will lead you on against the 'common foe,' but when the fighting is over it will be the Establishment, and not you, who will be lauded as the saviour of Protestantism.

"Why should you descend from an impregnable position to occupy one from which logic and common sense can immediately dislodge you? Your hands are clean—HOLD THEM UP, NOT AGAINST THE MAYNOOTH GRANT ALONE, BUT AGAINST ALL GRANTS FOR RELIGIOUS PURPOSES. If you object only to a legislative provision for Romanism, Parliament will have a right to conclude that you are content to have a Protestant Establishment. If you confine your protests to the endowment of error, not merely do you assign to Parliament a function which, at other times, you declare it incapable of exercising; but the inference is legitimate, that if your dogmas were advantaged, you would be satisfied and silent. Resolve to make no speech, to vote for no resolution, and to sign no petition which does not give distinct utterance to your glorious principles, as opponents of all State-maintenance of religion, and you will thus help to purify Protestantism, while you repel Popery, and to obtain freedom for Churchmen while you consolidate your own."

We entirely agree with this manifesto, as to the propriety of clearly condemning all endowments; but we are far from convinced that there may not be occasions on which Churchmen and Dissenters may unite for a common purpose, without any compromise on either side.

* *"Some Dissenters will say, 'I always take care to let my principles be known on such occasions.' Yes! in a parenthesis of a speech of which Parliament and half the public knows nothing. Anti-state-church principles may, perhaps, be avowed, on Protestant Alliance platforms, but cannot properly be advocated, and, if they could, the temptation to be silent would; to most men, be irresistible."*

Nor is there any possibility of those persons "concealing their principles," whose opinions were well known, and inseparable from their persons and characters: acknowledged Dissenters are received on these occasions as such, and are no more supposed to abandon their opinions, than clergymen of the establishment. There may be some truth in the assertion, that certain persons are willing to recognize others when their own end is served, and to forget them afterwards; but such loss of acquaintance can be no calamity, nor any disturbance, except to minds of a very inferior order.

We are rather disposed to the opinion, that much good may arise from such combined meetings, especially, since whatever may be supposed to be the private views of leaders, the masses have an opportunity of learning the true principles of Dissenters; and learn to look upon extreme men as not so dangerous as they may have been led to imagine. Thus a wall of prejudice is broken down, that is otherwise impregnable, and by which a barrier is erected against the influence of thorough Dissenters, beyond their own immediate adherents. Whilst to the Papists there is presented a view of Protestant union, which they regard with dismay, and which they would willingly dissolve.

But, if the statement be true, in the tract quoted above, that the Irish Church is the frontier pass, in which the battle of establishments is to be fought; and if the Maynooth endowment forms the height and commanding fortress, to storm that, would be storming the strong hold of State-churchism, and is, therefore, by this reasoning proved to be the true policy of ANTI-STATE-CHURCHMEN.

It is a mistake to imagine that, whilst thus uniting in a public meeting on general grounds, we may not, as the result of that meeting, petition Parliament on our own individual principles. As in Birmingham lately, whilst meeting under the title of "the Protestant Alliance," and agreeing to petition from churches and chapels, such petitions expressed whatever views were entertained by the different classes of Protestants.

We cannot but think that this meeting was a fair illustration of union without compromise; nor can the most ardent lovers of thorough Dissent, have any reason to fear the occasions of expressing such opinions, as are recorded in the following brief account:—

MAYNOOTH GRANT.—GREAT MEETING AT BIRMINGHAM,

February 6th, 1852.

A very large and enthusiastic meeting of the inhabitants of Birmingham was held in the Town-hall, for the purpose of petitioning Parliament to repeal the endowment of Maynooth College. The spacious hall was crowded in every part.

The Rev. J. C. MILLER observed, the proposition submitted is, that the endowment of the Roman Catholic College of Maynooth is wrong in principle, and that it has totally failed to realise the expectations of those Protestants who were favourable to it. It was wrong in principle! Was it the simple toleration of Romanists? No; for I am persuaded,

* Only those parts of the speeches are noticed which bear upon the question of union, or which relate to our foreign policy, and so are of permanent interest.

that were the question of toleration of Romanists before the meeting, and had we been summoned together for that which could fairly have been designated as an act of intolerance to Romanists, hundreds now present would have been absent; and I doubt whether you could have gathered a meeting in Birmingham for such an object. Let it not, however, be forgotten, that toleration is one thing and endowment is another. It may very well suit the purposes of Romanists to hold themselves up as suffering persecution; but I maintain, that *no man is persecuted simply on the ground that his Church is not endowed. I am prepared to say, as a Church of England minister, whatever be the merits or demerits of the question of endowment, that I should not consider the withdrawal of endowment from the Church of England as an act of persecution;** but we must draw a broad distinction between endowment of Popery and anything else in this country; and, without the slightest attempt at flattery, I congratulate the nonconformist ministers of Birmingham on so large a number of their respected names on the placard and on the platform to night. I wish it to be distinctly understood, that should it ever seem right—I do not hope it will seem right to our friends about us on the platform—to hold a meeting in this hall against the endowment of religion, I should not consider them compromised by it. What I am prepared to assert to night, and what I am persuaded our nonconformist brethren feel to night, and what, no doubt, has brought every man of them on the platform to-night, is the conviction that the endowment of Romanism is the endowment of idolatry; and, if the endowment of Romanism be the endowment of idolatry, then, I say, that the endowment of Romanism is a national sin; and, in accordance with that able distinction drawn by Dr. M'Neile, as to what constitutes national sin. Sabbath-breaking, drunkenness, are not national sins in the same sense as the endowment of Maynooth, for they are the aggregate guilt of individuals; but that is a national sin which is committed by the nation in its public and legislative capacity. But while I lay great stress on the fact, that Rome is an idolatrous Church, I would further claim the attention of the meeting, while, as briefly and plainly as I can, I give you an idea of what is the actual teaching of Maynooth, and to show whether an endowment of it is not wrong in principle. I have no hesitation in saying, and it is a strange assertion, if you were to rake Birmingham from one end to the other, there is not more filthy stuff—there is not a greater mass of beastliness and unutterable filthiness than is to be found in the class-book which you pay £30,000 a year to teach at Maynooth. We have signally failed if it was our endeavour to pacify Ireland. I do not lay all the mischief to the account of Romanism. I candidly believe, that Ireland has been a misgoverned country, and I also believe, that, in past years, the Protestant Church in Ireland has a great deal to answer for. I say, that the government of the Church in Ireland was made, by the ministers of the day, a machine for political agency, and that the good livings in Ireland were thrown away on the favourites of the minister.* I blush for what some Irish bishops have died possessed of. I

* These admissions are of great importance, and may even lead some to think, that the concession is on the side of the clergy; if there be any at all.

never blushed so much, as a minister of the Church, as I have at the probates of the wills of some of the Irish bishops; but I do believe, notwithstanding the misgovernment of the Church in Ireland, which we have deplored, that the clergy of the Irish Church are a different race of men now. I believe, that some of our brightest ornaments are to be found in the Church of Ireland. I feel bound to make this admission, lest I should seem to cast reflection on men who are doing their work to the glory of their Master as well as any set of men under heaven. But I must ask,—Is not this the most suicidal policy in the world? It is perfect political suicide to know, as I believe Lord John Russell knows, that the Romish priest is the great difficulty in Ireland, and yet to pay him to do all the mischief. What have you seen in France? A few years ago they were all the friends of liberty; priests were blessing all the trees of liberty. There was not a tree of liberty but had the priests' blessing, and holy water sprinkled upon it; but what do you see now? Why, we are told, in the noble speech of the Earl of Harrowby, the other night, which I greatly enjoyed,—“Oh, we are told not to speak out about France—we are not to do anything to insult Napoleon, or he will come and cut our throats.” What! Is the day coming when we are not to speak of perjury and treason? It was a noble thing of the Earl of Harrowby to declare, “We must not muzzle the press,” and he would not sanction it. This is a little digression, but I know what the priests are doing now. Why, the trees of liberty are all gone. I suppose you might offer £20 for one, and not be able to get it. Did not the priests blasphemously adore the man who had trampled under foot the liberties of his country. I believe the conduct of the priests in France will excite the disgust of the civilized world. To see them crouching before republicanism, and in a few years afterwards to the most absolute despotism, of which you can have no conception, will, I believe, excite the disgust of the civilized world. Who paid for the education of these gentlemen on this platform? If any of these had the benefit of fellowships or scholarships in the Universities, it was not from State money, but private endowment; and there are few of our nonconformist friends who object to private endowment, but only to State endowment. Why should these have to pay for their own education, and priests should be the men for whose education you have to pay? I say the case is unique. The argument I am now going to urge I got from one of our most liberal newspapers. At the commencement of the agitation against the Queen's Colleges in Ireland—for the anathemas of the Pope is directed against the education which the government has provided for the people—the *Examiner*, an able paper from the liberal party, said, although I only quote from memory,—“It may become a subject of inquiry whether the grant of Maynooth ought not to be looked into, for if these men have resources enough, to travel over the length and breadth of the world, to obtain contributions to build a new Catholic University, it is high time for us to withdraw the grant to Maynooth.”

The Rev. JOHN ANGELL JAMES observed, my friend says, and I echo the expression, that we do not approve of State endowments of any kind. We have been told, that we Protestants, cannot unite on any ground in opposition to the Church of Rome. I am not going to refer to

past scenes in a way that will raise one unpleasant feeling; but it is impossible to look round on this occasion, and not contrast it with the scene which presented itself when we last met here to oppose the aggression of the Church of Rome. I am not going to say who were right or who were wrong on that occasion, but I will say, we are "all right" to-night. The Maynooth endowment is repugnant to my feelings, as a patriotic Englishman, to my principles as a Protestant, to my religion as a Christian, and to my sense of justice as a man: I am not here to abridge the liberties or insult the persons of Roman Catholics. Nay, if this assembly had been called together for the purpose of abridging their just liberties for teaching their religion, I would not only have not been absent, but I would have protested against any such attempt, and thrown over them that shield for the protection of their liberties with which I protect my own. If the Gordon riots of 1780 were again, by a spurious zeal, attempted to be excited, and a mob were to roll to Oscott College, or that of Maynooth itself, I would raise a strong and indignant cry against any wicked attempt to pull down a stone, displace a brick, or insult a student, though studying the hateful books of which we have had extracts read to us. But, while I would not abridge the liberties of the Roman Catholics, yet I would not, if I could help it, and I will do all I can to help it, commit the suicidal folly of paying priests who shall help to destroy my liberties. No, sir, I will take care, if I can, of that. Well, but some will say, "Catholics won't touch your liberties." Won't they? They tell us we slander Popery. It is impossible. Popery is too bad to be calumniated. Read its own records. Even its own historians let the secrets of the Vatican be brought to light. Let the books of the Jesuits be read and studied. Let the blood-stained history be gone through in which the chronicles of Popery are written, and say, if the words of Protestants, in describing it, can be equal to its own deeds in exhibiting it. But you must not study Popery as it is seen at St. Chad's—the soft music, the splendid dresses, the gorgeous rites, the beautiful architecture and sculpture, are only the embroidered veil—very beautiful to look at—aye, but what does it conceal? What is behind? Not the throne of Jehovah—not the throne of grace—the mercy-seat and the glory between the out-stretched wings of the cherubim. No; but the bloody throne of the inquisitor, the canon-law, which Dr. Wiseman has been so anxious to introduce into this country; the canon-law that explains the nature of Popery, which tampers with the obligations of an oath, which tramples underfoot the rights of conscience, which lays all Christendom at the feet of the popedom—that is Popery. Study it where it is to be known, and you will find out what it really is. Go to Rome itself, where Protestantism is not allowed to hold a place of worship within the walls of the city, but if the Protestants choose to pay homage to God they must go without, and pass between two policemen before they can offer prayer. Go to Florence, where, at this moment, hundreds are incarcerated for no other crime than reading the Scriptures. I need not send you so far. Go to Ireland itself, for the education of whose priests you have to pay, and what do you find? Why, if a man, under the teaching of God, and the exercise of his own conscience, shall dare to leave the communion of the Church

of Rome, and become a Protestant, he is immediately denounced by bell, book, and candle from the altar, and he is hunted like a mad dog from the parish. This is the state of the case in Ireland, and it is authenticated by unimpeachable testimony from that side of the water.

The Rev. BREWIN GRANT, on rising to second a resolution, said,—this is a meeting professedly of all classes of Protestants, united together for one common purpose—a purpose in which they all agree—to attain a great practical end. The meeting is a union of opposite parties, who, in their respective principles, have come to one practical conclusion—to overthrow the endowment of Maynooth. In such a work as this it appears to me to be a matter of practical wisdom, that is pursued on other occasions, that those who can unite in a common object and on a common ground, without compromising their peculiar sentiments, should do so. This case may be illustrated by the position in which different parties would stand towards each other and towards society, if some one should propose that an Act of Parliament should be passed enforcing the attendance of all parties at public worship. There are some religious men who would oppose that, and thereby seem to unite with infidels and enemies of Sabbath observance, but, if it should be afterwards proposed, that the observance of the Sabbath should be obliterated from social and commercial life, there would be a combination of three classes to oppose the measure—first, those who defend the Sabbath as a positive religious institution, on the account of the resting day of the creation, or of the law of Moses, or of the resurrection of Christ, or upon the example of his apostles and the ancient Church; others would defend it on the ground of a large spiritual expediency—that since religion is a great object, we ought to give it a time as we do all other things; and, finally, the philanthropists would have its observance as necessary for the invigoration of man's body, for recruiting his strength, and as an opportunity for physical and intellectual renovation. We, as Protestants, stand in this relation to the Protestant Alliance—we have not to abandon any sentiment; if we did, it would be a conformity, and not a unity. We come each one in our own regimentals to combine together for the common cause, to concert measures against a common enemy. If Napoleon should invade England, he would not find whigs, tories, and radicals, but Englishmen, for if we differ on internal measures, we believe that all political parties aim at the welfare of the country, and when the common cause was involved, the common hands, heads, and hearts would be joined; and if Napoleon could find his way over, he would quickly find his way back again, if he could. However, I do not think he will try. In the same way, we, as Protestants, differing on questions of Church government, and in the methods of its support, are united to repudiate the Pope. The Romanists say, that the Pope is the universal bishop—we all say, that he is a sham Peter, an anti-Christ; we are as unanimous as they are,* they are one in the Pope, we are one out of the Pope—they are one for him, we are one against him; they have one head—the Pope; we have one head—Christ. There is Popery, ours is Christianity. On this practical measure we may be consistently united. There can be no class of Protestants who can

* And, we Protestants, unanimous on the same point,—about the Pope.

think it right to endow Maynooth, and if not right, it is wrong, and ought to be abandoned. Excuses may be formed by which this plain common sense is evaded; these have been often refuted. "Our faith," say they, "is pledged," which, translated into English, means, *our honour is pawned*. To pledge our faith to an inconsistency, is a respectable way of saying, we have broken our faith. But it is not pledged any more than we are pledged to the income-tax, or to maintain any other law, since laws, if not made (like pie crusts) to be broken, are made to be repealed. The best and most celebrated act of the British legislature is entitled, "An act to amend an act." We were once pledged to Juggernaut, but now this is, we believe, amended. The heathen monster crushed under his car the bodies of men; the Roman Juggernaut is employed in crushing their souls, destroying reason and conscience—the flower and distinction of humanity. And, if we were pledged, "it is a sin to swear unto a sin, but greater still to keep a sinful oath." Herod was pledged to cut John's head off. One who was once a servant in Luther's house, sent for him in her last illness, declaring that she was in despair, for she had sold herself to the Devil—*her faith was pledged*; but Luther, who had proved more than a match for Satan's chaplain, outwitted his imperial darkness, and got the poor woman's soul out of pawn. If, said he, you had pledged my goods, would he, who enticed you to do it, and accepted them, have a right to them? No! Was it *your* soul that you sold! No; for all souls belong to God by creation, and to Christ by redemption, so your new master tried to be a receiver of stolen goods—the compact is null and void. Who then can pledge the faith of England to the Pope by any valid contract? Indeed, all classes of Protestants are bound, by their principles, to repudiate this system of nursing and fostering priests, and to demand the abolition of its government support. Churchmen can surely not look upon it with favour; and those who, in addition to their dislike of Popery, oppose all government grants for religion, are bound to oppose this; for if all are wrong, this is not right, so that the most extreme views come to the same end. It may be supposed by some, that there is inconsistency in those ultra-Dissenters who opposed the late legislation against the Papacy, coming forward now to oppose the endowment to Maynooth, and if any parties in this union compromised their principles, it would so far weaken the moral force of the alliance. It is on this account we may remind such objectors of the distinction between laws against and laws for the priests. I do not want them to be persecuted, I will not have them pampered, I would not place them beneath me, I will not have them above me. If they say, others are above me, it is sufficient to answer, "that is no precedent for you." Suppose we were whipped with rods, it would not make us in love with the whips of scorpions. It is a great mistake to think that, that is the ladder by which the Papacy shall ascend to pre-eminence—the sympathy of the ultra-Protestants! I am about to touch upon a delicate subject, but will endeavour to offend no one. There may be some inconsistency in that government which, while it suggests and carries by a vast majority the Ecclesiastical Titles bill, at the same time votes money for rising cardinals, and even since then has, according to extensive and uncontradicted rumours, paid £200 to decorate a Popish chapel at Greenwich, and is even now coquetting with

the great tyrannies, to make amends for the acknowledged straightforwardness of that Protestant true English lover of the liberties of our land—the late glorious foreign secretary, Lord Palmerston. It is such a government, pleasing Protestants at home with professions and mock laws, and securing the goodwill of the foreign despotisms by assurances of compliance that should awaken our suspicions, and should excite almost our hostility. The late measure satisfied none—its present attitude offends all: they are to be looked upon with fear who, presiding over a nation's throes, act the part of the Egyptian midwives, to kill every male child. Surely, Pharaoh himself might have hired them to secure against our Protestantism this old proverb, "a mountain labours, and a pitiful mouse is born," but they have added a novelty and sting to the jest—the mountain has given birth to a still-born mouse, that has never since squeaked—but is the object of the intemperate fury of those unwhiskered grimalkins, who infest the Dublin Rotunda—who are favored with a new stock argument about the latent Protestant thunder, which they outbrave with a martyr-like confidence. Maynooth was a peace-offering to those gentlemen, but true to the manners of their race, they eat and swear the louder, the larger the prey. O'Connell once returned thanks for the peace-offering, and declared that he would forgive the government the crime of his imprisonment for this perpetuated favour, but in a little time, fearing he had been too grateful, or that the people were being softened, he called it "the dirty bribe," and asked, in contempt, "what is it—it is not three fardens a-piece for you." Well, then, they will not lose much, and people who can build a new university, may even spare "three fardens a-piece," if they were not going to remove the priests to this promised magnificent edifice. But the other week, £800 were transmitted from America for this new institution, for priests are over there collecting on its behalf, nor do they forget to remind the native Irish of Saxon cruelty, though they forget to say, that we give £27,000 per year to support their priests. For what, then, do they want either Maynooth or the new university? Father Newman is to be at the head of that university, and I am very much afraid Birmingham will miss him. As a security against that, he is carefully preserved in a great many museums of curiosity, kept in private judgment, as a grand specimen of Papal credulity. Is it to educate Ireland? If so, why do they curse the Irish schools in which a Roman Catholic may be educated on a level with the Protestant? Is it as Dissenters, that they repudiate government money? Then, give up Maynooth! What is it for? Do they seek the education of Ireland? No! They seek supremacy; it is from hatred of equality, from fear of communion. The Pope wants entire power over educational agents, and money from us to pay them—but lately he condemned a book written by a Roman professor in the government college. Shall we pay a system which stops the pen of the learned, and shuts the eyes of the unlearned? Does not all liberty consist in the liberty of thought and speech? Shall we pay him for playing the despot here, has he not power enough abroad—must he dictate to England's subjects, cursing her colleges and schools, whilst we pay for a school of his priests to dupe the people to whom he has forbidden knowledge? Shall he strike men blind, and we pay priests to lead the blind out of the way? It is not from poverty that this pay-

ment can be required, for if so, let the priests' ornaments be sold—let Cardinal Wiseman put his red hat in pledge, as we have put our faith in pledge. The Lord Bishop of Manchester and Salford has been provided with paraphernalia of dress costing £300; the same paper which publishes it declares, that the poor in that neighbourhood are so ignorant and uneducated, that they must appeal to the Catholic public to give them the means of teaching them the ABC; surely they can read it in the bishop's robes. Perhaps, the robes were the more costly in consequence of being blessed by the Pope, who lately blessed some baby linen for the Queen of Spain, which I hope will do the baby good. The Pope condemns our "godless colleges," and requires even our State provision to be without stipulation that the taxes of England may be paid as a free tribute to the Cæsar of Rome. Thus he would not be a paid servant, but a paid master of our State, which is a consistent position since Peter's chair is built of Peter-pence. We can neither submit to that yoke, nor allow it to be supported by English money: the yoke under which the nations of the continent groan, for Popery is the power which cements tyranny; the Pope's blessing is good for despotism, but an evil omen for freedom. Every help we give strengthens their system and adds to the power of universal oppression and spiritual despotism. Who do you think has lately assumed the title of "His Imperial Apostolical Majesty," but the Emperor of Austria, and who could make him an apostle but his own lord god the Pope? And what is his apostleship? The apostleship of despotism, which trampled down the rights and liberties of the people and lifted up the chair of the Pope. The other day a man was standing in a crowd as the emperor passed, and from the pressure was unable to take off his hat to salute his "apostolic majesty;" he was taken to prison, and sentenced to receive forty blows on the back; the doctor said, that, from his youth, he could not sustain the blows, and the sentence in that respect was lightened, and he was also condemned to work in some mine or fortress, perhaps, for the remainder of his life. This is his apostolic majesty, the friend of Pio Nono. It is not a month ago since an Englishman, in Tuscany, while gazing on some Austrian soldiers, was smitten down. The agents of the London Missionary and Bible Society were recently expelled from Pesth by the Emperor of Austria; and at this time there is in Florence a *gend'arme* standing by the bedside of a sick man to help, by his gun and bayonet, to push the priest's wafer down the man's throat, the sick man refused to comply with the priest's request, and his two friends, for telling the sick man that he was right, but too weak to argue, were sent to gaol, and were there now, as was also the *gend'arme* by the man's bedside, keeping away the sick man's wife, brother, and friends, whilst the priest attends him. These are some of the acts of his apostolic majesty, aided by the prince of darkness—the Pope himself. In the same newspaper which records the above acts, you will find, that there have been assurances sent to these very powers, that England will, as far as possible, act in compliance with their wishes. Will you allow the promotion of the priests in Ireland, and, through our foreign relations, Popery to be brought into England itself? Has not our government promised, by their foreign secretary, that they will put down all irregularities on the part of refugees in England—let them pass the Alien

act, and they will be aliens themselves before the paper is dry. Shall we pay agents for this spiritual despotism, and thus make common cause with Pope and autocrat? Whilst not agreeing with some methods of repelling aggression, I owe a score, and would pay it here to start with. Priestcraft is the worm in the bud of a nation's pride and power; it first debases and unmans the people, then sets up a despot and a tool, and provides instruments of tyranny in priests and confessors. It installs Louis Napoleon, inspires the Czar, makes an apostle of the Austrian despot, guides the conscience of Ferdinand, sends *gens d'armes* to the sick, and provides a prison for friends; fills the Roman inquisition with victims and the streets with priests, which is nearly as bad. There are two classes against which society has to be on its guard—the soldier and the priest. The soldier who is associated with an unprincipled leader is likely, from his detachment from society, to hold an undue influence in his hand; but the soldier may have a wife, he has a country; the British soldier has a queen, a mother, a father, a home, and may be a patriot, but the priest has no queen, no home, no country, no child, no father, no mother, no wife, no stake in the world; he is a gypsy and a foreigner everywhere. I repeat, that he is a foreigner everywhere but at Rome—the friend of nothing but his order, the enemy of mankind, from whom his order has isolated him on purpose. These men are in every country the ready and convenient instruments of the despotism on which they live, and under the authority of the Pope himself. I pity the laity of the Church of Rome; I have no hatred of the Roman Catholic as such. I pity him from my soul, but I must say, I can never regard a priest, nor the priesthood, with anything less than deep and utter repugnance—as being the necessary enemies of the liberties, rights, and happiness of the world. They abound, and can abound, in no free country; they nestle with bats and owls, under the wing of ignorance and of despotism; their appearance is ever an omen of evil, and when their presence is in king's chambers, it is the plague of the Egyptian frogs. They are the caterpillars eating what the locust leaves. It is a shame and a sin, a matter of ridicule, derision, and indignant condemnation, that England should stoop so low as to help such men, and foster their growth. It is as smoke to the eyes, and vinegar to the teeth, it is as snow in summer to an English Protestant, that his country should descend so low as to support the system, directly or indirectly. Shall we make an Ecclesiastical Titles bill and then see the Pope's own Irish brigade, cry out against the scarlet women, and then buy her a bran new robe, and put new money in her purse to bewitch the nation with her sorceries? Our forefathers, though Romanists, knew better; they were always jealous of the Pope's exactions. England is England still, only more jealous of Popery, and they would not further help to pay Peter-pence. Shall these, their Protestant children, become so far degraded as to send a message of peace and kiss the Pope's toe in the Parliament of England? I should like to say one word to Mr. Wilberforce, the secretary of the Irish Catholic Defence association. I will not say whether his statements about the converts at Rugby were white lies or black ones, but in Ireland, the cruel treatment of poor Protestants were commented upon, because we give them soup sometimes. That was Protestant temptation and persecution, but, when the priests here give away soup,

"how good they are to the poor!" Just like the woman who regarded every evil that came upon herself as a trial, and every evil that visited her friends as a judgment. So the kindness which Protestants showed towards the poor Catholics is set down in Ireland as an offence against us—would it were our only offence, may it be our greatest. It is not the way they do where they have the power and pre-eminence. This shows plainly how they fear the people are slipping through their fingers. The very tailor's advertisements in the *Tablet* newspaper actually say to the lord bishops,—“Since they were getting very poor by the loss of the people by emigration and proselytism, and so forth, he (the tailor) will work as cheap as ever he can.”

We cannot but regard the above meeting, as perfectly consistent with the principles of those engaged in it; and calculated to do much good in various ways. Other gentlemen, besides those quoted, took part in the meeting; but in these three we have three classes represented, the Churchman, the Moderate, and the ultra-Dissenter; and we apprehend, that their separate petitions will proceed upon their respective grounds: as we know that the last speaker presented, through the Alliance, a petition repudiating all endowments.

IV.

SCEPTICS' RELIGION.

Under this department, sceptical objections, and systems or principles advocated as hostile to Christianity, are dispassionately considered.

"THE LAST DAYS OF MRS. EMMA MARTIN, ADVOCATE OF FREE THOUGHT.

BY GEORGE JACOB HOLYOAKE."

THE following slight biographical notice and funeral oration are offered to the public, in a little tract, as the tribute of affection from a fellow worker in the dreary cause of atheism ; it is confessedly the sole reward of one, who can enjoy nothing more, and forms, altogether, in spite of the poetry of the author, a powerful antidote to those opinions it is intended to eulogise and commend. So far from desiring to distort the death-bed experience, and sad funereal comfort, of infidelity, of which the author vehemently accuses Christians, we gladly permit him to speak for himself.

"We have lost the most important woman that stood on our side ; but one whose example was such as may cause her place to be supplied—and the highest order of example is that which perpetuates its own force. Mrs. Emma Martin died at her country residence, Holyville Cottage, Finchley Common, on Wednesday afternoon, October 8th, 1851, in the presence of her second husband, her second daughter, Louisa, and her medical attendant, Mr. George Bird. *Anxious that her family might not be distressed, she concealed from all the approach of death till half an hour before it happened, when she said to her husband, 'IT IS ALL OVER.'* Seeing the violent grief which he and Louisa manifested, she, after she had become unable to speak, *waved her hand deprecatingly of their sorrow,* and expressive of her desire that they should not give way to it.

"For the past year she had suffered from 'Phthisis,' the secondary disease being described as 'Pneumo-thorax.' When in London a fortnight before her death, I devoted one of the four days of my stay in town to a visit to Finchley. *As we entered her room* (Mrs. Holyoake was with me), *Mrs. Martin wept.* It was impossible not to see that suffering had made fatal inroads upon her, when she, so unused to tears, wept at the sight of friends. I never saw her look so beautiful. Her large black eyes were radiant with fire, and the hectic vermillion which suffused her cheeks im-

parted a superhuman beauty to her expression. Strauss's 'Life of Jesus' lay upon her bed. She had the second volume in her hand. She said, she had been examining of it, and she conversed about it critically for some minutes, when her intermitted breath permitted. Her chief remark was, that it was less direct and cogent than it might have been, and much that Strauss sought to explain rationally was not worth the trouble.

"On leaving, I promised to see her in three weeks, intending to abridge my journey within that period, my impression being that I should then return before her death, as I remarked to a friend on returning home. She died eight days after.

"Some time before she explained to me particulars she wished observed in case of her death, and *she stipulated that her likes and dislikes should be respected at her grave. Neither from persons nor societies who had neglected her, or had been unfriendly to her, would she accept attentions when dead which had been withheld when living.* (Her courage and independence never forsook her.) These requests were strictly fulfilled, and as she wished me to speak at her grave, I did so. Her desire in this respect was intended to be indicative of her unchanged opinions.

"On Sunday, the 12th, I again went to Finchley. As I removed the lid from the coffin, the family stood round, when the scene of distress, which occurred, was as painful as witnessing a second death. And so uncontrollable was the grief experienced, that it was found necessary to prevent Mr. Joshua Hopkins, Louisa, and Mrs. Holyoake (between whom and Mrs. Martin there subsisted the attachment of sisters) from being present at the funeral.

"Mrs. Martin's age was 39, having been born (in Bristol) in 1812. She has left four daughters, Elizabeth, Louisa, Emma, and Manon, named so after Madame Roland.

"The funeral took place on Tuesday afternoon, October 14th, at Highgate cemetery. Elizabeth, Emma, Mr. William Hopkins, and myself, occupied the first mourning coach. Mr. George Wood, Mr. James Watson, publisher, 'Undecimus,' 'Eugene,' and Mr. Langabeer, occupied the second. I obtained permission to buy the ground* in the name of friends of the *Reasoner*, who were anxious to give this public proof of their estimation of Mrs. Martin, and her many friends in the provinces will also wish to share in the last grateful duty of erecting a tablet to her memory.†

"As the visitor enters the cemetery (from Kentish Town), at the gate in Swain's Lane, he observes on the right a narrow walk through close trees—it leads to the unconsecrated ground. On issuing from the verdant defile, there is, on the left, an elevated spot, overlooking the country round. In the centre is a cluster of trees. Close under the shade of those trees we laid her, and by the side of the grave spoke the words which follow."

"The sentiments to be expressed here can add nothing to that known and felt by those who stand around. But sometimes relief comes in sorrow, by telling that to each other which we ourselves do know. Besides,

* "Square 31, at the head of grave No. 4267."

† "It is intended that a fuller Biography shall appear, accompanied by a portrait, in a volume of 'Mrs. Martin's Works.'"

the nature of this occasion *lends authenticity to that which may be repeated to others*, caring to know what are *our* thoughts at this hour.

"The story we have to tell, is brief and sad. A life so useful, closed at 30 years, is sad; yet the sadness has a joy with it. For 'life is as a drama,' and, as Mrs. Martin, herself, used to repeat, 'it matters not how long it has been acted, but how well.' How well she performed her part we know, and, on that ground, rejoice. An opening, beautiful in energy and passion, followed by a struggle ever chequered, and *the end a tragedy—but the end was an example, and carried with it a noble moral.* Such is the history of her from whom we this day part.

"A childhood of religious training and secular neglect, alternately distracted, and confined a spirit it could not guide, and Emma Martin, endowed with fine powers and with the capacity of free-thought, was taught to accept this world as a transition state, where there awaits each inhabitant a providence-apportioned human lot, to which is annexed the inexorable condition of a dogmatic and unchangeable creed. Her early writings present the suggestive spectacle, common among the higher order of minds, of one theoretically eulogistic of her own captivity, and impulsively escaping from it with unconscious gladness. *But her lot, no less than her creed, was destined to be renounced by her.*

"Allied to a husband (found in the religious circle in which she was reared in Bristol) whose company it was a humiliation to endure, she ultimately, even when she was the mother of three children, refused to continue to submit to it. This, though afterwards made a reproach to her, was so justifiable, that even her religious friends found no fault with it. Her 'Remembrances' of this period are best expressed in her own words:—

'But hours of agony and years of pain
Have been my portion in this weary life;
'Tis well the *past* may ne'er return again,
Whatever be my *future*—care or strife.'

"After long struggling (such as only a mother can maintain) to support her children unaided, *she was united to another husband (Mr. Joshua Hopkins), her former one yet living.* Though no marriage ceremony was performed, or could be performed (such is the moral state of our law which denies divorce to all who are wronged, if they happen to be also indigent), yet no affection was ever purer, no union ever more honourable to both parties, and the whole range of priest-made marriages never included one to which happiness belonged more surely, upon which respect could dwell more truly.

"Our first knowledge of Mrs. Martin was as an opponent of Socialism. But as soon as she saw intellectual truth in it, she paused in her opposition to it. Long and serious was the conflict the change in her convictions caused her; but her native love of truth prevailed, and she came over to the advocacy of that she had so resolutely and ably assailed. And none who ever offered us alliance, rendered us greater service, or did it at greater cost. Beautiful in expression, quick in wit, strong in will, eloquent in speech, coherent in conviction, and of stainless character, she was incomparable among public women. She was one of the few among the early advocates of English socialism who saw that the combat

against religion could not be confined to an attack on forms of faith—to a mere comparison of creeds, and she attached only a secondary importance to the abuses of Christianity, where *she saw that the whole was an abuse of history, reason, and morality*. Thus was she cut off from all hope or sympathy from her former connections, and she met with but limited friendships among her new allies. She saw further than any around her what the new communism would entail. She saw that it *would establish the healthy despotism of the affections*, in lieu of the factitious tyrannies of custom and Parliament. She embraced the communist theory because she saw no licentiousness was included in it; and she drew *an austere line between liberty and license, which made her repulsive to all the vague (a rather large class in all new parties)*. But what was thoroughly innocent, she wished to be frankly avowed, and lived out modestly. And here, again, she was almost alone. For those who were unable to see clearly where the line of demarcation lay, were afraid of being drawn too far—for not understanding themselves, they were naturally alarmed, lest they should be misunderstood by others; and Mrs. Martin presented all her life *the paradox of being, at once, the terror of the timid and the bold*.

"Only those understood her character who came within the sphere of her influence, or discerned it by insight. Over the whole country there are many who will hear of her death as a public calamity, and she had some cherished friendships among those who are only attracted by genius, or won by worth; but they were of such persons as could not well be near her, and she died, at Finchley Common, comparatively alone, in that retreat which she had sought, in her energy and in her pride, disdaining that opponents should witness that suffering they had no wish to alleviate. *Able to die in the principles in which she lived, she sunk (just as the first rays of prosperity began to break on her life)—too wise to murmur, and too brave to fear.*

"The nature of her opinions, which arose in conviction, and not in antagonism, will best be seen in two passages from her writings, at two remarkable periods of her life.

"In 1835, she wrote in the *Bristol Literary Magazine*, which she edited, 'Infidelity is the effusion of weak minds, and the resource of guilty ones. Like the desolating simoon of the desert, it withers everything within its reach, and, as soon as it has prostrated the morality of the individuals, it invades the civil rights of the society.'

"In 1844, in the seventh of her weekly addresses, to the inhabitants of London, of which it was the 36,000th issued, she wrote, 'When Christianity arose, it gathered to its standard the polished Greek, the restless Roman, the barbarous Saxon, but it was suited only to the age in which it grew. *It had anathemas for the bitter-hearted to hurl at those they chose to designate 'God's enemies.'* It had promises for the hopeful, cautions for the prudent, charity for the good. *It was all things to all men.* It became the *grand leader—of the ascetic to the convent, of the chivalrous to the crusade, of the cruel to the star chamber, of the scholar to the secret midnight cell, there to feed on knowledge, but not to impart it.* But, at last, its contentional doctrines bade men look elsewhere for peace—for some *less equivocal morality*, some clearer doctrines, some

surer truth.' In this belief she lived and taught, and in this belief she died.

"And passing to the kingdom of the inscrutable future, what credentials could she better take with her, than those she had won by her courage and truthfulness? Should they be Pagan, Buddhist, Mahometan, Christian, or of morose sectarian shade? Credentials, soiled with age, torn in strifes, stained with blood! On the threshold of the undefined future, where all who have gone before, are afar off, and out of sight, where none can accompany us to counsel or inform, where each enters a stranger, and alone; what passport can be so authentic as a love of humanity, undarkened by hate, a passion for truth, always pure—the tribute of labour that never rested, and a conscience that cherished no guile?

"Will any one who calumniate the last hours of freethinkers utter the pious fraud over this narrow bed, and the memory of Emma Martin be distorted, as have been those of Paine and Voltaire? Does the vision of these outrages glare upon this grave?—outrages too ignoble to notice, too painful to recognize? Heed them not: believe them not! Let not the Christian insult her, whom only the grave has vanquished. Let him not utter the word of that triumph over the dead, before whom living,—his coward tongue would falter. Let his manliness touch him truth, if his creed has failed to teach him courtesy.

"As a worker for human improvement, Mrs. Martin was as indefatigable as efficient. From the time when she published 'The Exiles of Piedmont,' to the issue of her Essay on 'God's Gifts and Man's Duties,' and, later still, she wrote with ardour, always manifesting force of personal thought, and, what is more unusual in the writings of women, strength and brevity of expression. Her lectures were always distinguished by the instruction they convey, and the earnestness with which they were delivered; and in courage of advocacy, and in thoroughness of view, no woman, except Francis Wright, is to be compared with her; and only one, whose name is an affectionate household word in our land* (greater, indeed, in order of power), resembles Mrs. Martin, in largeness and sameness of speculation, and the capacity to treat purely social and womanly questions. She had that strength of will which rules in all spheres, but ever chastened by womanly feeling. She had an affectionate nature, which astonished those who knew her in private, as much as her resolution often astonished those who knew her in public. Indeed, she was the most womanly woman of all the public advocates of 'Women's Rights.' Her assertion of her claim to interfere in public affairs, was only a means of winning security from outrage, for the domestic affections. She would send the mother into the world; not in the desertion of motherly duties, but to learn how to rear free men, and intelligent and pure women.

"To some, these will sound as the words of eulogy, which admiration utters, and friendship believes, but they will be found to bear investigation. Deeming that the profession of an accoucheur was properly one for women, she qualified herself for it with that intellectual conscientiousness which distinguishes her. She attended lectures, spent days and nights in hospitals for months together, and went through a long and patient prac-

* Harriet Martineau.

tice. To all pursuits she united the scholar's conscience to the reformer's emulation.

"To her own party, she was an inspiration, and, had more leisure and means been allotted her, her resources and invention would have added largely to its influence. She would have been our Madame Roland, whom she greatly admired, and much resembled in character, talent, and the ambition of a wise empire.

"*Yet, in that very respect in which society owes her most, it will, such is its prejudice, acknowledge the least.* Yet, thanks to her exertions, the reign has been shortened of *that retaliative theology, which, like a dark cloud, spreads itself over existence* and obscures the sunlight of human duty. When death asserts his inexorable dominion, and the anguish of separating affections blanches the cheek—even the dumb brute betrays inarticulate sympathy, and the grossest natures are refined, and rude lips spontaneously distil the silvery words of sympathy, and the unfeeling volunteer acts of mercy, and tyranny itself pauses in its pursuit of vengeance, and the tempest of passion is stilled, and the injured forgive, and hate is subdued to love, and insensibility to affection—can that be the moment chosen by a 'God of Love' in which to commence the execution of a purpose, which humanity could not conceive without terror, nor contemplate without dismay? Ah! what do we not owe to a woman who, like Emma Martin, *takes the heroic side*, and teaches us in her last hour, the truth of a gentler faith? And if we do but pierce beneath the antagonism from which all development issues, we shall see how, *both with the Christian and the freethinker, the same intention is ever at the bottom.* We perceive a principle from different points, trace it to different roots, explain it in a different language, maintain it for different reasons, and foresee for it different conclusions: *but the conflict continued, sometimes darkly, sometimes wildly, is for one morality, and for one truth; and if there be in the end a judge who looks with an equal eye on all, he will not fail to discern the motive, and pardon the means.*

"We may estimate very highly the singular example Mrs. Martin set by the opinions she developed, and the firmness with which she maintained them—so unusual in the history of women. Sympathy is the great sustainer of all that is human, and it is the air which woman breathes. To step out of the current of opinion at the call of truth into the narrow circle of personal conviction, and accept the accidental and tardy appreciation of the few, in lieu of the ready regard of millions, is a sacrifice that few are equal to; *but it is one which converts life into a poem*; it is the tribute which only superior natures make to mankind; it is one which posterity remembers, and for which the freed, for all time, devoutly thank the giver. Mrs. Martin is added to the calendar of those who have served the people, who, in life and death, have been their teachers. Her last wish was that *none should mourn for her*—her last hope, that none should rest in the cause to which she devoted herself. Let any who would honour her memory learn the same cheerful courage, and render some like service with like intrepidity."

"While these words were being spoken, a clergyman was officiating at an adjacent grave, and for a time our voices mingled; but he did not

continue long, and the mourners then departed with him, and we were left by ourselves, under a setting sun, in the stillness of an autumn afternoon. But when we turned to go away, the final silence was broken by the shrill screams of Emma, reverberating around, as she clung to the trembling neck of her sister. And *this agony was the eloquent and fitting requiem over one*, whose name was to them an inheritance, whose energy was protection, whose wisdom guidance, whose love an inspiration.

"As in Scotland and England, several times false 'recantations' have been published of Mrs. Martin, and 'death-bed repentances' got up and circulated by the religious, this short memorial will be of use as an authentic history of her last days. It is issued in a separate form for the convenience of those friends who may wish to circulate it among the clergy whom Mrs. Martin combatted in so many places. Any proceeds that may arise from this distribution, will be added to the fund for placing a tablet over her grave.—G. J. H."

It is in no mere polemical spirit, that we proceed to make a few observations on the above account: death and sorrow are sacred, but they do not preclude those enquiries by which these inevitable circumstances of our lot may be provided against or alleviated. The natural sympathy awakened by the fatal disaster lately befalling the Amazon steamship, did not set aside the propriety and even the necessity of a strict enquiry into the nature of that event; and had it been discovered that this calamity was owing to the carelessness and neglect of any officer, though he himself should have perished, our pity for him could not erase the condemnation which must ever attach to his conduct, and remain "a tragedy and example" for all who hereafter should have the lives and fortunes of their fellow-creatures under their control. Should the author of such an accident, survive the danger produced by his misconduct, he would be liable to severe punishment, nor would any philosophical theories induce others to employ him in such a responsible situation again, until after a long and searching probation. And, notwithstanding the confidence with which some maintain that man is not responsible for his belief, the very same observations held good respecting our culpability in forming and advocating erroneous opinions, when, from prejudice or negligence we omit these sources of evidence open to us; and especially when, instead of giving a true account of those evidences, we give forth statements respecting them which are falsified by the slightest candid attention to them. It will be easy to perceive instances of this in the account above given,—an account in which infidelity is on its good behaviour, sending forth an accredited statement, and, therefore, challenging investigation. But before referring to that, we may adduce a few illustrations to fortify our assertion, that the same responsibility which attaches to negligence giving rise to fatal disasters, belongs equally to a careless method of forming opinions, and an uncandid way of representing the opposite side.

Indeed, many disasters arise from opinions or beliefs carelessly formed: when some iron-work gave way, that was intended to support a new building in London, and, by its failure, caused the death of several persons, a jury examined the conduct of those who guaranteed its strength, as to whether they had formed this belief in an honest way: in other words,

whether the strength of the material had been fairly tested. If on slight and casual grounds of presumption, without an honest trial, this opinion had been given, the carelessness in coming to a conclusion would have amounted to a crime, not only punishable at law, but receiving the strong moral condemnation of the whole community. This does not suppose that all men are bound to arrive at a true conclusion, but that they are morally bound to take the likeliest known means for securing truth; should they be found mistaken after the fair use of these means, their duty would be honourably fulfilled.

"If the captain of a vessel should mistake a light, and guide his vessel on this mistaken sign, so as to endanger his crew, he would be acquitted, if no better means of information were at hand; but if he lazily follows a signal, without considering his charts, or consulting others in case of doubt, he would be morally responsible and culpable for this opinion and its consequences. If he, whose business it is to examine the fitness of any machinery, the sufficiency of any supports of buildings or embankments, should, to please one party in the bargain, to avoid immediate expense, or for any other purpose, declare that sufficient, which his experience might prove to him to be doubtful, he would be guilty of all the mischief consequent on the adoption of this opinion. It is not merely as an intellectual process, or an involuntary belief, that men are responsible, but as involving right and honest dispositions, fairly to enquire and honestly to speak.

There may be as much dishonesty in the matter of opinions as in any other question of conduct: he who should commend a speculation or business of which he is not competent to form an opinion, starting any land scheme or whatever else, which experience does not justify, though he might himself (from want of enquiry and honourable prudence) imagine the undertaking feasible, would still be guilty of forming an opinion that deludes, ensnares, and ruins others: and his guilt would be increased, if, on the strength of his own imagination, and overweening conceit in his ideas, he should give flaming promises to decoy men into his utopia. If a man seeing some appearance of smoke in a crowded public building, should suddenly cry out "fire," thereby creating confusion, terror, and severe accidents, by a false alarm, though he believed what he said, it would be no sufficient excuse, since he might have satisfied himself by a quieter and safer method. All the relations of human life are full of illustrations of this idea, the duty of using our senses, honestly endeavouring to think rightly, to form our beliefs and expressions on the best evidence within our reach: indeed, on this very point lies the main stress of all duty, since most of our actions result from our notions or beliefs, or as Tucker calls them, *ideal causes*.

He whose duty it is to see that all lights are put out, and all things secure, in any important establishment, store-house, or manufactory, would find it an ill-defence in case of a conflagration, to say,—I thought the lights were extinguished by such an one,—since he ought not to think or dream, but to go and see, and form his opinion on honest grounds.

Perhaps the most forcible form of the objection to our responsibility for belief, is in the statement,—that men cannot help believing according to the evidence before their minds: and there are a few cases of no prac-

tial importance in which persons are obliged to believe; as a man with his eyes open, knows when the sun shines: but in the majority of cases, perhaps, in all those of any consequence, the *evidence is not before our minds, and our duty is to seek it.*

In mathematics we have demonstration, and those who read Euclid with attention, are obliged to believe his propositions; but even here, where evidence is proverbially cogent, *a man is not obliged to believe*; since very few give themselves the trouble to get the evidence in their thoughts; for it is a matter of study and labour, to arrive at an intelligent belief even of a demonstration; so that there is responsibility in our belief of mathematical theorems.

A school-boy is obliged to believe according to the evidence before his mind, but if the facts in his lesson-book are not introduced faithfully into his mind, his mistaken beliefs of history, would be set down for idleness; and he would be a very bold scholar, who in reply to rebuke should say, that he answered "to the best of his knowledge and belief," since his knowledge ought to have been sounder.

We think the same kind of blame belongs to Mrs. Martin's belief about Christianity; (as, indeed, we proved respecting Mr. Holyoake's autobiography of an atheist,*) this lady might not belie her conviction, but she traduced Christianity, when she declared respecting it, that it "has anathemas for the bitter hearted," is "all things to all men," "led the ascetic to the convent," "the chivalrous to the crusade," and "the cruel to the star-chamber."

There is no excuse for such amazing contradictions of the entire nature of that religion, when we consider that it is contained in the New Testament, and translated into plain English.

To give such an account of Christianity, was to deceive her readers on an important question, respecting which she could have been better informed by the slightest examination, and without which examination she ought not to have written: and if it is wrong to delude men into any temporal schemes, by false representations, the sin is greater when we speak with such extraordinary pre-judice and perversion of the most momentous neglects. We again ask all the infidel pens in England, to prove any such things respecting Christianity; and will give them space for all the passages, proofs, or inferences, that can give the least pretence for such assertions.

Surely it is vain to follow up this misrepresentation of the gospel, with the sanctified aspiration,—"*men wanted a less equivocal morality*;"—for these aspirations on the doctrines of the gospel are unequivocal immorality. We cannot allow this to pass as the statement of an ardent lover of truth; and so far from these being the best "credentials that can be carried into the inscrutable kingdom of the future," they will not pass here; the ignorance that could believe such things is disgraceful, the presumption of teaching them demands a severer rebuke.

We have no desire to "calumniate the last hours of the free-thinker, nor to utter the pious fraud over that narrow bed," but we may examine a life, so ostentatiously obtruded on the world, as one of great excellence,

* "The Bible and the People." Vol. I.

and to which we are under obligation for its devotedness to our enlightenment: nor do the living, who quote such things with eulogy, escape the blame of misleading those whom they profess to teach. If our "creed does not teach us courtesy," it enforces justice, and requires truth and honesty in all our dealings.

The specious and false analogy with which Mr. Holyoake adorned his funeral oration,—that as at death men lay aside their enmities, so God the judge of all will enter into no retribution; is a poor comfort, drawn from the excitements and varieties of human emotions.

The argument is immediately nullified by the assertion, that since infidel and Christian struggle for *one* morality, *if there be* a judge, he will discern *the motive* and pardon the means: for this implies, that if the *motive be bad*, and the persons were not struggling for one morality, the judge might consistently punish. But on what ground can a professed atheist make any such protestations, and if blame or punishment, after death, be so unjust, where is the ground for eulogies;—since one is based on the same principle as the other?

Not only is the argument destroyed by this reference, but the analogy is spoiled by the fact of Mrs. Martin's death; for what man of feeling would not, if possible, have prevented this calamity—that she should "sink just as the first rays of prosperity begun to break on her life?" But if there be a God, he has not acted as our impulses would lead us to, and, therefore, the method of reasoning is dangerous, and contrary to the actual facts of our condition. Nor is the assertion true of all men that, at death, hostilities are laid aside, since this which is Mr. Holyoake's analogy for a "God of love," *is violated in the character of his heroine*; who *distinctly stipulated* with her biographer, that *her likes and dislikes should be carried out in her funeral*: and thus an occasion which, according to Mr. Holyoake, does, and should, soften the most hardened, give a momentary gentleness to tyranny, and drive all feuds away,—this very occasion is chosen by Mrs. Martin, in her last illness, as the scene for exhibiting her likes and dislikes, and revenging, when dead, the neglects she received when living.

Nor does Mr. Holyoake object to this inexorable conduct, since, in a parenthesis, he applauds it, saying—thus "her courage and independence" never forsook her: that is, her aversions (sometimes called revenge) were not to be softened by the solemnity of the grave.

We do not wish to enter upon the domestic history of Mrs. Martin, though this also is offered to us; and we are expressly told that she lived without marriage, with her second *husband*, whilst her first was living. The example is dangerous, and she who, whilst living, was "the terror of the timid and the bold," will be so still; in the history of a life, that is a "tragedy and a moral."

She advocated communism, and "saw that it would lead to the healthy despotism of the affections." Surely, we "require a less equivocal morality," than such despotism as this; and a less equivocal heroine to gain the respect of the women of England.

We write not thus to reproach the dead, but to warn the living, and to reprove such as offer a life of this kind for the admiration and guidance of others: we do not doubt Mrs. Martin's ability, we heard her in her best

estate, confounded her, and silenced her companion, Mr. Owen; we could only pity her, that she had fallen into such hands; nor does Mr. Holyoake's account of her acquaintances enhance our respect for them.

For whilst she advocated "the healthy despotism of the affections," she disappointed a certain class, because she drew an austere line between liberty and licentiousness: so that even her austerity made her repulsive "to a rather large class, in (the) new party."

But when we turn from her life to her death, there is nothing to brighten the picture: true, there happened to be a beautiful sunset, but her sun was to rise no more; her creed had declared that the "inscrutable future was scrutinized, and contained nothing:—it was "the last dark day of nothingness."

She was "able to die, in the principles in which she had lived;" but if this is to prove their truth, there will be too great a majority on the other side. Yet we are not quite sure that she was "too wise to murmur, and too brave to fear;" or, why should the sight of Mr. Holyoake make her weep? Had he no consolation to offer her? Do the departing Christians weep at the approach of their spiritual advisers? Do they not rather brighten up with a life instinct with immortality?

How then had she shortened the reign of "that retaliative theology, which, like a dark cloud, spreads itself over existence"? There was no light in the new revelation, and, hence, she concealed her approaching end from her attendants, that she might postpone their grief—it was the only alleviation they could obtain: but though she had "renounced her creed," she had *not* renounced "her lot"—this was beyond her power; nor could her friends afford any relief—"agonies was the eloquent and fitting requiem" for the close of this dreadful tragedy.

The death scene of a Christian is a very different picture, the voice of the clergyman that mingled with Mr. Holyoake's, would speak of a brighter prospect, and those mourners might return with chastened sorrow, with devout resignation, and, as the setting sun shone on them, they would return with the assurance that it would rise again to-morrow, and shine upon "a house not made with hands, eternal in the heavens."

Vainly does infidelity seek to win the affections, by its death-bed scenes; we know not the meaning of Mrs. Martin's deprecatory signs, it is Mr. Holyoake's interpretation, that she thus intimated that they should moderate their grief: it might signify something else; and be but the mournful echo of those heart-sickenings words,—"*IT'S ALL OVER.*"

Is this the best life and death you have wherewith to captivate the world? Are these last words the grand triumph and consummation to which, by pamphlets, lectures, and discussions, you would elevate the world? Truly it is cold comfort: a forbidding prospect, a "tragedy, an example, and a moral;" and how, if *IT IS NOT ALL OVER*, if there *should* be a judge, and the Saviour rejected? Consider the two gospels: the Christian dies, and says it is *ALL BEGINNING*; the atheist *hopes IT'S ALL OVER!*

"DIVINE SOCIALISM; OR, THE MAN CHRIST JESUS."*

THIS is a very important and useful little book, deserving extensive circulation; it is especially adapted to present the gospel in an attractive form to the minds of the suspicious and sceptical.

The human element in our Lord's character, its fitness to our human condition, is, perhaps, too much overlooked in modern theology. We shall let Mr. Hall speak for himself, by some characteristic passages, such as will convey an idea of the leading principles of the work.

To our taste, the introduction is rather too ornate, but there is no lack of vigour and directness as he proceeds with the important theme. The reason for the failure of all other schemes is well put :—

"Is there no truth in philosophy, and abstract principles, and just laws, and constitutional governments? Far otherwise! But they possess no *inward life*. We must look to a higher source than earth. The ruin cannot raise itself. He who first planted the garden must restore it. He who first reared the temple must rebuild it. The attempts of philosophers, politicians, philanthropists, have always ended in disappointment. But God has instituted a plan of reformation, and this, in proportion as men have believed it and developed it, has never failed. This and this alone, when fully carried out, will bind up that which is broken, will gather together the sundered sections of the great human family, and bring about a Divine Socialism, that golden age, that promised Millennium, when love and happiness shall reign through the wide world! The founder of this Divine Socialism, the framer and first link in this bond of universal brotherhood, is the 'MAN CHRIST JESUS!'

"The object of this book is to direct attention to Jesus as the only effectual regenerator of society, who, in order to purify, gladden, and save mankind, to soothe our sorrows and sanctify our trials, and effect a true socialism which in time shall make earth resemble heaven, laid aside his heavenly glory, assumed our nature, encountered our foes, and endured our trials,—who, in order thoroughly to identify himself with us, became 'partaker of our flesh and blood,' was 'in all points tried like as we are,' and 'was not ashamed to call us brethren.'

"God in his compassion reaches down to us. 'The word was made flesh and dwelt among us. Behold the tabernacle of God is with men! Great is the mystery of godliness, God manifest in the flesh.' As Deity, he was too far off for our conception and our love, and so he came to us in our own nature, revealing in a manner we could comprehend, the greatness of his mercy, drawing us to himself 'with the cords of a man, with bands of love.'

"That Jesus was Divine, is a truth that lies at the foundation of Christianity, giving meaning and power to the whole system. But the real *humanity* of Christ, is a truth equally important, though one which in the zealous maintainance of his Divinity, has been sometimes too much

* "Divine Socialism; or, 'The Man Christ Jesus.'" By Rev. Newman Hall, B.A.
London: John Snow, 35, Paternoster-row.

overlooked. Man was so widely sundered from his Maker, that a mediator was required to break the distance. But such a mediator must necessarily partake of my nature. If he is not divine, in touching him, I am still far from God; but if he is not human, I am unable to approach him at all. If, being only man, he is on my side the gulph, being only God, he is on the other, and to cross it remains an impossibility. The real humanity of Christ therefore is a precious truth to those who long to be re-united to their Heavenly Father. It was prominently held before the early Christians. 'There is one mediator between God and men, the MAN CHRIST JESUS.' The apostle John declares that 'every spirit that confesseth not that Jesus Christ is come *in the flesh* is not of God.' And, as if to keep the reality of human nature before the minds of those who had such proofs of his deity, Jesus frequently spoke of himself as 'the Son of MAN.'

"The world was in a state of moral stagnation. Philosophy had neither certainty nor power. Judaism had become dogma without spirit. Jesus came to exhibit truth with a living energy, so as to make it loved and practised. Men were spiritually dark, but he came as the 'light of the world.' They were dead, but he quickened them by coming amongst them as the life. 'That which was from the beginning, which we have HEARD, which we have SEEN WITH OUR EYES, which we have LOOKED UPON, and our HANDS HAVE HANDLED, of the word of life; for THE LIFE WAS MANIFESTED, and we have seen it, and bear witness, and shew unto you that eternal life which was with the Father, and was manifested unto us; that which we *have seen* and *heard* declare we unto you, that ye also may have fellowship with us, and truly our fellowship is with the Father, and with his Son Jesus Christ.' Here is Divine Socialism! Fellowship with one another, by fellowship with God, through the manifested life of God, in the 'Man Christ Jesus.' He did not merely *declare* that God was love, he came and *exhibited* it. He did not from heaven preach virtue, he dwelt on earth and *lived* it. We need to have truth embodied and brought near to us. We have symyathies with what is human, which cannot be felt towards that which is divine. Thus men have ever been prone to hero-worship, defying the wisest and strongest amongst themselves. Precept requires illustration; we look for example. But in copying the best of human models, as these are all defective, we necessarily imitate their imperfections too. Men will not be better than their gods. The votaries of Bacchus, Mars, and Venus, will indulge in debauchery, cruelty, and lust. Jesus has supplied the great want of humanity, he has come as our Divine Hero. If we receive him as such, we shall resemble him. His example we may safely follow in every point. There needs but universal worship to be rendered to him, for earth to resemble heaven.

"As mere notions have little power, Jesus appealed to our senses by living among men. His whole life was a mighty sermon! And how eloquently did it appeal to men's hearts! This was the theology of the early Church. Before any creeds were drawn up, any system of doctrine prepared, the life of Christ filled the hearts and governed the actions of men. The gospel preceded the epistle. Why have we a four-fold version of that wonderful narrative, but to show us the importance of study-

ing it? The apostles did not so much preach theology as Christ. That first sermon by Peter when three thousand were converted, was a proclamation of *Christ*. Men were directed to him as a living Saviour. They were to exercise faith in *him*, not in Churches, creeds, and dogmas. 'Believe in the Lord Jesus Christ.' 'We preach Christ crucified.' The Galatians were reminded, though literally they had not beheld the Saviour, that 'before their eyes Jesus Christ had been evidently set forth crucified among them:'—so much was Paul's preaching an exhibition of *Christ*.

"Christianity was inseparable from its founder. We may adhere to the Baconian philosophy and be ignorant of its author, or condemn his character when known. But Christianity is faith, love, and obedience exercised towards a personal Christ. Thus the apostles ever spake and wrote. But in later years the system has been divorced from its founder. Men have often been theologians without being Christians. Creeds, dogmas, systems, Churches, have usurped the place of Christ. Men have had faith in doctrines rather than faith in Jesus. In proportion as *he*, the Man Christ Jesus, has been lost sight of, Christianity has become formal, a philosophy and not a life. In wrangling about words, the voice of Jesus has been unheard; in disputing for the Saviour's seamless coat, the crucified one has been forgotten. We want now, what the world has always wanted, an earnest faith in a personal Christ. We need to feel him as a living presence, showing us, in his own conduct, how to live, and impelling us by the mighty force of love to 'walk in his steps.'"

"Contemplate, then, the life of the Man Christ Jesus. He was 'born of a woman.' He was a partaker of our flesh and blood, not in semblance only, but with every human faculty and every natural infirmity. He was a helpless babe; a child, both in mind and body; he 'increased in wisdom and stature;' he hungered, thirsted, wept! What a proof of the love of God! How in earnest was he to save mankind, when he condescended to stoop so low to lift us up! And what dignity belongs to man! Christ wore my nature! Better than all pleas of abstract right—subversive of all sophistries of necessity and policy in justification of wrongdoing, is this great fact,—Christ was a Man! Dare I oppress my brother because he is poor, unlettered, weak, or because his skin is darker than my own? *He is a man! and in trampling on him I insult the nature which Jesus for ever dignified!*"

Perhaps the most forcible passage in this tractate is the one describing the objections some raise against Christianity, from the inconsistency of those who profess it:—

"You are asked to believe in Christianity, but you are suspicious of it and hold aloof, as if it were enlisted on the side of wrong. You perhaps are saying in reply to such appeals—'I look upon Christianity only as one of the numerous systems by which the world is checked in its intellectual, social, and political progress. It has been employed as an engine for cramping the minds of men, and fastening on them the chains of a spiritual despotism more terrible than any mere physical thralldom. Its history has in great measure been one of contention, and its march tracked with blood. What terrible persecutions

has it instigated, inflicting tortures the mere recital of which makes the blood boil with indignation at the cruelties to which superstition may urge its votaries! What a gloomy record would a faithful history of the Church present, of bitter controversies, and political intrigues, and bloody wars, what a terrible picture of captives pining away life in dismal dungeons, and torture chambers ringing with the shrieks of their dislocated bleeding victims, and fires surrounded by demons in human form, in which not men alone, but delicate women and feeble children are being burnt to death, and all for the glory of God, and the truth of his gospel! And though such atrocities are no longer enacted, we have to thank the spread of enlightenment and liberal principles, for the spirit of persecution is still vigorous, and only needs opportunity for its manifestation. Evidence of this may be seen in the way in which free inquiry is often condemned, and opinions contrary to the received faith denounced, in the mode in which men are held up to scorn for their creed, and in the intolerance with which controversy is often waged on the most trifling points, between the numberless sects into which Christians are divided, leading a bystander to infer that if the tongue and the pen can exhibit so much ferocity, the rack and the stake, or, at least, the prison and the penal settlement would be invoked, were it practicable, in order to convince the heretic, and prevent the spread of his pernicious notions.'

"'I see, moreover,' continues our friend, 'that the worst abuses have been defended, and the most salutary forms resisted, on the plea of Christianity. King-craft has been upheld by priest-craft, and tyranny has muffled itself up in the cloak of piety. Peaceable and loyal citizens have been deprived of political privileges because their religious opinions were thought to dishonour the gospel, and because they were too conscientious to pronounce a shibboleth which they did not believe. Injustice has been sanctioned under pretence of honour done to God. Christianity has been a plea for levying additional taxes, which have been wrung, not merely from professed friends, but from open foes, in order that if they refused the homage of the heart, they should, at least, render that of the purse, or as if the saints cared little for the former, if only they could make sure of the latter. I see that Christianity is only another competitor among the crowd of candidates for station, power, and wealth, nestling in palaces, creeping up to thrones, and luxuriating in the good things of this life. I see its ministers aspiring to princes, intriguing at courts, controlling senates, enacting laws, and ruling with worldly authority vast nations of men. I see them assuming sacerdotal pre-eminence, claiming special Divine prerogatives, professing to dispense heavenly grace, and erecting for themselves a sovereignty over the consciences of men. I see others not open to such a charge, but still allied to the party of the wealthy few rather than that of the poor and toiling many, flattering the great, and excusing their crimes, discouraging the cause of popular progress, advocating the continuance of things as they are, rather than labouring to make them what they should be, following the fashion of the world, votaries of respectability rather than of truth, without large sympathies and a generous desire, at any personal sacrifice, to promote the welfare of mankind, and, too often, more anxious to secure the fleece than to benefit the flock. I see Christians zealous for points of doctrine, but lamentably

apathetic in advancing the physical, intellectual, and social interests of men. I see them torn into factions, wrangling with each other on subtle distinctions, while advocating liberty of opinion for themselves, often practically denying it to others, and setting up their individual notion as tests of character, contending for creeds and formulas and ceremonies, rather than emulating one another in justice, and mercy, and love. I see religion assumed as a mask, behind which villany may be the more securely perpetrated, so that when I learn that a man professes to be pious, I am specially on my guard, lest he cheat me in business, or betray my confidence, or malign my reputation. I see Christianity sanctioning unjust wars, and banners consecrated by its priests, uplifted in front of desolating armies, and beckoning on to butchery and pillage, a furious and licentious soldiery. I see the aborigines of distant climes ever driven farther and farther back into the forest and the desert, and advantage taken of the petty ebullitions of their sense of unmerited wrong, to exterminate whole tribes in the name of a righteous vengeance, thus ever extending the limits of an already overgrown 'Christian' empire. I see that atrocious system which subjects one race of men to be the cattle of another race, and practically denies their claim to humanity, sanctioned and upheld by professors of the gospel, so that, from the auction mart, where they have for ever sundered the dearest ties, men will come to take part in a prayer meeting, and from flogging their slaves in the field, to preach to the saints in the Church. I hear that slavery derives its strongest support from ecclesiastical confederations, and that the Bible is quoted in its defence. I see—but time would fail me in enumerating all the reasons which I have for looking suspiciously at Christianity, as not the true friend of the many, the poor, and the oppressed.

"We may think such a charge as this, in many points exaggerated, and in others altogether untrue, but, whatever our opinion of its validity, it is a fact that such a charge is made by multitudes, and felt by still more, who hesitate to give it expression. Such feelings as these are at the bottom of that indifference to religion which so lamentably prevails among the great masses of society, and it becomes Christians, instead of contemptuously closing their ears against such objections, to apply themselves vigorously to their refutation. What reply shall we make?—"

Reviews and Criticisms in our next.

I.

CHRIST'S RELIGION.

"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD." 1 Thess. v. 12.

THE BATTLE OF LIFE, AND HOW TO WIN IT;

OR, THE MORAL OF OUR LORD'S TEMPTATION.

(Continued from page 103.)

CHAPTER IV.—SCENE I.

PASSION AND PRINCIPLE.

THIS first trial will *appear to involve, fundamentally, the regulation of bodily appetites and passions; and to draw a distinction between their legitimate and improper gratification*: this will plainly be seen, when we try its relation to all mankind. To prepare for this view of the subject, we need only consider, that Adam's first temptation is given under the same symbol—that of eating:—"And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it. And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die."—(Gen. ii. 15—17.) It may be proper here to observe, that some gross and latent views of the first sin are here sufficiently set aside, by the fact, that the tree of knowledge, of which Adam was not to eat, was pointed out, as existing, *before Eve was created*.

The temptation itself is described, Gen. iii. 1—6:—"Now the serpent was more subtil than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: but of the fruit of the tree which *is* in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. And when the woman saw that the tree *was* good for food, and that it *was* pleasant to the eyes, and a tree to be desired to make *one* wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat." Here the idea of

eating is given as the form or principle of sin; and, no doubt, so as to include, in principle, all improper bodily gratifications. The notice in the next verse, that they perceived themselves to be naked; is a form of conveying this truth, *that sin brings shame*: the whole is an emblematic fact. Whilst the shame which degrades and sophisticates men, in their relations to one another, inducing hypocrisy or clothing of pretences, (*as the barren fig-tree, which our Lord cursed*:) is also associated with a slavish and condemnatory fear before God: as the whole after-scene teaches. "And the eyes of them both were opened, and they knew that they *were* naked; and they sewed fig leaves together, and made themselves aprons. And they heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden. And the Lord God called unto Adam, and said unto him, Where *art* thou? And he said, I heard thy voice in the garden, and I was afraid, because I *was* naked; and I hid myself. And he said, Who told thee that thou *wast* naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat? And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat. And the Lord God said unto the woman, What *is* this *that* thou hast done? And the woman said, The serpent beguiled me, and I did eat."—(Gen. iii. 7—13.)

Here is hiding from God, after sin; it is only when we are living according to his law, that we can openly look upon his face. Hence, therefore, sin brings shame towards men, (unless when carried to the searing of conscience and decency,) as well as fear, slavery, and dislike towards God: it introduces all those forms of hypocrisy, shuffling, excuses, and lies; and that servile fear, which is servitude.

Hence also, the many pretences of religions, the groves of idol worship, ceremonies, sacrifices, and will-worship, by which MANKIND HAS EVERYWHERE, HID ITSELF AMONG THE TREES, and lost that sacred consciousness of *Divine favour*, which Christ alone can restore unto the world. But, becoming sons of God through faith in Christ, slavery gives place to adoption; perfect love casteth out fear; we willingly meet God in the garden,—the paradise of gospel promises; as "being justified by faith we have peace with God, through our Lord Jesus Christ; by whom also we have access by faith into this grace (of Divine communion) wherein we stand, and rejoice in hope of the glory of God"—in his immediate presence; instead of shrinking as guilty from his approach.—(Rom. v. 1, 2.)

This then was "*the ONE offence*" by which sin entered into the world, through one sinner Adam, who began it, or gave it entrance; and so death hath passed upon all men, for that all have sinned; all have kept up what Adam began; it *entered* into the world by him; it is *continued* in the world by others.

And this may partly explain to us, that difficult passage in Romans (chap. v. 12—21,) where one sin or offence is frequently mentioned, as reigning unto death, over all: that *ONE sin*, is the first in this series of temptations; offences connected with bodily passions and appetites: an offence in which the world in general has shared: it does not mean one action;—the one action of Adam; but one sort of offence; one kind of

sin—into which Adam and all men have fallen. That one sin was enough to condemn all men who committed it; but men have not stopped at this; they have fallen into other sins, intended in the after parts of this temptation. And *hence* the meaning of that saying, Christ's righteousness is *from many offences*; from ALL SORTS of sin; not only the *one* in which we, like Adam, sinned; but the others which are not laid to Adam's charge,—which were not included in the temptations of paradise. So then, "the judgment was of one (*sort of*) offence unto condemnation, but the free gift is of many offences (all sorts of sins) unto justification."—(Rom. v. 16.)

And when we say it is "*one sin*," one sort of offence,—the *first* thing Christ was tried in, and *the ONLY thing that Adam was tried in*; we must not forget, that this one sin has a great many others associated with it; first, the evils we may do in order to gratify this one sin; and secondly, the lies, evasions, hypocrisies by which we seek to cover or extenuate the sin when committed; and thirdly, the many other sins that must be committed, to keep up a face, or to continue the evil in question;—the collateral and consistent actions, by which we must carry out what is begun.

That we may understand in what respect even eating may be sinful in certain circumstances, (though here it is but a symbol of other bodily gratifications,) notice that, the eating of the shewbread was forbidden to all but the priests; and it was only very peculiar circumstances, as those of David and his famished followers, that could render it justifiable under the Jewish dispensation. In any other case, such an entrance into the sanctuary and eating the bread would have been sacrilege.

We may partly understand this by other illustrations, as the case of Jonathan:—"And the men of Israel were distressed that day: for Saul had adjured the people, saying, Cursed *be* the man that eateth *any* food until evening, that I may be avenged on my enemies. So none of the people tasted *any* food. And all *they of* the land came to a wood; and there was honey upon the ground. And when the people were come into the wood, behold, the honey dropped; but no man put his hand to his mouth: for the people feared the oath. But Jonathan heard not when his father charged the people with the oath: wherefore he put forth the end of the rod that *was* in his hand, and dipped it in an honeycomb, and put his hand to his mouth; and his eyes were enlightened. Then answered one of the people, and said, Thy father straightly charged the people with an oath, saying, Cursed *be* the man that eateth *any* food this day. And the people were faint. Then said Jonathan, My father hath troubled the land: see, I pray you, how my eyes have been enlightened, because I tasted a little of this honey. How much more, if haply the people had eaten freely to day of the spoil of their enemies which they found? for had there not been now a much greater slaughter among the Philistines?"—(1 Sam. xiv. 24—30.) His eyes being enlightened means, that he was refreshed and brightened up from fatigue and hunger. This expression may remind some, by a likeness, in outward rather than inward meaning, of the description of Adam and Eve after the primitive sin,—"*their eyes were opened*;" they were sinfully conscious of what sin was:—as some who lose their native simplicity and unsuspectingness; who, at first, understand no double meaning of well wrapped up pollution; but get to

know the world; see life, in its vilest schools. These are knowing of good and evil,—of good lost, and evil gained. Such of course is not the meaning of the phrase applied to Jonathan, his eyes were enlightened :—he brightened up by being refreshed.

This act of eating, on the part of Jonathan, would have been a sin, had he known and agreed to his father's rash oath : but being ignorant, it was no sin. Still we read, that Saul suspecting some evil, set the people on one side, himself and Jonathan on the other, and cast lots, to see who had done some evil : the lot fell between him and Jonathan : and on casting again, the lot fell on Jonathan.—(Read 1 Sam. xiv. 43—45.) “I did but taste a little honey with the end of the rod that was in mine hand, and, lo, I must die.” True it was in appearance a trifling act, but had it been done knowingly in violation of a sacred engagement, it would have been a sin. As it happened, Jonathan being ignorant, had committed no sin at all : and, therefore, was deservedly acquitted. At the same time this is a warning against rash vows, by which the conscience may be ensnared : and it may be that the sin of breaking, is not always so great as the sin and folly of making them. When the vow is for a sinful purpose ; as for revenge or murder ; like the men who bound themselves by oath not to eat or drink, till they had killed Paul, (Acts xxiii. 12) ; or, like Herod, who promised the daughter of Herodius “with an oath to give her whatsoever she would ask ;”—in these cases, it is a sin *not* to break the oath ;—to perform it, is to back one sin with another.

The question is different altogether, when we have a divine command, or a conscientious conviction against any act, since *then* to commit the act, however simple, is to sin against conscience and God : *it may be a bodily action, but it is a mental or moral sin*. Such was the case with Adam ; such is the case with all violations of right in our bodily gratifications ; such was plainly the course suggested to the Saviour. This may be still further illustrated, by the history of the seduced prophet. “And it came to pass, as they sat at the table, that the word of the Lord came unto the prophet that brought him back : and he cried unto the man of God that came from Judah, saying, Thus saith the Lord, Forasmuch as thou hast disobeyed the mouth of the Lord, and hast not kept the commandment which the Lord thy God commanded thee, but camest back, and hast eaten bread and drunk water in the place, of the which *the LORD* did say to thee, Eat no bread, and drink no water ; thy carcase shall not come unto the sepulchre of thy fathers. And it came to pass, after he had eaten bread, and after he had drunk, that he saddled for him the ass, *to wit*, for the prophet whom he had brought back. And when he was gone, a lion met him by the way, and slew him : and his carcase was cast in the way, and the ass stood by it, the lion also stood by the carcase.”—(1 Kings xiii. 20—24.) This may seem very severe ; but it was not for mere eating ; it was for doing so in the face of a command, and thus defying God, that the calamity came upon him. So, indeed, *all enjoyments are good and right in their place* ; it is the irregular, excessive, indiscriminate, and prohibited indulgence, that is sinful. This case, however, is one of great interest and some difficulty, and, therefore, deserves a separate consideration : which it has well received at the hands of the Rev. Robert Nares, M.A., in a series of discourses, preached to the Hon.

Society of Lincoln's Inn : Discourse VII., on the History of the Seduced Prophet. This author has also published an admirable work on "The Veracity of the Evangelists, &c."

It is enough here to perceive how eating was his fall ; as being an instance of sinning against the known dictates of duty and the will of God. Our reason is given us, to govern our appetites ; we are to think of conscience, as well as of sense ; and remember, that man does not live by bread alone ; this man, to remove the inconvenience of hunger, laid aside all vigilance and duty :—*he was tempted through his bodily appetites.*

It was the same with our Lord ; he came on a mission, and was here in the wilderness contemplating his future course ; its dangers and importance : and he who tempted Adam in Paradise to eat, began with the same temptation—but he met with his conqueror. *The first Adam failed at the first temptation ;* his perfection broke down at the only trial he had : all we know of him, is his sin. And Satan thus successful over THE FIRST MODEL MAN, tried the same scheme with THE SECOND MODEL MAN.

The first Adam was of the earth, earthy, and fell to the earth : the second Adam was the Lord from heaven. And, therefore, though Satan came to Christ, "when he was an hungred," to take advantage of a bodily appetite, to see if, though the Spirit were willing, the flesh being weak, would not afford a safe and easy point of attack ; he failed in the attempt.

So far then we have seen, that the temptations of Christ were suited to his circumstances as Messiah ; that our temptations arise out of our passions, principles, and circumstances, and we have to resist the Devil in these : that the temptations of Christ are a specimen of ours, this first being the regulation of our bodily appetites and passions, by the light of conscience and God's word : that eating and other gratifications are not sinful in themselves, but from their being out of place, and involving dishonour to God and degradation to ourselves : that this first temptation of Christ, is the one trial of Adam ; whose sin (like ours) brought shame, hypocrisy, alienation from God, and a train of other evils : that whilst this one, first kind of offence, condemned Adam and all who have followed him in it ; we have gone further into other sins ; but the free gift of pardon by Christ, covers many offences ;—all sorts of sin : that, therefore, whilst the first Adam or model man failed ; the second Adam has succeeded, and seeks to frame mankind after another pattern, not of the earth earthy, like our first parent ; but of the heaven, heavenly, like our God and Saviour. Have we then become joined by faith to Christ, so as to conquer in temptation ? We cannot but be tempted ; and without Christ, we shall "be led captive by the Devil at his pleasure:" but here is our help.

And this leads us to notice some of those objections, which are supposed to destroy the force of the example.

1st. Christ knew better ; was aware who tempted him, &c. He has told us who tempts, and we also know better.

2nd. Christ, being God, was not affected with these appetites. This is contrary to fact, he was hungry and weary like others ; which, in themselves, no more belong to men as spiritual than to God ; they arise from

the connection between mind and body; and he came within their reach, by a bodily tabernacle to be tempted like us; made like his brethren, to enjoy and endure life, as well as to suffer death.

3rd. But he having Divine power, could easily succeed. So can we, resist the Devil and he will flee from you; whilst *the power Christ had, is at our service*. In this we see the weakness of Unitarian objections and the wise adaptation of the Gospel to all men. For if in Christ dwelt all the fulness of the Godhead bodily, it was also, that we should be "complete in him," or filled by him: that of his fulness we should all receive even grace for grace. If he were a perfect man only, he could not help us, and we could not imitate him: but being God manifest in the flesh, it is a *symbol and promise, that he will be manifest in our flesh*; and "if Christ be in you, the body is dead because of sin; but the Spirit is life, because of righteousness."—(Rom. viii. 10.) "If a man love me, he will keep my words: and my Father will love him, and *we* will come unto him, and make *our* ABODE with him."—(John xiv. 23.) All such objections, therefore, evaporate, since it is not as left alone, but with his present help and indwelling Spirit, that we are to overcome the flesh, the world, and the Devil.

Let this then be our motto, against all temptation,—"*he that is joined to the Lord, is one Spirit*,"—i. e., one with the Lord; identified with him, (1 Cor. vi. 17;) as partakers of his strength;—the "*strong man armed*," to keep out the enemy.

And we are to consider further in every temptation to go against conscience, to follow pollution sin and shame,—what Christ would do in the like circumstances,—to keep his words as a charm against evil, that his life may be re-enacted in our experience:—that we may "*be strong in the Lord and in the power of his might*."—(Eph. vi. 10.)

We are to remember first of all, that he who was thus made like unto us in temptation, offered himself for our sins on the cross, that we obtaining pardon thence, might have spiritual life through his name; that the life which we live in the flesh, might be a life of faith on the Son of God.

The temptation of Christ is for us, as much as his crucifixion; it is all to warn and save us: it was the condescension and mercy of God, in making himself human, to transform us into Divine; that we might become "*partakers of the Divine nature*," and so "*escape the pollution that is in the world through lust*."—(2 Peter i. 4, 5.)

"This I say, therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, having the understanding darkened, being *alienated from the life of God* through the ignorance that is in them, because of the blindness of their hearts: who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness. *BUT YE HAVE NOT SO LEARNED CHRIST*; if so be that ye *have heard him*, and have been taught by him, as the truth is in Jesus: that ye put off concerning the former conversation the old man, [the first Adam] *which is corrupt according to the deceitful lusts*; and be renewed in the spirit of your mind; and that ye put on the new man, [the second Adam] *which after God [in Christ] is created in righteousness and true holiness*."—(Eph. iv. 17—24.)

The world, as sinners, have to do with Christ's death: the Church, as believers, with his life: we are to go through his temptation and crucifixion, so shall we *know him*, as we go through his course of practical instruction

This first scene of the temptation is laid in the lower department of our nature: bodily appetites and passions: which have a wonderful influence on human life, and indirectly affect all other and higher principles.

The trial of Adam was of this kind: passion and principle. Which, indeed, is the commencing trial of human life, in childhood and youth.

The first thing is to erect a barrier, and cause it to be respected. Adam escaped the earlier part of this bodily probation,—*childhood and youth*, and commenced with a developed mind, as well as mature body: but Christ was made like to us, and *passed through all*.

In this first phase, or lesson of (of the first scene) passion and principle; legitimate and forbidden bodily gratifications; many other principles are involved: as first, disobedience to God, who crowned conscience (and not passion) king. Secondly, there are those three dangers formerly noticed,—the sins necessary to obtain our wish; the lies to cover it; and the sins to keep it up.

Consider the cases of poisoning so frequent of late; husbands their wives; wives their husbands, for the sake of others; so walking through murder to adultery. Especially bear in mind, how an uncontrolled passion, blinds the judgment, and puts conscience to sleep. So prepares for any crime; in other words, for sinful indulgence.

Next the evasions and perjuries afterwards; and finally, if successful, the subsequent life of sin. Hence the danger of the first evil thought—who knows whither it may lead? See how it involved Herod: John was a conscience to him; which he *respected and murdered*: (both John and his conscience, respected and murdered.) The first trial then, is pleasure against duty; convenience against conscience, passion against principle.

CHAPTER V.

NECESSITY AND PROVIDENCE.

The second idea involved in this first trial, is that of **POVERTY OR NECESSITY**.

The great battle of human life is to turn stones into bread. Think what a different world this would be if we did not require to eat! Where would be trade, enterprise, anxiety?

What are men engaged in from Monday morning to Saturday night? providing for themselves and their families. Now here is a great probation, involving *industry, principle, forethought*, the true education of work; and accompanied by the *great danger of thinking only of this*. And in this occurs the great struggle between sense and faith: between living for the body and this world, and for the soul and God. Which introduces the great doctrine of **PROVIDENCE**—man shall not live by bread alone; but by every word which proceedeth out of the mouth of God.

In other words, faith in God's providence, as a victory over man's pro-

bation or trial of necessity: confidence in God's word, that is, in God's promises, his provisions or providence.

1. IN WHICH ARE THREE STAGES: FIRST, AS TO BODILY NECESSARIES IN GENERAL: that as a usual thing, we shall not want for these.

The first stage of Providence, is the general trial of the world, the probation of all mankind; men with large families, are naturally anxious how these shall be provided for, and set up in life; forgetting to consider, that somehow whole nations of families are supplied, and each gets into some way of trade and living, by those average chances which may be subjected to arithmetical calculation, and constitute God's natural providence for the bodily wants of the world. A man in business, may wonder where the next order is to come from, and, perhaps, the answer is, from the same source as others,—that series of chances or accidents, which is regulated by Divine arrangement.

The true philosophy on this subject, is given by our Lord, in his warnings against undue anxiety, by which men create and encounter future imaginary evils.—(Matt. vi. 19—34.) We are thus to aim at being without over carefulness; to seek primarily God's kingdom, as the distinction between us and the Gentiles: lest the thoughts of other things, the CARES OF THIS WORLD, should choke the word; and render it unfruitful.

We have then the first stage of Providence in our general necessities—the word of God, his promises of all needful things—not of what we wish, but of what will be good for us, and will be found sufficient, if we have first this kingdom,—if we are rich in faith, and heirs of the kingdom of heaven; and this may well bear us up under TEMPORARY DIFFICULTIES. Every person who can see over his difficulties in a month, knows he may live through them.

2. The second stage of Providence, or word of God, on which we may live, is the assurance, that trials are for our good; that God will bless us by them, if we know how to use them; the alchemy of getting good out of evil; bread out of stones.

AND THIS IS THE PROBATION OF THE CHURCH;—of those who have *secured the kingdom of heaven*. This trial first tests, and secondly strengthen our principles. Of the weak it is said, "When tribulation or persecution ariseth, he *is offended*."—(Matt. xiii. 21.) This is the test; and hence our Lord warned his disciples, what they were to expect: he was their pattern in suffering; and the same trial also is to strengthen us. "And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us."—(Rom. v. 3—5.) Hence we are not to count it strange when we "fall into divers temptations; knowing *this*, that the trying of your faith worketh patience. But let patience have *her* perfect work, that ye may be perfect and entire, wanting nothing."

The confidence and triumph through these principles are described by Peter,—“Blessed be the God and father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven.

for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time. Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations : that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ, whom having not seen, ye love ; in whom, though now ye see *him* not, yet believing, ye rejoice with joy unspeakable and full of glory : receiving the end of your faith, *even* the salvation of *your* souls.”—(1 Pet. i. 3—9.) In this we are to learn the difference between Judaism and Christianity : that blest men in temporals ; their heaven was a land flowing with milk and honey : God’s favour was to them in providential blessings ; his Providence now blesses us in trials. And this explains the meaning of that saying, “ If thou be the Son of God, command these stones to be made bread.” What a Son of God, and nothing to eat ! It is a contradiction ! This was the first trial of the Christian Church ; hence its sufferers and martyrs.

And this explains that eighth chapter to the Romans ; which is an answer to this objection of the Jews—surely the Christian Church, so harassed in its fidelity, is not the Church of God, or he would bless it ! But God’s Church is predestinated to be like God’s Son, a suffering Church. The Jews, imitating Satan, objected, that God’s people could not be in such affliction, he opposes only his enemies ; but Paul replied,—“ And we know that all things work together for good to them that love God, to them who are the called according to *his* purpose. For whom he did foreknow, he also did predestinate *to be* conformed to the image of his Son, that we might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called : and whom he called, them he also justified : and whom he justified, them he also glorified. What shall we then say to these things ? If God *be* for us, who *can be* against us ? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things ? Who shall lay any thing to the charge of God’s elect ? *It is* God that justifieth. Who *is* he that condemneth ? *It is* Christ that dieth, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ ? *shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword ? As it is written, For thy sake we are killed all the day long ; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.”—(Rom. viii. 29—39.)

We are not then cast off : it is part of the scheme ; trials are no proof of being separated from Christ, for *he* was tried : he was the firstborn in this career of suffering, and our predestination is to be like him in that respect. Nor are these trials punishment, but are for our good ; to wean us from earth, and test our sincerity : to try our faith as gold seven times purified. This is the second stage of Providence, living on God’s word ;—

that afflictions rightly received, are blessings; the correction and *discipline of a Father*.

It is not necessary that we should have abundance, or even life; for we have something beyond, and are secure in that: in all straits we can declare, "We have meat to eat, that the world knows not of." Such a reliance is the second stronghold into which we are to enter.

3. The third stage of God's Providence, or word on which we are to live, is the spiritual food which Christ gives. The Israelites did eat manna, and yet are dead; he giveth his flesh to eat; quickening and life sustaining food; so that our souls are provided for, and they cannot starve.

We have thus presented a few hints or suggestions, as outlines of a great theme, which may be filled up by the meditations of the reader; the whole admits of extensive illustrations drawn from the ordinary affairs of human life, and proves the adaptation of the gospel to our present circumstances; that it is not dead history, but living principle; not the voice of the past, but the lesson for the present, applicable to the concerns of to-day, and adapted to men in all times and circumstances.

The contest between **PASSION AND PRINCIPLE** is not a local or temporary subject, but the common life of man in every age; whilst the struggle with **NECESSITY**, in meeting our natural wants, and solving the great problem,—how to turn stones into bread, is an equally universal concern; and in meeting this necessity all men have need of some guiding principles; which are here suggested in the **WORD OF GOD** on which it is man's prerogative to live.

This word includes **THREE DEPARTMENTS OF PROVIDENCE**, as our safety; the first and general breakwater against the waves of necessity, in the general truth that all mouths somehow get filled; and, as a common rule, he satisfies the desire of every living thing: whilst the second and inner fortress for man, is within the conviction, that even evils, wants, and sufferings, are changed by Divine alchemy into blessings; as all things work together for good;—working out for us a far more exceeding and eternal weight of glory: the last and innermost recess, the soul's citadel, from which no stress and siege of evils and dangers can dislodge it, is in the conviction that our soul is safe; that we can afford even to die; and find in the last dread of mortals, a victory through Christ, over the last enemy death itself.

Thus are we armed, with triple brass, the threefold wall and impregnable fortress of the word of God; by which man liveth, here and hereafter.

(To be Continued.)

II.

PRIESTS' RELIGION.

HUMAN AUTHORITY AND INVENTION *versus* CONSCIENCE AND THE BIBLE.

The Scriptures are the only standard of Christian faith and practice: every one is at liberty to examine them; but no one is at liberty to decline this examination: and though we may receive the help of others, we may not rest on their authority, (which is Man-worship;) nor receive as religion, what is not in the Scriptures, (which is Will-worship.)

THE OXFORD DIALOGUE.

(Continued from page 67.)

CHAP. VII.—RULES FOR THE STUDY OF ETHICS.*

Sewell.—"I have suggested to you two great truths, as the foundation of the study of ethics: first, you must take the *Catholic Church* as your guide; secondly, borrow the assistance of the *great heathen* writers of antiquity."—(Page 63.)

Companion.—"These are two consistent teachers, the Catholic Church, and great heathen of antiquity,—that is, I suppose, ancient and modern heathen, and the greater heathen the better: yet you informed me before, that 'of old this was not so; in the earliest times of Christianity, no such thing as a science of morals existed apart from Christianity; which was the only ethical system, and Christian ministers the only ethical teachers.'—(Page 33.)

"And now whilst professedly leading me back to Christian antiquity, your fundamental truth is to oppose *that* antiquity by the help borrowed from great heathen. Three other guides were also introduced on a former occasion,—'Believe in and obey your parents. Believe in and obey your king, and never dispute their voice, except you are commanded by—whom? I will tell you this in another chapter.' Accordingly the next chapter tells me, at whose command I am to disobey the voice of parents and sovereign; namely, at the command of those whose authority you first base on the testimony of parents and the state—'parent, king, and CLERGY, these, are the three authorized witnesses.'"—(Page 18.)

"The clergy receive their credentials from the State, and they are to tell me when to disobey the State; and the three guides, which thus turn out

* "Sewell's Christian Morals." Chap. VII.

to be one, are supplemented by the Catholic Church, and its predecessors, 'the great heathen of antiquity.' I am afraid there is some confusion among these five guides,—parent, king, clergy, Catholic Church, and heathen philosopher; still I am anxious to know your rules for studying ethics under these motley masters.

S.—“Before we pass to this point, let me bring out more distinctly certain other precepts involved in these; the importance of which you will not understand, till you become deeply acquainted with the philosophical disputes of the day. When you examine the collection of ethical facts which history, daily life, the erections of art, and the records of consciousness present, and along side these facts find a variety of theories by separate leaders, you have the *choice* of proceeding in either of the three following ways:—as a rationalist, eclectic, or syncretist. German works tempt to rationalism; French to eclecticism; English work, or rather the English government, leads to syncretism.

C.—“These are certainly, as you observe, rather hard names, nor is it very plain to me, how you will make them ethical guides.

S.—“You may adopt one or other of these systems: first, you may resolve on forming a new theory of your own. You may say reason is given to be exercised, to search out truth independently, and not be ruled by the opinions of others. So said Locke and Rousseau, so says Mr. Owen. They all admire truth, as every founder of a pernicious system pretends to do: but be assured the moment a man professes this earnest enthusiasm for truth, you have reason to distrust him; *there can scarcely be a surer sign that his theory will prove a lie.*

“This results from the two senses in which *truth* is used; as a fancy or a theory, and in its proper sense—as the unchangeable, infinite, selfexisting, unconditional nature of Almighty God.

“The author of all evil never invented a more ingenious device, than this double sense of the word truth.”—(Pages 64, 65.)

C.—“Mr. Locke must be greatly indebted to your kindness in classing him with Owen and Rousseau; nor have you by this double meaning of truth, injured the original thinker, since why should he necessarily, by professing a love for truth, mean it only in the sense of human fancies? But if the profession of an earnest enthusiasm for truth, be a good sign of lying, is it not safer to profess a love for lies, as a sign of the truth; and why, in this case, should you make so dangerous a pretence as to seek and teach this ambiguous truth?

“The unconditioned nature of Almighty God' is exactly what we can never know, without omniscience; but only those *conditions* and attitudes under which he is pleased to accommodate himself to human conceptions;—all else is so high we cannot attain to it; and, therefore, the truth you speak of, as a reality, is literally the sign of ignorance and falsehood.

S.—“Each man carries within him certain standard principles, nature forms a theory for him, does fire burn him to-day, he is prepared next time he sees fire to anticipate burning. These hasty generalizations, whether subjected to subsequent experiment or not, we make the rule of our belief, to try all facts by them.

“But we are morally culpable if we trust implicitly to these hasty generalizations; look, for instance, at the science of geology; distinguished

geologists have frequently changed their views, advancing and varying by subsequent experiment; but if without this, we assert our first conclusions dogmatically and reject all that does not coincide with them, we are morally guilty.”—(Pages 65, 67.)

C.—“This is no great rule for the study of ethics, nor any objection to original thinking; it does not prove that we should not form opinions for ourselves; but that we should do so fairly, and with an eye to all the evidence within our reach: and you have charged God, or nature, with this rationalizing process, in saying, that nature forms these theories for us, and that God expects we should correct them afterwards by our own enquiries, or (which is the same) by our *private judgment*.

“Who is it then, that violates the laws of God in our nature, EXCEPT THE CHURCH, which prevents us imitating the geologist in advancing, and tries to stereotype our intellects after a dogmatical creed, that is not to be improved upon or even enquired into?

S.—“Besides this sin of carelessness in not correcting our conclusions, if we bigotedly adhere to *our own* crude generalization, in opposition to other principles put before us, by parents, by the state, by learning, by antiquity, by goodness, by piety, in books, and buildings, and solemn rites, and vast institutions, and methodized systems;—if we cast these off and follow *the thought of our own heart*, beside the intellectual folly, there is added the clear moral guilt of irreverence, ingratitude, insensibility to shame, of stubbornness and disobedience, not only to man but to God, by whom human authority was placed over us.”—(Page 67, 68.)

C.—“I am afraid Professor Sewell that you are forgetting yourself, for I observe, that when you grow high and mighty, and introduce Divine sanction, it is to cover the weakness of your arguments.

“The scientific illustration, which supported your first rule, destroys the second; for, in geology, we have nothing to do with any human buildings or rites, but God’s building of this earth, and are to correct old theories by new researches; and here you stop us suddenly, by piety, by books, by the fancies of men, which you had formerly declared to be falsehood under the name of truth. Human authority is Divinely appointed, but not human usurpation; and fact or reality, truth in its true sense, is, as you before observed, not men’s theories, but God’s works,—existing things.

“But here we are called back to books,—Owen, Rousseau, the Church, and great heathen writers; the same argument imprisoned Galileo, and now you garnish his sepulchre; for he, in opposition to ‘friends, the State, antiquity, learning, piety, books, buildings, and solemn rites,’ declared, with stubborn disobedience, that the world goes round; and so it does; and will turn your buildings and solemn rites upside down.

“The worshippers of the great Brahm, or Budd, or Fo, will find in your *Christian morals*, a fair answer to the Christian missionaries. But it may be observed, by an obstinate original thinker, that, since God expects us to modify conclusions, and to follow truth, not human opinions, or so-called solemn rites, we shall obey him best, as we question, impugn, and overturn, not by *the thought of our own heart*, but by what he shews unto us, all that these hoary priests, solemn temples, so boldly *impose* upon us. This must be so, or Galileo, was morally guilty for speaking the truth.

S.—“Again, a man may hold a general principle, such as benevolence, and consider strict justice as so incompatible as to be rejected : but is he willing to carry out the principle of faith, so far as to trust *legitimate authority*, when it puts before him, gravely and obviously, things that seem inconsistencies? Remember (and you cannot receive a more important axiom,) that nearly all true systems rest on at least two principles, seemingly opposed to each other. If a system having in other respects a trustworthy character, hold decidedly and put forward prominently, apparent inconsistencies, the presumption is in favour of its truth. The refusal to try the possibility of practically holding together declarations not necessarily repugnant, but both supported by authority, is another moral fault, the cause of nearly all ethical errors, heresies, and schisms.”—(Pages 68, 69.)

C.—“Legitimate authority, is undoubtedly sufficient to support any doctrines; but if it be only illegitimate, the dogmatism and presumption of a teacher hiding himself behind a pretended Church, his best defence is the one you now set up,—the seeming inconsistencies of his teaching, in which you have an abundant evidence for a ‘divine legation.’

“Perhaps, if you were for once to be consistent, and apply the defence to the other side, those objections you make to independent thinking, would appear to be a want of that faith which ‘tries the possibility of holding together declarations not necessarily repugnant,’ which want is a *moral fault*.

S.—“Once more, our error may arise from a sin of carelessness : from not thoroughly tracing out all the circumstances; and this carelessness, by the first law of morals, is a punishable offence.”—(Page 69.)

C.—“Then we should be very careful and independent in the exercise of our private judgments : not being warped or ruled by others, since we are responsible for ourselves.

S.—“Why have we gone into this question? Because I wish to point out to you the many chances there are of error, if you will persist in walking by ‘the sight of your own eyes;’ and ‘trusting to your own understanding;’ the almost certainty that you will fall into them; the *absolute certainty* that, if you fall you will be punished, and deserve to be punished.”—(Page 70.)

C.—“This is very kind and considerate on your part; but it would be more to the point in view, if you would oblige me by saying, first, if *my own eyes* are of no use, what they were made for? And secondly, whether your own eyes are of any use to you, or whether you are blind also? And finally, whether this is a general law, that *no man* may safely walk by the sight of his own eyes; and consequently whether there is not equal reason to reject the sight of other people’s eyes; for if none can guide himself, none can guide others; and the world is a blind asylum, without an eye doctor. But methinks you mean that I am blind, and you will lead me into a ditch; that it is a *priests’* plea, the weakness of the human understanding, in order to set up the super-human infallibility of a legitimate authority.

“You may, perhaps, (I know not by what culpable negligence,) be unaware, that the rule ‘lean not to your own understanding,’ refers to *THY understanding*, as much as to mine; and that it excepts no man in your

entire priestly fraternity: 'He only is excepted who did put all things under him,' that in all religious questions we should read only his word, and seek his Spirit, and refrain from priests whose breath is in their nostrils, and who cannot believe, because they seek honour one of another, and of all mankind.

"You may, perhaps, be ignorant, that this attempt of priests, to set up for guides and to disparage human intellect, in comparison with their own, is that awful sacrilege and presumption of taking God's seat, and assuming to themselves the pre-eminence he expressly reserves to himself; thus becoming gods, adopting divine arguments, the position of the omniscient and infallible, as a reason for our submission to them; taking God's word out of his mouth, and clothing themselves in the honours which belong only to the King immortal and invisible.

"You may, perhaps, be ignorant, (through some moral fault of not examining all the circumstances, according to your own rule,) that God, in his word, teaches us what we could not otherwise know, and, on this ground, requires us not to rely on our own opinions and conjectures apart from his teaching; and that, therefore, for your priests to apply this to yourselves, is to climb up to God's throne, and to approach very nearly to the unpardonable sin against the Holy Ghost by denying or superseding his office as the medium of spiritual teaching for the world.

"This is a very grave charge, and is intended gravely, against you and the whole priesthood,—that by an ignorant or wilful perversion of the Scriptures, which are the work of the Holy Ghost, you set up for guides of the blind, to take the place of Scripture and set the Holy Ghost aside, annul his office, and assume it yourselves: and this is blasphemy, for a man to take God's place, as every priest does; and as you do, in this use of the Holy Scriptures."

(To be Continued.)

III.

STATESMEN'S RELIGION.

"EVERY PLANT WHICH MY HEAVENLY FATHER HATH NOT PLANTED
SHALL BE ROOTED UP."—(Matt. xv. 13.)

NEWMAN'S PHASES OF FAITH.*

WE have long meditated an examination of Mr. Newman's history and defence of his *development* into the opposite direction of his brother, the Father Superior of a Birmingham Roman Catholic Oratory, and the intended head of the intended Irish Roman University. We have, however, been prevented hitherto from bestowing upon that gentleman the attentions we purposed, and now can only *introduce* him to our readers in this department, preliminary to an examination of his subsequent views, in the columns devoted to our infidel friends, when we hope to enquire into his transmigration out of a Christian creed, into that of nondescript pious infidelity.

And we desire our Church of England friends to consider the important fact, that of late, they have trained two classes of men in their seminary for religion; namely, PRIESTS FOR ROME, and WRITERS FOR INFIDELITY: amongst the latter we may enumerate, F. W. Newman, Froide, and Foxton, the most earnest and polished subverters of the Christian faith. Both these results we attribute to the same source,—the want of clearness and consistency in the formularies and doctrines of the Established Church; by which some, relying on *authority*, find it *leads further* than England, namely, to Rome; and others, also relying on authority, find it inconsistent and incapable, and thereby become loosened from the foundations of their religious belief, which having first received as *an entire system on tradition*, the failure of any one part, renders them suspicious of everything; because their reason is not exercised to entertain truth on its proper grounds, but only as a national faith, stereotyped from our forefathers, instead of independent judgment and enlightened personal conviction.

Such, at least, is our conclusion, and the only remedy we can imagine, is in a reconstruction of the Church, on a scriptural principle, casting out those remnants of Roman ritual which nullify and contradict the fundamental doctrines of the Reformation; nor can this be accomplished, without trusting that popular element, which has, in the laity of the Church,

* "Phases of Faith, or Passages from the History of my Creed." By Francis Wm. Newman. London: John Chapman.

gone beyond the formularies, and rendered practically obsolete, much that is printed in the Prayer-book.

Mr. Newman, in the "first period," entitled "my youthful creed," speaks of his early religious impressions and his "conversion" about the age of fourteen: amidst the persecutions and "deliberate attempts to corrupt" him, to which his religious principle exposed him, from his school-fellows, he found a resource in an Evangelical clergyman, who, however, could resolve none of his intellectual difficulties on election, &c.

His account of his confirmation, suggests the origin of other difficulties:—

"When I was sixteen, in 1821, I was confirmed by Dr. Howley, the Bishop of London, and endeavoured to take on myself, with greater decision and more consistency, the whole yoke of Christ. Everything in the service was solemn to me, except the bishop, he seemed to me a made up man and a mere pageant. I also remember, that when I was examined by the clergyman, it troubled me much that he only put questions which tested my memory concerning the catechism and other formulas, instead of trying to find out whether I had any actual faith in that about which I was to be called to profess—faith; I was not then aware that his sole duty was to try my knowledge."—(Page 2.)

This apparent pageantry served only to unsettle his convictions, nor were these rendered more stable, by the appointed safeguard of subscription:—

"When I was rather more than seventeen I subscribed the Thirty-nine Articles at Oxford, in order to be admitted to the University. Subscription was 'no bondage' but pleasure, for I well knew and loved the Articles, and looked on them as a great bulwark of the truth; a bulwark, however, not by being imposed, but by the spiritual and classical beauty which to me shone in them. But it was certain to me before I went to Oxford, and manifest in my first acquaintance with it, that very few academicians could be said to believe them. Of the young men not one in five seemed to have any religious convictions at all: the elder residents seldom or never showed sympathy with the doctrines that pervade that formula. I felt from my first day there, that the system of compulsory subscription was hollow, false, and wholly evil."—(Page 3.)

The general appearance of want of faith or honesty to convictions, served still further to alienate his mind from what seemed "hollow, false, and wholly evil;" whilst some theological questions, about *imputation*, puzzled him still more; and to this was added a new shock to his religious belief respecting the ascent of Christ into heaven.

"I first received a temporary discomfort about the Thirty-nine Articles from an irreligious young man, who had been my schoolfellow, who one day attacked the article which asserts, that Christ carried his flesh and bones with him into heaven. I was not moved by the physical absurdity which this youth mercilessly derided, and I repelled his objections as an impiety. But I afterwards remembered the text, 'flesh and blood shall not inherit the kingdom of God;' and it seemed to me as if the compilers

had really gone a little too far. If I had immediately then been called on to subscribe, it would have somewhat discomposed me, but as time went on I forgot this small point which was swallowed up by others more important. Yet, I believe, that henceforth a greater *disposition to criticise the Articles* grew upon me.”—(Page 5.)

The precision and dogmatism of the Articles, had the effect of a stumblingblock to this weak disciple; he had not considered far enough to know that Articles are nothing, and that the Bible must explain itself; and this very difficulty made him both bold and timid; bold in criticising the Articles, and timid in relying on anything else,—his own conscience and the Divine word.

Other speculative difficulties followed, respecting this authority of the Sabbath and the nature of the Atonement; respecting the first, he observes,—

“I was also scandalized to find how little candour or discernment some evangelical friends, with whom I communicated, displayed in discussing the subject.”

The real force of these difficulties we hope to examine in another department, we wish here only to trace how his “prepossessions were overthrown as to the popular Church views;” the question of baptism formed another gordian knot,

“Here also, as before, the evangelical clergy whom I consulted, were found by me a broken reed. The clerical friend, whom I had known at school, wrote kindly to me, but quite declined attempting to solve my doubts; and, in other quarters, I soon saw that no fresh light was to be got. One person there was at Oxford who might have seemed my natural adviser, his name, character, and religious peculiarities, have been so made public property, that I need not shrink to name him;—I mean my elder brother, the Rev. John Henry Newman. As a warm-hearted and generous brother, who exercised towards me paternal cares, I esteemed him and felt a deep gratitude; as a man of various culture and peculiar genius, I admired and was proud of him; but my doctrinal religion impeded my loving him as much as he deserved, and even justified my feeling some distrust of him. He never showed any strong attraction towards those whom I regarded as spiritual persons, on the contrary, I thought him stiff and cold towards them. Moreover, soon after his ordination, he had startled and distressed me by adopting the doctrine of Baptismal Regeneration: and, in rapid succession, worked out views which I regarded as full-blown Popery. I speak of the years 1823—6; it is strange to think that twenty years more had to pass before he learnt the place to which his doctrines belonged.

“In the earliest periods of my Oxford residence, I fell into uneasy collision with him concerning episcopal powers. I had on one occasion dropt something disrespectful against bishops or a bishop—something which, if it had been said about a clergyman, would have passed unnoticed—but my brother checked and reproved me, as I thought, very unconstructively, for ‘wanting reverence towards bishops.’ I knew not then, and I know not now, why bishops, as such, are more than common clergymen; or, clergymen, as such, more than common men. In the world I expected

pomp and vain show, and formality and counterfeits; but of the Church, as Christ's own kingdom, I demanded reality, and could not digest legal fictions. I saw around me what sort of young men were preparing to be clergymen. I knew the attractions of family livings and fellowships, and of a respectable position and undefinable hope of preferment. I further knew that, when youths had become clergymen, through a great variety of mixed motives, bishops were selected out of these clergy, on avowedly political grounds; it therefore amazed me how a man of good sense should be able to set up a duty of religious veneration towards bishops. I was willing to honour a Lord Bishop, as a Peer of Parliament, but his office was to me no guarantee of spiritual eminence. To find my brother thus stop my mouth was a puzzle, and impeded all free speech towards him. In fact, I very soon left off the attempt at intimate religious intercourse with him, or of asking council, as of one who could not sympathize. We talked a great deal on the surface of religious matters, and on some questions I was overpowered and received a temporary bias from his superior knowledge, but as time went on, and my own intellect ripened, I distinctly felt, that his arguments were too fine drawn and subtle, often elaborately, missing the moral points, and the main points to rest on some ecclesiastical fiction, and his conclusions were to me so marvellous and painful, that I constantly thought I had mistaken him."—(Page 10—12.)

From these snares, puzzles, and papistical pretences, the formularies of the Church require to be freed, and till some clear decision and reformation, these will be a gin and snare for the consciences of enquiring clergy and laity.

Besides the *Athanasian* creed, and the doctrine of *Ordination*, there were the following problems to disturb the youthful creed of our author:—

"I foresaw the still greater difficulty of baptismal regeneration behind. For any one to avow, that regeneration took place in baptism, seemed to me, little short of a confession, that he had never himself experienced what regeneration is. If I then could have been convinced, that the apostles taught no other regeneration, I almost think, that even their authority would have snapt under the strain, but this is idle theory, for it was as clear as day-light to me, that they held a totally different doctrine, and that the high Church and Popish fancy is a superstitious version based upon carnal inability to understand a strong spiritual metaphor. On the other hand, my brother's arguments, that the baptismal service of the Church taught 'spiritual regeneration' during the ordinance were short, simple, and overwhelming. To imagine a two-fold spiritual regeneration was evidently a hypothesis to serve a turn, nor in any of the Church formulas was such an idea broached. Nor could I hope for relief by searching through the Homilies, or drawing deductions from the Articles, for if I there elicited a truer doctrine it would never show the baptismal service not to teach the Popish tenet. It would merely prove the Church system to contain contradictions, and not to deserve that absolute declaration of its truth which is demanded of Church ministers. With little hope of advantage I yet felt it a duty to consult many of the evangelical clergymen whom I knew, and to ask how they reconciled the baptismal service

to their consciences. I found (if I remember) three separate theories among them—all evidently mere shifts, intended to avoid the disagreeable necessity of resigning their functions. Not one of these good people seemed to have the most remote idea, that it was their duty to investigate the meaning of the formulary with the same unbiassed simplicity as if it belonged to the Gallican Church. They did not seek to know what it was written to mean, nor what sense it must carry to every simple-minded hearer, but they solely asked how they could manage to assign to it a sense not wholly irreconcilable with their own doctrines and preaching. This was too obviously hollow. The last gentleman I consulted was the rector of a parish who, from week to week, baptized children with the proscribed formula, but, to my amazement, he told me that he did not like the service and did not approve of infant baptism, to both of which things he submitted solely because, as an inferior minister of the Church, it was his duty to obey established authority. The case was desperate. But I may here add, that this clergyman, within a few years from this time, redeemed his freedom and his conscience by the painful ordeal of abandoning his position and his flock, against the remonstrances of his wife, to the annoyance of his friends, and with a young family about him.

"Let no reader accept the preceding paragraph as my testimony, that the evangelical clergy are less simple-minded and less honorable in their subscriptions than the high Church. I do not say and I do not believe this. All who subscribe, labour under a common difficulty, in having to give an absolute assent to formulas that were made by a compromise and are not homogeneous as to character. To the high Churchman, the *Articles* are a difficulty, to the low Churchman, various parts of the *Liturgy*. All have to do violence to some portion of the system, and considering at how early an age they are entrapped into subscription, they all deserve our sincere sympathy and very ample allowance, as long as they are pleading for the right of conscience, only when they become overbearing, dictatorial, proud of their chains, and desirous of ejecting others, does it seem right to press them with the topic of inconsistency. There is besides, in the ministry of the Established Church, a sprinkling of original minds, who cannot be included in either of the two great divisions, and from these *a priori* one might have hoped much good to the Church. But such persons no sooner speak out than the two hostile parties hush their strife, in order the more effectually to overwhelm, with just and unjust imputations, those who dare to utter truth that has not yet been consecrated by Act of Parliament, or by Church councils. Among those who have subscribed, to attack others is easy, to defend oneself most arduous. Recrimination is the only powerful weapon, and noble minds are ashamed to use this. No hope, therefore, shows itself of reform from within. For myself I feel that nothing saved me from the infinite distresses which I should have encountered, had I become a minister of the Episcopal Church, but the very unusual prematurity of my religious development.

"Besides the great subject of baptismal regeneration, the entire Episcopal theory and practice offended me. How little favourably I was impressed, when a boy, by the lawn sleeves, wig, artificial voice and manner of the Bishop of London, I have already said, but in six years more, reading and observation had intensely confirmed my first auguries. It

was clear beyond denial, that for a century after the death of Edward the VI., the bishops were the tools of court bigotry, and often owed their highest promotions to base subservience. After the Revolution, the Episcopal order (on a rough and general view) might be described as a body of supine persons, known to the public only as a dead weight, against all change that was distasteful to the civil power. In the last century and a half, the nation was often afflicted with sensual royalty, bloody wars, venal statesmen, corrupt constituencies, bribery and violence at elections, flagitious drunkenness pervading all ranks, and insinuating itself into colleges and rectories. The prisons of the country had been in a most disgraceful state; the fairs and wakes were scenes of rude debauchery; and the theatres were—still in this nineteenth century—whispered to be haunts of the most debasing immorality. I could not learn, that any bishop had ever taken the lead in denouncing these iniquities, nor that, when any man or class of men rose to denounce them, the Episcopal order failed to throw itself into the breach to defend corruption by, at least, passive resistance. Neither Howard, Wesley, and Whitfield, nor yet Clarkson, Wilberforce, or Romilly could boast of the Episcopal bench as an ally against inhuman or immoral practices. Our oppressions in India, and our sanction to the most cruel superstitions of the natives, led to no outcry from the bishops. Under their patronage the two old societies had gone to sleep, until aroused by the Church Missionary and Bible societies, which were opposed by the bishops. Their policy seemed to be to do nothing until somebody else was likely to do it, upon which they at last joined the movement, in order to damp its energy and get some credit from it. Now what were bishops for, but to be the originators and energetic organs of all pious and good works? and what were they in the House of Lords for, if not to set a higher tone of purity, justice, and truth? and if they never did this, but weighed down those who attempted it, was not that a condemnation (not, perhaps, of all possible Episcopacy, but) of Episcopacy as it exists in England? If such a thing as a moral argument for Christianity was admitted as valid, surely the above was a moral argument against English prelacy. It was, moreover, evident at a glance, that this system of ours neither was, nor could have been, apostolic, for as long as the civil power was hostile to the Church, a Lord Bishop, nominated by the civil ruler, was an impossibility, and this it is which determines the moral and spiritual character of the English institution, not indeed exclusively, but pre-eminently.

"I still feel amazement at the only defence which (as far as I know) the pretended followers of antiquity make for the nomination of bishops by the Crown. In the third and fourth centuries it is well-known, that every new bishop was elected by the universal suffrage of the laity of the Church; and it is to these centuries that the high Episcopalians love to appeal, because they can quote thence out of Cyprian and others, in favor of Episcopal authority. When I alleged the dissimilarity in the mode of election as fatal to this argument, in the mouth of an English high Churchman I was told, that 'the Crown now represents the laity!' Such a fiction may be satisfactory to a pettifogging lawyer, but as the basis of a spiritual system, is indeed supremely contemptible.

"With these considerations on my mind, while quite aware that some

of the bishops were good and valuable men, I could not help feeling that it would be a perfect misery to me to have to address one of them, taken at random, as my 'Right Rev. Father in God,' which seemed like a foul hypocrisy, and, when I remembered who said, 'Call no man father on earth, for one is your father who is in heaven : '—words which not merely in the letter, but still more distinctly in the spirit, forbid the state of feeling which suggested this Episcopal appellation,—it did appear to me as if 'Prelacy' had been rightly coupled, by the Scotch puritans, with Popery as anti-Christian."

We request the earnest attention of our Church friends to these important points, noticing only further, that in this stage, Mr. Newman abandoned Councils, Fathers, Creeds, and Articles, adopting the Bible only, but his mind had been too much trained to *authority*, to rest after one stone was removed ; and, therefore, we shall have to meet him again as a disbeliever in the Bible itself : nor can we avoid the suspicion, that the inconsistencies of the men and the system, into which he was prematurely hurried, helped greatly to undermine all religious faith, and to induce that infidelity which is presented as the last phase of Mr. Newman's faith,—the want of faith altogether.

IV.

SCEPTICS' RELIGION.

Under this department, sceptical objections, and systems or principles advocated as hostile to Christianity, are dispassionately considered.

PASSAGES IN THE LIFE OF AN ENQUIRER.

(Continued from page 417, vol. I.)

CHAP. IV.

RECAPITULATION—HOW ADVERSITY MADE A DOCTOR—UNA IN THE WOOD, OR LOUISE AND PHILOSOPHY.

“Paint thee a realm shut in from shock of wars,
And in the realm a valley, tempest-proof,
And in the valley set a silver lake,
And on the lake a slumberous gliding swan,
And on the swan the petal of a rose,
Shed on its snow from overhanging boughs;—
And in that beauty, in that heart of calm,
Thou hast an emblem of that flower, her soul.—
So purely couched, so sweetly-breathing there,
Within its world of peace.”—*Oberon's Masque.*

Who doubts the discernment of the public? Far be it from us at any rate. Assuming, then, this ‘by-every-one-at-the-first-glance-to-be-admitted’ fact, we infer that there must now be many more readers of *The Bible and the People* than were to be found last year, when we began to narrate an incident or two in the life of a certain honest Englishman, by name Roger Fenton, a worker in silver, resident at Dantzic. After an interval of such length—a *silentium tam diuturnum*, a retrospect will be as necessary for old readers as for new.

Roger is in the house of Dr. Heinrichs, a Professor at Königsberg. It was to his care that he committed, a year ago, the terrified young girl whom he found at the door of the convent of St. Joseph. The orphan Louise found in the Doctor a parent, and in Roger, first a brother, and by degrees, a lover. The youth could not dream of quitting his friend's house till the physician had vanquished the fever under which the maiden he had rescued suffered so painfully. When that was gone, and, with returning health and happiness, Louise became the sunshine of the house, Roger could not return to Dantzic till she, so lately cured herself, had undertaken *his* cure, and he was allowed to learn that his affections had

not been given in vain. After that, as often as his engagements would permit him, he left his workmen at the bench, paid a farewell call to his excellent friend, Pastor Ahlfeld, and after a pleasant chat, theological, ethical, or political, as the case might be, started off to visit Königsberg once more. It was on the last of these visits that he made the acquaintance of Arnim, the romantic and accomplished student, and, with him, snatched Louise from the hands of the braves whom the Jesuit Aguilar had commissioned to carry her off. Now he passes happy days—only too short—in reading, conversing, and walking with Louise, interspersed by interviews with Arnim and discussions with the Doctor.

This is the state of parties. We are writing no romance, though there are materials here out of which one of those much-abused (but more read) productions might possibly be constructed by one skilled in such craft. When the reader is informed that two or three chapters more will bring this veritable history to its termination, he will be relieved from all apprehension lest he should be entrapped into reading anything of enchainment interest. The reader—that personage, whoever he or she may be (and may their name be legion), in true love for whom we write these pages, cannot, at least, charge us with any attempt to excite the feelings. He will part with our characters, as he first made their acquaintance, without emotion. There has been in our plain narration no art employed to stimulate curiosity, no thrilling alternations of hope and fear have been awakened, there has been nothing “touchingly withering,” as the sentimental phrase it, anywhere. Our concern is not with the rules for the construction of a plot and the canons for the maintenance of interest, it is our privilege to be as improbable, as wayward, as abrupt as we please, since we write not to amuse, but to scatter a few small crumbs of instruction, and to leave even those with such as care to read them, rather as desultory suggestions to be applied by themselves, than as any elaborated and thoroughly furnished annunciations of extensive and complete result.

It would have been a more direct and the more usual course, to have embodied the few remarks we have to make, or the little information it may be in our power to impart, on ethics, philosophy, or art, in a series of essays on those subjects. There was only one objection to this plan. We should have fallen asleep in the execution of it. The thing could never have been done. Our worthy editor, the generalissimo of the forces marshalled in the pages of this periodical, might have paid us a visit and found us somnolent over a half-finished paper. We should have had but to place the manuscript under our pillow to ensure a good night's rest. Our very lamp, lighted by a piece of paper so written on, would have burnt slowly and subsided also into slumber at our side. A popular living writer commenced his career by a little book entitled “Essays during the intervals of Business.” Astounding and almost inconceivable fact! We, too, write during intervals of business (of what sort, no matter). We can imagine any one writing poetry, tales, anything imaginative, anything humorous, during the intervals of business—but essays! That is too laborious. *Illi robur et aes triplex.* To chain oneself to the actual during the few brief holiday moments of a toilsome life—what perversity! To create, at such intervals, imaginary personages, to forget yourself in them

—to be them for a time, to feel with their feelings and think their thoughts—what pleasure! The reader, we make no doubt, could have understood much in the way of dissertation, far more profound than anything in our power to write. It is not in any condescending adaptation, in any supercilious compassion (*sit venia verbo*) for thee, O courteous friend, whose eye resteth on this page, that we have adopted fiction as the vehicle of our wares, but purely for our own sake, to keep ourselves awake, and to save ourselves fatigue.

There are some minds whose vigour is for a long time mistaken for weakness,—in which thought and passion gain strength by very gradual additions. Their repose looks like insensibility. But a work of power goes on beneath the calm and silent surface. When the time of trial comes the hidden potency reveals itself, and produces effects terrible or benign,—mighty for good or evil. It is with them as with the rocks among the glaciers. The melting snows filter silently through every crevice, as the sun heats the crags upon those heights where the effects of radiation are so intense. Then comes night, congealing what day has melted. In every little fissure there awakes the strength of the expanding ice. It seems as though the wand of midnight had created, with one weird wave, a thousand gnomes in the hearts of all the rugged stones. The ice-power loosens, shivers on every side, rock after rock. The surface is seen to move under the moonlight where all else is profoundly still. The cloven fragments drop away—bound from cliff to cliff, and fall at last, broken smaller yet, upon some lower ledge of ice. There they rest, a heap of stones upon the panoply of that lethargic giant, the glacier, slowly creeping down in a slumber which endures for ages. Minds, of the class of which we speak, appear torpid in the midst of all those influences which animate to action natures more agile and more susceptible to impulse from without. Under the sunshine which quickens the butterfly, and is the potent persuasion that opens the heart of all flowers, we see in them but a quiet glistening, as it seems the opening of an eye, which only watches but does not feel. The night must set in. The freezing darkness of some great trouble which seals up in despair or deathless powerful natures, is necessary to awaken within these the energy they possess. It is then that the great and solitary movement of a being, mighty only from within, becomes conspicuous. Then, though rent and suffering, the influence of such a mind is felt by all around, and it covers a vast neighbourhood, as it were, with fragments of itself.

It had been thus with the friend who had become the generous protector of Louise. The Doctor had now passed the meridian of life. Of good family, his boyhood and youth had been sheltered by wealth and by social position from every hardship. He was educated and yet not educated. Study gave him information; it was for adversity to give him character. When he was twenty years of age his father died, still in the prime of life, leaving his affairs so involved that the relic of the rich man saved but a pittance for the necessities of life, and young Paul, the only child, was penniless. Kind friends foretold the worst—one or two came forward with offers of assistance. The youth, not without *hauteur*, declined all aid. The prognostications of the world grew darker

still, for all accounted the awkward, blundering stripling—so absent, so apathetic—as hopelessly slow, if not quite incapable.

With the reserve so often characteristic of decided characters, he communicated his plans to no one. By some immediate efforts in the way of tuition, he added a few comforts to their frugal household. His mother alone could understand him, but even to her he communicated but a portion of his hopes and purposes. Three years of incessant toil were spent upon a work on natural history, his favourite study. On the branch he selected, he threw a new light, and every now and then the results of the most profound research and extensive observation were relieved by descriptions full of that expressive beauty of style, of that graphic truthfulness of description, which has won for Buffon the tribute of a universal admiration. When the *magnum opus*—the child of so many laborious days, so many restless and thoughtful nights, was completed—when the pen, with a triumphant flourish, of which he was immediately afterwards ashamed, had written the last word—the very last word—then came the question—how was it to be published? At least half-a-dozen publishers, in various places, bowed him politely out of their shops,—as many more received the precious manuscript, which he trembled to give out of his hands—passed it over to certain book-tasters, and, after weeks which seemed ages, sent it back to the author, with a brief statement to the effect that it would not answer their purpose to publish the same. It required all his philosophy to endure, with anything like equanimity, such intervals of expectation. Sometimes, at night, he would wake and think—what if the publisher's house should be burnt down? What if the MS. should be mislaid? And then, to find these anxious periods terminated by disappointment! At last, one publisher consented to undertake the work, giving the author to understand that the act was a magnanimous one, a serious self-sacrifice, of which no other man in the trade would have been guilty. The young Doctor was to receive nothing. But he was happy. Science had not forsaken her votary, and would crown him yet.

The book came out. The originality and boldness which it displayed secured it speedy attention. Violent attacks and extravagant praises encompassed it on either side. 'Good,' thought Heinrichs, and remembered, that to keep up the shuttlecock of notoriety, there must be two battle-dores, and blows on both sides. At least he was obscure no longer. He began to teach. A group of enthusiastic young men surrounded the new Professor. Soon his room was numerously attended, spite of the opponents of novelty. His party—the Heinrichians—as they were called, numbered among them nearly every name afterwards illustrious in science. The impress of the master's mind was communicated to them all. It was surprising to see how this Heinrichs, who had seemed so formed for solitude, so useless among his fellows, had acquired to perfection the art of intellectual generalship. That faculty and that manner which detects and inspires excellence, which guides and attaches to itself even the waywardness of genius, appeared to have come to him by miracle. He had found his place. The contracted brow was smoothed; and the heart, contracted too, by the very excess of an almost disdainful self-reliance, was ennobled by a new expansion. Open and affable, he was ready to talk on any

subject with whomsoever he might meet. Often he was seen in the street in a long and animated conversation with some cobbler, some travelling journeyman weaver, or some apple-woman, from whose basket he would stuff his capacious pockets. Children liked him, so did cats, and all dogs—

“Both mongrel, puppy, whelp, and hound,
And curs of low degree.”

With the students he would seldom converse on science, except to the few, the esoteric group, whom he recognized as its genuine devotees. His good-natured satire, sometimes his quiet vein of Socratic irony, would often correct, in the youth about him, that presumption or frivolity which is proof against grave censure. In religion and metaphysics—too nearly the same in his opinion,—he called Hegel master. What was worse,—or better, according to the sentiments of the judge,—he belonged to the Hegelian *left*. In other words, he was of the heterodox, not of the orthodox, branch. His integrity revolted at the compromise, so false and disingenuous, which the right-hand party had sought to make between the religion of State and philosophy—between authority and speculation. He wondered how men could retain their places as pastors in the “evangelical Church,” and, though preaching as if they received revelation, pretend philosophy while they spoke of religion; how they could preach about the Trinity of Scripture, meaning the Trinity of Hegel; and about the new-birth, meaning only a philosophical illumination. He praised Strauss (and he was right so far) for protesting against this double dealing. Thus he used to say, that Gabler, Göschel,* and his namesake, Heinrichs, were guilty of the grossest disingenuousness, and that Vatke, Michelet, and Baur of Tübingen,† were alone consistent. Rosenkranz and Erdmann he placed half-way between the two sides. If any one said —you are no Christian, he never attempted to disguise his position, to

* The course of this philosopher has been progressively positive—so much so that he finally abandoned Hegelianism as the ultimatum of religious attainment. He professes to have passed beyond it. Where he is now mentally (or bodily, or if still in the body) we have not the means of ascertaining. At his first appearance he combined Hegelianism and orthodoxy in a way that much gratified “the master,” who hailed him with warmth, and declared that he had achieved the incredible task of comprehending Hegelianism. His position was, that the content (*Inhalt*) of Hegelianism and Religion was the same, that the former was a “passage through doubt,” and, in fact, that philosophy is nothing more than “a formal correction of doubt.” (*Eine formelle Berichtigung des Zweifels.*) If he can be scarcely called a Hegelian now, he and Stahl were, at one time, the accredited leaders of orthodox Hegelianism.

† Strauss may be said to exhibit the type of pure Hegelianism, purged from what his party-term scholastic accommodation to orthodoxy. He is genuine and consistent in his way. The Tübingen school, headed by Baur and his fellow-labourers, Zeller, Schweigler, and George Planck, has applied Hegelianism, with learning and spirit, principally to history and criticism. There is more life and energy in that branch of Hegel’s successors than in any other. Philosophically they occupy much the same position as Strauss. It is their historical criticism, in the development of which they have gone beyond Hegel, that has raised them to distinction in Germany. They boast of their objective criticism, yet this, when examined, proves to be as perversely subjective as one as ever distorted the facts or misinterpreted the documents of history. Instead of rising above the subjective, they are its most blinded slaves. They start with a theory, and ransack the past for materials, magnifying all that seems to make for it, ignoring or explaining away what is contrary to it, selecting, assuming, colouring, *ad libitum*,

prove that a man could be a Christian and not a Christian at the same time—that paradox which modern scepticism assumes as an axiom. He was never indignant if any one, seeing he believed nothing of what was truly distinctive in Christianity, spoke the truth to him, and declared him beyond its pale. He accepted the charge—said he was open to conviction, but that certainly, according to his present belief, he was no Christian in the true and religious sense. Certain moral elements he received from Christianity into his philosophical creed; but in as much as he rejected the rest, he was straight-forward enough to own that he did not receive Christianity itself a whit the more on that account.

Such was the protector under whose roof Louise had now passed several months. Alas, he could teach her everything but the truth. She learnt drawing, music, and English, and was busy (as we have said) and helpful, whenever help was needed, in many ways. But she could yet secure large spaces of time for reading, a luxury indescribable to an active and enquiring mind long imprisoned in the dolorous durance of conventual life. She found two or three books, giving an account of travels in England and of English history. These were read through with eagerness, and, by their help, with a good map, she was soon enabled to imagine for herself the native land of Roger Fenton. Dr. Heinrichs was an intense admirer of English institutions, and Louisa felt more than ever grateful to him when she found he was never tired of praising the young Englishman.

But the mind of the young girl, serious and gentle by nature, and almost unconsciously pervaded by a certain spontaneous sentiment of devotion, craved some higher sustenance. What was the *truth* of which that Romanism, from which she fled, was a lying representation? She had written to Roger while he was at Dantzic on the question of religion. The letter which came back in reply, was full to the uttermost corner of all that was tender and impassioned—there was no room for religion. What woman would not have forgiven an omission so excused? But she resolved, that when he came she would lead him to converse upon the subject; that would be better. Then she could keep him to the point.

One day, a little before his arrival, and the adventure with the carriage and the emissaries of the most Holy Faith, the Doctor, entering his study

as unblushingly as the most bigoted party-writer who ever wrote for the most bigoted of parties.

The chief object of study with them has been the early history of Christianity, and their principal aim to represent the religion so called as a historical product. They take up the books of the New Testament canon as the literature of the early Church, compare them with the apocryphal writings of the period, and profess to trace the progress of the struggle between the earlier Christianity of Christ, of Peter and of John, and the later Christianity, as developed in antagonism to that, by Paul. This is their theory of the earlier history of the Church:—that it is a conflict between Paulinism and Ebionitism, a process of emancipation from the narrow Judaism which enlaved the mind of Jesus and his immediate disciples.

Our readers will judge for themselves of the claim of a criticism devoted to the elaboration of a paradox so monstrous as this to freedom from subjective preconceptions; and as to how far that estimate can be “free” and “historical” which can forget that Paul was determined to “know nothing but Christ and him crucified,” and that he declared it impossible for any to lay “another foundation” than that established already in Christ Jesus.

suddenly, saw Louise standing on a chair occupied in pulling out and looking into the books upon his shelves, where her range was unlimited. She had in her hand a volume of Hegel's works, which she was reading with a somewhat puzzled air, (it was the *Encyclopædie*) and on the point of returning it to its place to draw out something more promising.

"Ah! my little philosopher," said the Doctor, "what have you there? That is the philosophical shelf. My metaphysians are there, you'll not like them so well, I can tell you, as my travellers on that other wall, standing in a row with their pilgrim's staves in their hands, waiting for the honour of a talk with you;—or even so well as these birds and beasts and fishes on the opposite side. Look, the brown backs are a fish preserve; the grey, a menagerie; and the red, an aviary. Open a brown book, and, if you are gifted by nature with as fine a scientific ear as you have a musical one, you will hear innumerable faint growls and grunts and bayings."

"I would rather open the red ones," said Louise, "and hear the fluttering and chirping and singing of your prisoners there. But they only sing for great enchanters like you. I should only hear the ordinary rustle of the leaves."

She had replaced the book and come down from her elevation. Heinrich looked up at the title, and exclaimed, half to himself, "Hegel's *Encyclopædie*, I declare! Working a stone-quarry with knitting-needles?"

"If you have a taste," he continued, "for absolute idealism, and mean to become philosophically wise,—a Hypatia, or an Asclepigenia,—I will lay out a pleasant little course of reading for you. This is the order in which every one should read Hegel. First, the *History of Philosophy*, then the *Æsthetik*, which is the most easy, (as far as mere style and much of its subject is concerned) of all his works. Then the *Philosophy of Religion*, somewhat more difficult; then—"

"Oh! spare me. I am innocent, I can assure you."

"Then the *Encyclopædie*, *Logik*, and *Phænomenologie*."

"No, but seriously," said Louise, "I was searching in this department for some book that might prove a help to self-knowledge, and a guide to the truth concerning those principles of life which are as important, you will admit, for women as for men."

"Here," answered the Doctor, giving her a pocket volume, bound in marbled paper, "is a little book I read with delight when it first appeared, though the ethics of young Schleiermacher were formed in the school of Fichte."

So saying he hastened away to his class.

Louise looked at the title of the book—it was Schleiermacher's *Monologues*—and retired to her room to study it without interruption.

This book of *Soliloquies*, written with clearness and force, in a popular style, and full of true eloquence, was well adapted, so far, for such a reader, but its principles perplexed and distressed her. To study it was like sitting alone in the cavern of a giant, seeing everywhere the traces of his huge presence, his vast implements or his terrible weapons, and hearing a voice continually exhorting her to be strong—to gird on his tremendous sword, or to lift his enormous mace. There were, indeed, half-truths, calculated to arouse and invigorate the moral nature, but the whole

seemed a strain beyond her reach, and it rather depressed than reassured her.

Louise was of a temperament to be attracted more by beauty than by grandeur. What was lovely had more hold upon her than what was majestic. Least of all could she sympathise with a colossal stoicism, frigid in its very magnificence. Her nature resembled one of those mountain falls which are remarkable, not for their volume and impetuosity, but for their grace. Her character had nothing of that torrent force about it, which we see in the flood that tears its way through a forest—every wave a ploughshare—and makes stalwart trees fall down, as though smitten by the woodman's axe,—which comes thundering over some mountain platform, like a descending ocean, down into some dizzy and black abyss, or strives and leaps against some barrier of rocks that quake at the throbbing and the heaving of the giant breast of waters which presses against them and will sweep them presently away. Nature gives us an image of such souls as hers, rather in those graceful descents which sink down some great steep in an unbroken fall of beauty, ceaselessly letting down wreath after wreath of snowy foam upon the depth beneath, hanging, wavering, and vibrating in the air, a silvery length of tapestry, suspended, undulating over the ledge, and on which every breeze, as it seems almost to pass through the woven mist, breathes rainbow colours;—which reach the rocks below, not with tumult and wrath, but with the kiss of a gracious gentleness, melting in vapour just as they touch the granite, and covering it with a bright effusion of foam-bells and evanescent stars and arabesques and flowers of water, springing with fantastic lightness among the leaves and stones.

So Louise resolved to wait till Roger came, and she could ask him for counsel upon these questions.

The Doctor's house was a large one. You went up a broad staircase, and then, after sundry flights and landing places, arrived at a gallery running from end to end of the house. A rod, which passed across from the bannisters of this gallery to the opposite wall, was fitted with a small pulley in the middle,—a wonderful convenience and the delight of the children,—for the string attached to it held a little basket and was used for letting down and raising small articles without the trouble of going up and down the stairs. Keys, cotton, and scissors took many a journey, and so did the kitten, not without excusable trepidation. One of a row of doors along this half-corridor belonged to the sitting-room of Louise. Morning after morning, Roger, now installed for two or three happy weeks at the Doctor's, accompanied Louise thither after breakfast. What long and happy conversations they used to have there—a book before them, or Louise at her work, or else (without pretence of doing anything besides,) both engaged in delightful talk, retracing every phase of feeling in the past, and laying out at will the airy pleasure-garden of the future as lovers are wont. There were flowers on the little table in the middle of the room, flowers on the piano, and flowers in the window. The prospect from that window was only one of roofs and chimneys, and of a winding tumble-down old street, where a church tower, with a huge clock struck the hours, and the staring full-moon face of the dial seemed always trying to reach up and look into Louise's room. Each felt that it mat-

tered little what might be without—were not the spring-flowers of life's great year within?

It was during a pause in one of the conversations (though, perhaps, there is no such thing as a real pause at such times—the intervals of silence being themselves but a more subtle converse, a conscious communion of thought so blended as to need no expression,) that Louise bethought her of those Monologues, which the dialogues of late had almost banished from her memory.

Their conversation must find its place in the following chapter.

H Y M N.

BY JOHN BOWRING, ESQ.

I CANNOT always trace the way
Where Thou, Almighty One! dost move;
But I can always, always say,
That God is love.

When Fear her chilling mantle flings
O'er earth, my soul to heaven above
As to her sanctuary springs,
For God is love.

When mystery clouds my darken'd path,
I'll check my dread, my doubts reprove;
In this my soul sweet comfort hath,
That God is love.

The entanglement which restless thought,
Mistrust, and idle reasoning wove,
Are thus unravelled and unwrought—
For God is love.

Yes! God is love—a thought like this
Can every gloomier thought remove,
And turn all tears, all woes, to bliss—
For God is love.

V.

THE PHILOSOPHY OF HUMAN NATURE.

The Nature of Man as Spiritual, Immortal, and Responsible, will be the most frequent topic of this department: though sometimes we shall introduce MISCELLANEOUS Subjects.

THE NATURE OF THE SOUL.

"How do you know that you have a soul? Because I find something within me that can think and know, can wish and desire, can rejoice and be sorry, which my body cannot do."—*Watts.*

LET a man leave his home and travel through England, visit every distinguished place of resort, examine the varied natural curiosities and wonders that our island contains; let him go into our factories and witness the processes by which the productions of our great towns are brought to their perfection; let him pursue his journey to the Continent, and travel through its most famed parts, gaze upon its most admired scenes and objects, and examine all that is most worthy of attention; let him go from land to land, and see what is peculiar to every clime; and it will be granted that, if he was endowed with ordinary intellectual capacity, and has reflected well upon the scenes, objects, and events which have come under his notice, he must have acquired a very large fund of curious and useful knowledge. He has climbed mountains, crossed rivers and valleys, descended into mines, explored caverns; he has examined trees, plants, herbs, in endless variety; he has observed the forms and habits of numerous classes of animals; he has heard, read, and observed much respecting arts, science, commerce, politics, philosophy, literature, and religion;—and he brings home the fruit of his lengthened and laborious researches. Let fancy picture this man in the midst of a social party. In answer to varied inquiries, prompted by curiosity, learning, or travel, he relates some particulars of his journey, describes the beauties of nature, delineates the respective charms of different countries, speaks of the inhabitants, their customs, their employments, their characters. He keeps his audience listening with delight until the demands of nature and domestic arrangement require him to desist. He has told a very small part of his tale. The treasures of his knowledge yet unexhibited are vast. They are at hand to illustrate every ordinary topic,—to entertain society at any hour, and to supply useful hints in many departments of taste, science, industrial art, business, and commerce. Now a question arises, of lively interest, and involving, in its remoter inferences, conclusions of

immense practical worth, viz:—what is the storehouse in which this learning and knowledge are treasured? Where are these materials deposited? The prompt and complete answer is, IN THE MIND—THE SOUL. But the question has turned our thoughts inward, upon our own spiritual nature, and aroused within us a train of deep and serious interrogation.

The *cane* which this traveller took with him, though it passed through every country, visited every town, and was present whenever he stood to gaze on the beauties and wonders of nature, has learned nothing of the countries through which it passed, nor of the scenes amidst which it stood. The faithful dog, that never for a day left his master throughout this long tour, though his eyes were open to every sight and his ears were saluted by every sound which conveyed knowledge to his master, retains no recollection of these things—is not a whit more pleasant as a companion than he would have been had he all the time been chained to his kennel—is no better able to administer to his own comfort, nor to afford assistance to others. Whence arises the difference? The man possesses a *rational soul*, of which the cane and the dog are destitute.

What then is the *mind* or *soul*? Wherein does it differ from other things with which we are acquainted? and what are its most important qualities or attributes? The mind is that within us which understands, remembers, reasons, judges, hopes, wishes, grieves, rejoices, &c. By these qualities it is known; and when they are all enumerated, the mind itself is properly described. Our knowledge of it cannot go beyond its states of feeling and modes of acting. Of what that thing is formed which thinks and knows, hopes and fears, we cannot tell, any more than we can say of what a grain of sand, or a small particle of rock, is made. Its *essence*, therefore, we cannot explain, nor do we attempt to define.

But because we cannot tell what the mind is made of,—cannot speak of its dimensions, form, colour,—cannot assign to it some sensible appearances, nor compare it with some sensible and known object, it is imagined that, therefore, we know less of it than we do of the body, and of material substances in general. Some people very firmly believe that we know more of the stones we tread on, and of the clothes we wear, than we do of the souls that live within us. But let us inquire how far this opinion is correct. We take up a pebble and examine it. It strikes cold to the hand. It is hard and smooth to the touch. It is heavy, somewhat round, and of a certain colour. It can be broken, and ground into fine dust. We become acquainted with these *properties* of the stone through the medium of the hand and of the eye. But have we learned what that is in the pebble which gives it hardness, form, colour, &c.? These properties, we are prone to think, must be supported by something and in some way. The roundness does not make the coldness, nor the hardness give the colour. All we know of the stone is, that it has certain properties or qualities. The essence, that which holds and exhibits these qualities, we know nothing of. Just so it is with our knowledge of the soul. We know that it has thought, reason, memory, desire, hope, fear, joy, sorrow, &c. But that which supports these qualities, in which they reside, in other words the essence of mind, we neither understand nor attempt to explain. There is nothing singular, however, in our ignorance on this point; for we are left in precisely the same predicament in respect to the

pebble and all material substances. That which supports form in the one, and that which supports thought in the other, are both alike unknown to us.*

But does this partial ignorance render the knowledge we have altogether uncertain and useless? By no means. We have no more knowledge than this of any thing whatever. We know that there is life in the members and organs of our bodies. Can we explain its nature? tell what is its essence? We cannot. We only know its properties. One of these is *movement* in all the parts where it exists; another is *secretion* in those parts, which creates the demand for nourishment; another is *assimilation*, by which impaired strength is renewed. *Sensibility* is a fourth property of animal life. But when we have enumerated all the properties that can be observed in the "living creature," we have said all that is known of life, and, probably, all that ever will be known of that mysterious principle. Shall we then say, that, because we know not what it is which gives sensibility, movement, &c., to the various parts of the body, we have no proper knowledge of life, no certain proof of its existence, nothing enabling us to reason and act concerning it? Shall the physician, because his knowledge is confined to the properties of life, and his understanding is incapable of comprehending its essence, cease to attend his patients and abandon all hope of establishing their health? This would be nothing short of insanity. Well then, we know quite as much of *mind* as we do of *life*. We know that that within us, to which we give the name of *mind* or *soul*, can remember, reason, hope, &c. When we speak of the soul, therefore, we are not discoursing about a phantom, a mere idea; we speak of a thing as certainly known to us as life is known, whose existence is capable of being demonstrated quite as conclusively as is the existence of the sun, the earth, or any one of the objects which we see or feel. We are speaking of "something within us that can think and know, wish and desire, rejoice and be sorry." We do not attempt to dive into mysteries unfathomable. We rest satisfied with knowing the attributes or qualities of mind, and maintain, that having stated them cor-

* "There is no difference of opinion among our best philosophers on this point. 'The essence, both of body and of mind,' says Dr. Reid, 'is unknown to us. We know certain properties of the first, and certain operations of the last, and by those *only* we can define or describe them.' 'If I am asked,' adds Mr. Stewart, 'what I mean by matter? I can only explain myself by saying, it is that which is extended, figured, coloured, &c., &c.; i. e., I can define it in no other way than by enumerating its sensible qualities. It is not matter, or body, which I perceive by my senses; but only extension, figure, colour, and certain other qualities, which the constitution of my nature leads me to refer to something which is extended, figured, and coloured. The case is precisely similar with respect to mind. We are not immediately conscious of its existence, but we are conscious of sensation, thought, and volition; operations which imply the existence of something which feels, thinks, and wills.' 'In this respect,' states Dr. Brown, 'the philosophy of matter and of mind completely agree—that in both equally our knowledge is confined to the phenomena which they exhibit.'—'What matter is independent of our perception we know not.' 'If our knowledge of matter be relative only, our knowledge of mind must be equally so. We know it only as susceptible of feelings that have already existed, &c.' 'That we know nothing more of the mind,' says the Rev. Mr. Welsh, 'than that, from the time of our birth till the present moment, it has existed in certain states of thought and feeling, is a position so very obvious, that I can scarcely conceive it to be disputed.'"—*Dr. Payne's Elements of Mental and Moral Science.* Pages 13, 14.

rectly, we have gone as far towards explaining the nature of the soul as the anatomist and the physiologist proceed in explaining the nature of the body, or the philosopher in explaining the nature of those substances which surround us.*

Having thus defined the limits of our inquiry, we next remark, that the soul is *totally different from matter*. Whether, if we fully understood the *essence* of all things, we should discover that matter and mind have some ultimate principles in common, may be allowed to remain an open question. Both, undoubtedly, are creatures, and both are dependent on the will of God. But to say this, does not determine whether any of their ultimate, constituent, and essential principles are substantially the same, or very much alike: and, as we profess not to be inquiring after the essence of mind, which, to say the least, is beyond the *present* reach of our abilities,—we shall pass on to notice the difference observable between the properties of mind and those of matter. And here, so far as our positive evidence will carry us, we are led to the conclusion that they are totally dissimilar.

Matter is divisible. It can be separated into indefinitely small particles. We have no positive proof that mind can be divided. True, we have no direct proof that it cannot. But as it is on all hands admitted to be impossible to prove a negative, the absence of proof and probability on the positive side, must be allowed to have weight on the side of the negative. The divisibility of matter is proved by experiment, is testified by history, is witnessed by daily observation; but we have no experiment, no fact, leading at all to the conclusion that mind can be separated into parts. Consciousness testifies that the mind is *one*, an *individual*, an absolute *unity*. It does not think and feel by distinct faculties or parts. The internal being that reasons, is identically and wholly the same as that which grieves. We cannot conceive of the mind as though one part acted while another was quiet, without doing violence to consciousness and memory. "What no man ever doubted, or found it possible to doubt, he could never be created to doubt. Those convictions which are *immediate, universal, and irresistible*, our minds must have been intended to obey."† The indivisibility of our minds is a conviction of this order. It is an intuitive belief which all subsequent reflection and arrangement confirm.

Matter is inherently inert, mind is inherently active. Philosophers are agreed that matter, of itself, cannot give motion to any of its parts,—cannot resist nor alter the motion which is given to it. On the other

* "It is by no means always the case that we have the power of understanding the whole of whatever we are required, by good evidence, to believe. The contrary most often happens; that is to say, a certain fact is fully established, and yet nothing more is known than the general fact, or than its *external* significance. . . . These hidden powers that are developed in the movements and changes of the material world, such as gravitation, chemical and magnetic attraction, electricity, vegetable and animal life, and so forth, demand assent, while nothing concerning them can be understood, beyond the external facts which make themselves known to the senses. Nothing, then, can be more absurd, or unphilosophical, than the determination expressed by some persons that they will believe nothing which they do not understand. To carry such a purpose into effect on all subjects, would be to reduce a man to universal ignorance and idiotcy."—*Taylor's Elements of Thought*. pp. 51.

† Dr. Hamilton's *Nugæ Literaræ*. p. 437.

hand, we have continual proof within us that mind is spontaneously active. It seems never to be at rest. When it has done thinking of one thing, it instantly turns to another; when the body is at rest the mind is still busy, in dreams, revisiting the scenes of the past, or employing the imagination and judgment on something new. Thought is quick even as the lightning and passes from one subject to another with amazing rapidity, finding time and space no barrier to its movements. In the face of a child, often, oh, how often! does the sun of pleasure burst through the shower of grief. Mental activity is regulated and controlled by the thinking principle itself. Often, indeed, its thoughts and feelings are awakened by objects of sense; but it can retire from the external world into its own secret chamber, and there devise plans, and determine its future conduct by considerations drawn from its own stores of memory, and contemplated singly, consecutively, and profoundly, at the pleasure and dictum of its own will.

Matter has no *feeling*, no *enjoyment*, no *pain*; whereas mind seems to be the constant subject of one or other of these attributes. The experiments of some physiologists, in cutting asunder the nerves of certain parts of the living body, prove, that when a part of an animal is disconnected, by nervous influence, from the sensorium, and consequently from the mind, the feeling of that part is destroyed. Feeling, then, in the living body, depends upon the sound and healthy condition of the nerves; and the nerves are but the instruments through which the mind feels. In their own nature they are incapable of feeling, otherwise the mere division of their parts would not destroy the attribute. If, then, matter which is organized and animated has not the attribute of feeling, much less can it be supposed, that the inorganic mass possesses it: and if matter be destitute of what we commonly understand by feeling, much less is it capable of those varied emotions which we classify as pleasures and pains.

Matter also is incapable of thought; whereas this appears to be the continual operation of mind. Its thoughts traverse the wide world, ascend to the starry heavens, yea, up to the throne of God. They hold converse with death, judgment, eternity, heaven, and hell. Matter gives no evidence, and awakens no probability that it is capable of consciousness, sensation, or perception. And this universal absence of proof to the contrary must be held as conclusive, that the properties of mind are totally different from the qualities of matter. Indeed, we are speaking of the known, observable, and demonstrated, qualities of matter and mind; and all that is required perfectly to establish their entire dissimilarity is to point out a few vulgar prejudices, and to guard against the fallacy which lurks in figurative terms, as when we speak of a *great* mind, a *capacious* soul, a *hard* or a *cold* heart, &c.

It may, however, be suggested, that mind is the result of material organization, in fact, the peculiar function of one of the bodily organs, the brain. But this is a mere suggestion, utterly destitute of evidence. If it means anything it means, that the office of the brain is to think, just as the office of the stomach is to digest food. And if it has any force in argument, it must lead also to the conclusion, that animal life is not a principle distinct from animal organization. For if life is something separable from a certain modification of matter, and superadded to it, and

essential to the production and continuance of the organization,—where is the ground, even for a conjecture, that the superior phenomena of mind may be nothing more than the evolutions of a material organism. Matter must be endowed with the living principle before it will assimilate and arrange around itself, in definite forms, other matter, so as to produce the full-grown animal; and whatever the living principle really is, it must be regarded as something vastly different in its nature from what we understand by matter. If, then, animal life must not be confounded with material functions, why should we for a moment allow the supposition that thought and feeling may be a material function?

But if the hypothesis must be seriously entertained and discussed, then it may be asked what reason have we to suppose, that any modification of matter can endow it with properties totally dissimilar, and even opposite, to those which it possessed before? Take consciousness and memory for example. We know that we exist, and that we have existed for a certain period of years; but we do not know that we have existed for an indefinitely long period. That is, on the functional supposition, our consciousness is an attribute which the cerebral organism received not so very long since, and which the material substance of the brain had not till it was moulded and attuned to its present fashion and consistency. The same may be said of the *will*, of *feeling*, and of *thought*. These properties are so utterly unlike, not only the properties of unorganized matter, but all the known properties and functions of living bodies, that they have nothing in common with them. All the combinations and movements of animated matter are, in a considerable degree, of a mechanical or chymical nature; and all the results are strictly material. The principle of life gives properties and tendencies to matter, and produces combinations of it, which are new and peculiar; nevertheless, they are strictly analogous to inorganic phenomena, and are cognizable by the senses. They are but a modification of material qualities, a modification, however, which it requires a new and wonderful agent (as life assuredly is) to produce. But what has thought or feeling in common with chymical or mechanical processes? In what respect can consciousness, or the will, be compared to any quality of matter? Thought cannot be put into a balance, cannot be measured, cannot be brought under the cognizance of any of the senses.* It differs as widely from functional operation as it is possible for us to conceive. If you observe the working of any bodily organ, you will find, that the result of its action is strictly material;—a fluid is secreted, a new combination is effected: in short, all that an organ does is either a separation, a combination, or a disposition of matter. But the result of the brain's function is a thought, or a feeling! strictly an *immaterial* result! which differs in toto from every other result of material combination and functional activity! Yet it is supposed, that the vital processes of other bodily organs justify the supposition that to think and to feel are the functions of a material substance—the brain. If, when I form a conception, or recall a thought, it could be proved that my brain evolves, or fetches out of its storehouse a material substance, having sensible properties, then would there be some ground for believing that mind was analogous to di-

* "Thought and extension are qualities wholly incompatible and can never incorporate in one subject."—*Hume, quoted by Dr. Hamilton.*

gestion: but as there is not the slightest evidence, nor the faintest probability, that such is the case, it is idle to entertain the supposition. No modifications of matter can produce an immaterial result. But an idea is immaterial: therefore, it is not produced from matter.

On the functional hypothesis, how are memory, and the belief of personal identity to be accounted for? The material organ does not remain the same. It is continually changing its substance. If, then, the brain which I have to-day is totally different from that which I had twenty years ago, how is it that my manhood can recall the days of my childhood? and that I feel the irresistible conviction that my identical self did many years ago pass through scenes, and was surrounded by circumstances which are now pictured to my imagination. It may be replied, that some fundamental parts of the brain remain unchanged from birth to death, and that personal identity is owing to their permanence. This would be, in effect, to say, that for some purposes of thought the ordinary bulk of the brain is neither adequate, nor required: and it would also be having recourse to one hypothesis in order to justify another: and we should immediately ask,—If the bulk of the brain be inadequate to some of the mental processes, what reason is there for concluding that it is adequate to any? and, if it be not essential in some mental operations, why suppose it essential at all? and further, if you must seek for a permanent, unchangeable substance, to account for the memory of the past and the belief of personal identity, what reason is there for supposing that, that unchangeable something is matter at all? especially when we know that matter is continually entering into new combinations, and wearing down by the slightest friction of the most elastic substances, and that even animated matter sustains a continual waste and renewal? The permanence of one single particle of organized matter in the body is a conclusion hostile to all the evidence which bears upon the subject,* and surely no one will contend that the experience of one lump of matter is transferred to another, and so transferred that the second believes the transferred experience its own. This would be so evidently gratuitous, and such a desperate leap, that very few persons would risk their credit, and their philosophy, on such an adventure.

If, again, we look from the mere organ to its function, and regard the consciousness of personal identity as the peculiar activity of the brain; the case will stand thus:—a thought is not the continuous state, the fixed quality, of matter; but a peculiar, momentary movement of matter. The

* "Since writing this paper, Dr. R. W. Hamilton's Congregational Lecture, on the Revealed Doctrine of Rewards and Punishments, has come into my hands. From page 17, onward, the present subject is discussed in the most ample, eloquent, conclusive, and altogether surpassing style. From the foot of page 30, I make bold to copy the following quotation, as being the judgment of a high authority on the argument now before us:—'The most ordinary experience shows, that at each moment of life, in the animal organism, a continual change of matter, more or less accelerated, is going on; that a part of the structure is transformed into unorganized matter, loses its condition of life, and must be again renewed. Physiology has sufficiently decisive grounds for the opinion that, every motion, every manifestation of force, is a result of the transformation of the structure, or of its substance; that every conception, every mental affection is followed by changes in the chymical nature of the secreted fluids; that every thought, every sensation, is accompanied by a change in the composition of the substance of the brain.'"—*Liebig: Animal Chymistry.* p. 9.

motion is the thought. Well then, is the motion, which twenty years ago vibrated in my cranium, and which in the language of mental science, was the *perception* of a landscape, identical with that which vibrates there now, and which, in the same language, is the *remembrance* of the scene? Can two motions, separated by an interval of a quarter, or the half of a century, be one and the same? Motion, it will be replied, is *something moving*; and that thing may be identical at two remote periods, though the motions are not. True, but my brain is not the same; it has changed all its parts: and though like in nearly every respect, it is not identical with that which formerly occupied its place. The action of a bodily organ to-day is not identical with its action yesterday. If thought and feeling be the successive functional movements of the brain, then must they be constantly onward in their march. However much two thoughts may have in common, the likeness can only prove similarity. The fact, that they are two, occurring at different periods, is fatal to their identity. Now as the material substance of the brain is not a permanent substance; and as all its functional movements are successive, and, therefore, no two can be identical, there is not, on this hypothesis, any mode of accounting for our belief in our own personal identity, nor any evidence, that any human being does remain identically the same from youth to old age. Indeed, the evidence is in a contrary direction. It tends to prove, that man has no reason for believing that he is the same being from year to year. The material hypothesis, though probably originating in a desire to supply a more solid foundation for the fabric of mental science, really leaves us without a place on which to set a foot. The supposed analogies which have suggested it, turn out not to be analogies; it does not explain the mental phenomena; and it is opposed by the evidence of fact: therefore, it must be abandoned. Our position then is, that the soul is distinct from the body though in union with it. The brain unquestionably is the instrument of mind though not its organ. The function of the brain is not to think, but to minister to and obey the thinking principle. The mind is a real thing, a positive entity, totally different, and wholly distinct, from the body in which it dwells, and from the functions of that body over many of which it intelligently presides.

Let us now turn our thoughts to some of its most important qualities or attributes. And first we mention rationality. This distinguishes man from the brute. Many species of animals are capable of strong attachment and aversion, and seem to be endowed with memory. They can distinguish one place, and one thing, and one tone of voice, from another,—faculties which indicate the presence of mind. But we have no evidence that there is a train of thought running through their minds, distinct from those sensations and impulses which are immediately connected with their organization, and with those outward objects which present themselves to their senses. There is nothing in their manner to indicate that, apart from the impressions made on their organs of sense, and nervous system generally, they are the subjects of feeling, desires, or volition. "Mind in them is but a higher form of life. It never passes into anything higher than animal acts and functions."* Impulse is their guide. Here then is the first essential point of difference between man and the rest of the animal world. He is capable of independent thought. After having

* Dr. Hamilton's Congregational Lecture. p. 31.

acquired some knowledge and experience, he can, if he please, shut himself up in a dark chamber, exclude all sensible objects, and carry on a process of reflection and reasoning for hours together. He can recall the past, compare his ideas one with another, put them into new combinations, marshal them in a new order of sequence, anticipate the future, devise plans to be adopted, decide on certain ends to be secured, and invent expedients for surmounting difficulties. Or he can go through the world, availing himself of the changing seasons, the productions of the earth, the elements of nature, turning almost every thing around him to his advantage, and acquiring fresh wisdom at every successive turn in his path. This is one great feature in the condition of man. He is rational. True, he participates, to a certain extent, in the impulsive nature of the animal world; but he has a higher nature as well. His reason is above his instinct, and capable of keeping it under controul.

Another prime attribute of mind is accountability. We discern, not only a fitness in things, but also a propriety and rectitude in feelings and volitions. We give immediate assent to the proposition "that we ought to do to others as we would that they should do to us." The common appeal made to a child, when it has injured another, is, how should you like to be treated in the same way? The child feels the propriety of the question and the power of the argument; nor, till frequency in sin has blunted the conscience, is self-accusation and reproach a rare issue of such a rebuke. We readily admit that we ought to be just, honest, and kind towards our fellow-creatures; and with equal readiness do we acknowledge a debt of gratitude towards a benefactor. Our reason speedily conducts us to the conclusion, that our being is derived; and a very little knowledge and reflection convince us that there is an intelligent and good Power from whom all our comforts and happiness proceed. Our dependence upon his benefactions, therefore, is clear to our apprehension, and sure to our judgment. So that to this Power, as our chief, and, in a sense, only Benefactor, do we feel it right and becoming in us to pay the tribute of grateful feeling. And it requires no process of reasoning to convince us, that, if God has commanded our obedience to his declared will, it is in the nature of things proper, and in every way our bounden duty to submit to that will, cheerfully, and fully. We recognize, as a necessary result of our mental constitution, certain laws of feeling and volition which it is right for us to observe,—certain duties towards our fellow-creatures and towards our Creator which we ought to perform; and we pass sentence of disapprobation upon our conduct when we spontaneously neglect these laws and duties. In other words we are accountable.*

This is another essential point of difference between man and the lower animals. These cannot discern any propriety or impropriety in feelings and volitions, cannot feel compunction for the evil tendency and result of any part of their actions. Therefore they are not proper subjects of praise or blame, reward, or punishment. Man's accountability, so evidently inherent in his constitution, and so universally allowed and acted upon in society, is set forth in a solemn and affecting manner in the Bible. There we are told, that, "we must all appear before the judgment seat of Christ;

* "A race of beings who can conceive of responsibility, whose highest philosophy affects it, whose universal language expresses it, must be responsible."—*Dr. Hamilton.*

that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." The righteous sentence will award to each, a crown of glory, or a garment of shame,—the civic rights of the new Jerusalem, or confinement in the fearful dungeons of Hell.

The next and last great attribute of mind which we shall name is *immortality*. Mind has no *certain* tendency to decay. The body with which, in this world, it is united, grows weary and wears out. The material fabric and animal functions admit of little, if any, improvement after the age of twenty-five or thirty: but the apparent tendency of mind is, continued advancement. The failure of mental capacity in declining years is an exception. The soul and body are so allied as to form one being. They are mutually dependent in regard to the purposes of the present life. All the manifestations of intellect are made through the material organism. The apparent failure of mental capacity in ill health and old age is thus accounted for, without the supposition that the mind itself grows feeble and sinks into decay. "Mind [often goes on], clear in its perceptions, faithful in its convictions, *amidst disorganization*." The body is subject to so many disorders, and to the operation of so many natural influences producing incessant movement, change, and wear in its particles, that decay and death seem inevitable: but as we cannot conceive of any change, friction, or wear, in the substance of the mind, so we are at a loss to discover in it any tendency or liability to decay. "There appears so little connexion between our bodily powers of sensation, and our present powers of reflection, that there is no reason to conclude that death, which destroys the former, does so much as suspend the exercise of the latter, or interrupt our *continuing* to exist in the like state of reflection which we do now." "But as we are conscious that we are endowed with capacities of perception and of action, and are living persons, what we are to go upon is, that we shall continue so till we foresee some accident, or event, which will endanger those capacities, or be likely to destroy us; which death does in nowise appear to be."* There is then a high degree of probability, arising out of the essential difference between body and soul, that the changes which affect the animal part of our nature, have no real and permanent influence upon the spiritual; but that the mind will continue to live, and think, and feel, when the body is crumbled to the dust.

But it may further be asked, why does man meditate and desire immortality if he be not immortal? "He feels—except when the fear of consequences drives back the desire—a powerful bias and aspiration towards such perpetuation of being. He shudders at the prospect of nonentity. Death is dreadful, because it cuts him off from the light and land of the living, but is relieved if it open the gate of another life, or rather of a continuous one. This is the yearning of the soul. And who does not observe the provision which is made to meet every deep-implemented need and longing of the vast animations around us? Who does not admire and attest the beautiful description of the Universal Parent, that 'he openeth his hand and satisfieth the desire of every living thing?' Surely, then, this lofty tending and greed, so characteristic of man, so peculiar to

* Butler's Analogy.

him, so true to his proper reason, so interwoven with his superior condition, is not the only one that shall find no encouragement and scope, is not the only one to be shamed and mocked.”*

A future state of reward or punishment is also demanded by man's responsibility. Virtue often pines under adversity and suffering. Vice, as often, luxuriates in pleasure and affluence. The Divine administration, viewed as terminating with bodily life, appears confused and inequitable. “There often is no settlement, no adjustment, no conclusion. The issue is cut off. In the middle of the drama the curtain falls. Injustice has prevailed. Wrong has triumphed. * * There must be, therefore, an after life, in which Divine government shall enforce its entire claims and receive its righteous satisfactions.”

The belief of the soul's immortality amounts almost to an intuition; for pagans and savages, whose mental culture and religious knowledge have been exceedingly limited and erroneous, have clung to this one fragment of reasonable expectation with surprising tenacity. Nevertheless the doctrine, in all its certainty and glory, must be gathered from the Scriptures. Life and immortality are brought to light by the gospel.—That the mind is necessarily immortal cannot be maintained without denying its dependence on the will of God. It will continue in being so long as the Almighty sees fit to preserve it. The Bible, however, informs us that it is his will the soul shall live for ever. He has expressed the term of its duration in the language which he employs to declare his own. Therefore, we are perfectly safe in believing it to be immortal.

The superior part of our nature then is the rational part, and, of course, it deserves the first and supreme attention. The day we live in is very prolific in decorations for the body and indulgencies for the animal appetites and passions. Without pronouncing any indiscriminate censure upon these, the conviction must be, as it ought to be, distinctly avowed, that the body receives egregiously disproportionate attention, and absorbs time and money that might be employed to infinitely greater advantage both to the individual and to society. Herein human nature exhibits supreme folly. For what can reflect greater discredit upon a being endowed with the faculty of reason, capable of discerning differences, of estimating things according to their relative value, of eschewing that which is little and worthless, and of holding tenaciously that which is great and noble, than the prostration of that being's rationality before the show of popular fashion, or its subjection to the impulse of animal propensity? The dignity of man consists in regulating the whole of his conduct by reason, and in perseveringly consulting the records of truth, that his reason may be fully enlightened. To follow the multitude in any direction that popular feeling may dictate, or even that high human authority may prescribe, is to forego one part of our natural inheritance and birth-right; while to be guided in our search after true happiness by an impulsive sensation is to sink down, so far, to the level of mere animal existence. Our rational nature requires that we should have such a motive for every part of our conduct that cannot be fairly complained of. Let young people especially remember the office that reason was intended to hold. By years, by

* Hamilton's Congregational Lecture.

stature, by business, or professional connections, emerging somewhat from parental care and authority, and entering into a world of fashion, error, prejudice, and sin,—with all the buoyancy of youthful blood,—unaccustomed, in an emergency, to reflect on what is just and prudent, on what tends to ennoble the character, and produce the highest forms and degree of good,—rallied to action by the undoubted custom of a large and, as the world goes, *respectable* class of society, and allured by the flattering promise of present gratification,—the young have need to be most pointedly and earnestly urged to submit the whole of their conduct to the wisest maxims, drawn from the best of authorities. And if they will daily and thoughtfully read the Bible, placing their reason, judgment, and affections under the influence of Heavenly truth, they need not fear but that the inward oracle, properly consulted, will direct them into paths of honour and happiness. Put the body, therefore, under the strict custody of reason, and let none of its impulses range beyond their natural limits.

One very great weakness of human nature manifests itself in impatience of control; and this feeling is justified in the eyes of many, by the false notion, that true nobleness of character consists in making all things and beings submit to the individual will. The model of this human sublimity is supplied in the victorious general, the ambitious conqueror, at whose word nations march to war, before whose prowess millions are obliged to submit in degrading vassalage; or, it is found in the autocrat, whose despotic sway acknowledges no rule, no obligation, but that which is essential to the accomplishment of his own purposes. Or, if we descend to a lower arena of contention, we may find a model of the same thing in that man who chances to have a muscular frame, of that texture and conformation, which gives him greater bodily strength and powers of endurance than fall to the common lot, and who, making his power the bailiff of his will, determines to lord it over the circle among whom he is cast. Perhaps a still more humbling personification of this weakness is to be found in the man who sports his sarcasm, wit, and banter, in reckless and exultant profusion. These are some of the extremes, towards which an unwillingness to recognize and act out the claims which our fellow-creatures, of all conditions in life, have upon us, is continually leading its victims. The members of the human family are so united by common bonds, are coinheritors of so many common rights and privileges, and are laid under so many reciprocal obligations, that no one member can be righteously neglected nor despised. The man who thinks he has a right to make free with another's property, person, character, or liberty, is ignorant of one of the first principles of social life. The lion and buffalo may range at large in the same forest, and live in mutual antagonism, submitting their will to no other law but a sense of personal preservation and enjoyment: and the same feeling may properly regulate the habits of the whole animal creation; for the very reason, that they are shut up to that kind of impulse, and must obey it or become extinct: but brutal, indeed, is that state of society when brutal feelings must prompt human conduct, and little claim has he to a superior nature who voluntarily resorts to the indulgence of such feelings for his gratification. True, the point of these remarks is against an extreme which is chiefly exemplified in a very degraded civil, or social state. But that which is evil in its full develop-

ment, must contain the germ of evil in its very embryo; and that evil must continue to strengthen itself through every successive stage of growth. Civilization and the common forms of courtesy, may very much refine and sublimate certain species of evil. They may also evolve some new kinds in better keeping, perhaps, with polite manners, though none the less pernicious in their consequences. The only effectual remedy, therefore, for social evils, great and small, vulgar and refined, impudently bold and modestly retiring, is the habit of acknowledging the obligations under which we are laid to love our neighbours as ourselves. To form this habit, and carry it out under all circumstances, will require not a little firmness, reflection, and self-denial. And the person most decidedly bent on making the attainment, will, in the eyes of less conscientious people, often appear chargeable with hesitancy, cowardice, want of enterprise, and of noble independence of action. To a world accustomed to give its plaudits to anything that exhibits an unexpected brilliance,—that readily confounds glare and show with excellence,—that repudiates tardy and laborious movements after solid, durable, and ennobling, when some temporary, gourd-like, expedient can be fastened upon with ease, it is not surprising that a scrupulous regard to the claims of our fellow-creatures, in even the minutest things, should seem a burden intolerably grievous to bear. Still, the circumstance that few will acquiesce in the line of conduct here commended, does not alter the fact, that true sublimity of character can never be attained but by an habitual regard to the claims of the whole family of man.

“None sends his arrow to the mark in view,
Whose hand is feeble, or his aim untrue.”

And this furnishes a sufficient argument for a strenuous inculcation of the duties which we owe to our fellow-creatures.

Some persons, in creed, deny human responsibility; others, in practice, are frequently annoyed by the prevalence of its belief; while many more, at times, secretly wish that they could be relieved from certain points of their acknowledged obligations.

“Thus men go wrong with an ingenious skill,
Bend the straight rule to their own crooked will;
And, with a clear and shining lamp supplied,
First put it out, then take it for a guide.
Halting on crutches of unequal size;
One leg by truth supported, one by lies;
They sidle to the goal with awkward pace,
Secure of nothing—but to lose the race.”

Those who deny human responsibility should be consistent, and deny also that man is rational: for wherever associated beings have to regulate their conduct by rational choice, as opposed to impulsive volition, seeing that their motives or reasons of conduct must be drawn from a consideration of their associated and individual well-being, and as the good of each is, more or less, connected with the welfare of all, and as, independently of its reflex influence, the good of others is a reasonable motive, so a man must be held worthy of praise or blame, as he makes a wise or unwise use of his rationality, as, in fact, he calls it into play or allows it to lie dormant. Therefore, besides putting out of the account the fact that we

regard one another as accountable, and that all nations and ages have thought it proper to punish vice even with the sword, the denial of human responsibility is inconsistent with the admission that man is truly rational. It may also be added, that every rational being must discern the propriety of yielding obedience to that Supreme Power in whom he lives, and moves, and breathes; and if to discern a propriety in states of feeling, and modes of conduct be not the ground of responsibility, and the proof that we must render an account, it would be well for some competent person to undertake the task of disabusing the universal mind of this error and prejudice. But what motive can any man have for wishing to lay aside his responsibility? Who is so dissatisfied with humanity as to be willing to change places with the brute? Who can wish to lose the distinctive and ennobling feature of his being? Rather let us cling to it as to our better and proper self, and educate all its susceptibilities with the most scrupulous attention. What if a failure in duty expose us to merited censure! it is better for us to bear the disgrace than to be incapable of shame. What if the ever recurring obligations of our station somewhat restrict the roivings of fancy and inclination, and chain us down to a routine of duty? in the contented and cheerful discharge of those very duties the highest happiness, of which created beings are capable, is to be realized. What if through the transgression of law we forfeit the Divine favour! since there is provided a Mediator and Redeemer who is able to save us from disgrace and eternal death, and to restore us to perfection of character and heavenly bliss, what just ground have we for complaint? rather what ground have we not for boundless gratitude to our Maker and Redeemer? Let us then rejoice in the fact that we are accountable: let us daily and devoutly remember that every human being, with whom we come in contact, has a claim, at least upon our kind and charitable regard—a claim which we cannot withhold without doing ourselves a wrong,—and that we are all hastening to a tribunal where even-handed justice will be dealt out to every one, whether learned or unlearned, rich or poor, civilized or barbarian, bond or free; and let us also and especially remember, that no one can endure the test of that day who has not become reconciled to God through the blood of the cross, and regenerated through the Holy Spirit.

Another perversity of human nature is seen in the reluctance with which men begin to think and act in harmony with the requirements of their immortality. Alive to every little earthly comfort, concerned about the wealth and honours of time, troubled on the approach of sickness, and filled with dismay at the frown of fortune, it is passing strange that every little incident telling upon the weal or woe of the immortal spirit, does not command an all-absorbing attention. The prevailing habits and tastes of society, indicate that time is estimated at a higher price than eternity,—as if wisdom consisted in spending all the days of summer and harvest in gathering flowers and making garlands, or in culling, from bough to bough, the ripest fruit for present gratification, rather than in laying up the superabundant productions of the seasons for a time of want. We are quick to remonstrate against every restriction of our natural liberties, every abridgment of our rights, every encroachment upon our possessions and enjoyments, the same sensitiveness should lead us to guard our immortal

happiness with ten-fold jealousy. For what is the longest period of earthly existence, even in antediluvian days, in comparison with an eternity! What is the sum of happiness that the most favoured child of nature can grasp within the limitations of bodily life, when compared with the unending joys of a blessed immortality! What, again, are the privations and sorrows which can possibly be endured within the span and by the capabilities of mortal existence, when weighed against the awful terrors of everlasting punishment! Why, then, should the eyes be closed, the feelings chilled, the sensibilities benumbed, against the idea of an endless life! How is it that the prospect of immortality does not kindle the warmest passions of every heart, and produce an ardent glow in the imagination which all other subjects of thought in vain attempt to rival? Devotees, enthusiasts, heroes, we have, fired with all the bold daring of ambition in pursuit of phantoms too aerial ever to be grasped, too evanescent ever to give satisfaction, to intangible and indefinite ever to be confidently realised; and such heroism is not uncommonly applauded as a superior trait in human character. It must, therefore, argue great obtuseness of intellect, or great depravity of heart, when aspirants to all the honours and bliss of immortal life are comparatively few, and true heroism in their pursuit is a very rare phenomenon;—when by far the greater number of mankind live in entire practical forgetfulness of the superior part and high destiny of their nature, and would be well content, at the expiration of their threescore years and ten, to be drawn in the ship of eternal oblivion! There surely needs some trumpet-blast pealing through the heavens and through every heart,—Man, thou art immortal. Thy present pursuits are but temporary expedients. Thy present state is but the entrance to another. Thine earthly life is but the early dawn of an eternal day. Thy present abode is but a lodging place for a season. The true, the real, the ultimate, the substantial, must not be sought in any thing which now appeals to the senses, and on which a money value can be put: but in the affections, and volitions of the mind, which alone constitute our personal and inalienable property. Nothing is valuable but that which will survive the reck of mundane life, and contribute to the well-being of the soul in the world which is to come.

W. G.

REVIEWS AND CRITICISMS.

The Dayspring, or Diurnal of Youth. A Series of Meditations on Passages of Holy Scripture for every Morning in the Year. By Ministers of various Denominations, edited by the Rev. O. T. DOBBIN, LL.D. Liverpool: Philip and Son.

THE conception which gave rise to this undertaking was a happy one, and, in our critical capacity, we have great pleasure in saying, has been most admirably carried out. The Church owes much to Dr. Dobbin for thus giving to it a manual of devotion, combining great exegetical power and solidity of thought, and which, when viewed merely as a literary production, has high claims to be ranked among the best works which have recently appeared. In proof of this, we have only to mention, that in the list of contributors, may be seen the names of Drs. Alexander, Acworth, A. M. Brown, Campbell, Duff, Harris, Hoppus, King, Stowell, and of the Revds. G. Gilfillan, P. Fairbairn, M.A., &c., &c.

The book commences with five "Introductory Essays," all written by first-rate men. These follow Devotional Papers upon particular texts, intended for morning readings, for every day in the year. Upon the use of such books the beautiful thought of Prebendary Coney ought ever to be remembered:—"The soul is to be dressed in the closet to make a more beautiful appearance in the temple; and your *manuals of piety* are to raze the affections at home, and so to inflame the heart with a love of God, and a detestation of sin, that the Christian may be better prepared for a regular attendance on public worship, and a due participation of sacred ordinances." But the thought here so finely applied to preparation for the Lord's day, may be extended to our days of business and toil. Who can over estimate the blessing gained by having the mind pre-occupied with holy thoughts when we enter into the deadening influences of trade, or become the subjects of temptation? The day will be the better spent for the morning hour which we have occupied in prayer and meditation.

We have long thought that a book of this description, suited to the times, in which we live, and (if we may be permitted to say it) to the more common sense views of Biblical interpretation which may now prevail, would prove a blessing to the Church at large. We have no wish to disparage any former productions, written for the purpose of supplying this deficiency, when we assert, that the book before us supplies a place in Christian literature which lay previously unoccupied; and deeply sorry should we be, if we could even conceive it possible, that the work before us could fail to receive that appreciation which it so justly deserves at the hands of the Christian public. We earnestly exhort our readers, and more especially the young and intelligent, to lose no time in enriching their libraries with a copy of this valuable book. We can also speak most highly of the style in which the volume is "got up." Indeed, it is most refreshing, in these days of hideous green covers and barbarous printing, to take up the cheap and elegant "*Dayspring*."

The Glory and Shame of Britain. London: The Religious Tract Society.

THIS volume gained the first prize of £100, which was offered by the Committee of the Religious Tract Society in the year 1849, for the best Essay "*On the Condition and Claims of the Working Classes, together with the Means of securing their Elevation.*" The author seems to us to have acted most wisely in following the plan which the subject would readily and naturally suggest. He has, therefore, divided his Essay into three chapters.

- I. The present condition of the Working Classes.
- II. The principles and means which are necessary to secure the elevation of the Working Classes.
- III. The claims of the Working Classes, and the benefits, both temporal and religious, which would spring from their elevation.

From the perusal of this book, as far as the author is concerned, we have risen highly gratified. His style is perspicuous, and his illustrations remarkably well chosen. In

the higher matter of thought, considering the position he occupies, the Essay does him honour. He has evidently had considerable opportunity for observation upon the subject on which he has written, and it is as apparent, that he possesses a heart which has felt, and an understanding which could make good use of the facts which lay before him. Of a class which can lay claim to such a man we cannot despair. No man, however, could read the volume and not feel saddened, though, at the same time, he might be hopeful. How many startling facts are here revealed, facts not made for the occasion or coloured by a vivid fancy, but facts which any dweller in town or country, with the slightest trouble, can verify for himself. While reading the book one is often roused to ask, can such things by any possibility exist in a Christian land? Can the narration be true? Alas! memory puts forth her power and the answer comes in scenes upon which one's self has gazed. Nor is the bright side of the picture kept from our view, for Christianity, the only power which can sweep from the earth the sin and misery which here take up their dwelling-place, is presented honestly and simply. Could our voice be heard through the length and breadth of the land, we would say to all, read this book. Christian reader, in whatever scale of society you may be placed, we advise you to ponder well the contents of this volume, and see if it does not open up to you some new channel for your activity to flow in.

Life of Constantine the Great. By JOSEPH FLETCHER. London: Albert Cookshaw.

This is another of that series of books which is being issued by the promoters of the Anti-State-Church movement, and it is no slight commendation of it to say, that it deserves to rank with its predecessors. Objection has been made to these books on the ground, that being written to enforce upon the public mind the views of a particular party, they are likely to be one-sided and partial, especially where the subjects embraced are Biography and History. The objection has more plausibility than real force. The fact of the matter is, that with regard to history, whether of nations or individuals, there has been such a blinking of the truth respecting the working of State-Churches, by the majority of historians, as even to draw the confession from the more enlightened and liberal of their supporters, that the whole truth has not been told. The object of these books, then, is simply to tell the whole truth. They tell it fearlessly and challenge refutation. There is no disguise of the writers in imitation of the practice so insidiously carried out in some late Puseyite novels. They are openly avowed, and while no one is deceived, all are informed.

The name of Constantine the Great is as familiar to the ear as that of Cæsar, Alexander, or Napoleon, but how little is generally known of him beyond the vague notion of his having done something very glorious for Christianity. To sketch his life and character, the state in which he found the Christian Church, what he did for it, and in what state he left it, was a work which needed doing to enable men to judge whether Christianity was likely to be improved by his patronage or by any State patronage whatever.

Such a work as the present we say then, was much wanted, and Mr. Fletcher has ably supplied the want. His purpose will be best understood by giving it in his own language. After speaking of the transition which the Church underwent in the time of Constantine from a condition in which it was despised by society and persecuted by law to a state of honour and worldly prosperity, he proceeds:—"Whether a transition as remarkable is to be regarded as one of the natural and necessary development—necessary, that is, either then or at some subsequent period; or whether it is to be regarded as the formal commencement of a predicted anti-Christian phase of the Church, depends on other considerations than history furnishes. The present biography, without entering upon the discussion of those considerations, has mainly for its object such a detail of the whole truth in relation to Constantine's dealings with the Church, as will materially aid all candid inquirers in coming to a just conclusion."

We have no space for the extended remark which the subject deserves, but we are not content to leave it without observing, that the fact of the growth to which the Church had attained, in spite of opposing influences, so as from being a despised sect to have become a united and influential body, extending over the great part of the Roman empire, and which it, therefore, became the part of a *sagacious* politician to unite with the State is no mean proof of the inherent power of Christianity and the sufficiency of the voluntary principle.

The volume is nicely got up and deserves a wide circulation, which is, indeed, the only means of repaying the enterprise of the publishers.

I.

CHRIST'S RELIGION.

"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD." 1 Thess. v. 12.

THE BATTLE OF LIFE, AND HOW TO WIN IT;

OR, THE MORAL OF OUR LORD'S TEMPTATION.

(Continued from page 154.)

CHAPTER IV.—SCENE II.

THE MACHINERY OF THE SECOND SCENE, MORE FULLY
EXAMINED.

WE have already called the attention of our readers to the leading principles involved in the first scene of our Lord's temptation; and before attempting an explanation of those included in the second scene, we propose to examine more minutely the machinery by which it is conveyed; that we may discover its appropriateness to the circumstances of our Lord, as well as its application to ourselves.

We shall not here recapitulate what has been before advanced on the machinery in general of the several scenes, but confine ourselves to the peculiarity of this second scene. "Then the Devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, and saith unto him, If thou be the son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God."—(Matt. vi. 5—7.)

It may naturally be asked, why such a form of temptation should be presented to the Redeemer? And this question we shall endeavour to answer.

The Son of Man coming in clouds was part of the common notion of the Jews respecting the advent; by which they took Daniel's metaphor in a literal sense;—"coming in the clouds of heaven:" hence they expected the Messiah would appear visibly descending from the skies: accordingly, though all miracles—*everything Christ did and said, was a sign from heaven* in the true and deeper meaning; yet they desired the literal or carnal fulfilment;—some visible shew in the firmament;—"the

sign of the son of man in heaven." Hence the peculiar fitness of our Lord's rebuke of the almanac prophets and cloud readers, who would read nothing else but clouds, and see no signs but of rain or fair. "The Pharisees also with the Sadducees came, and tempting desired him that he would shew them a sign from heaven. He answered and said unto them, When it is evening, ye say, *It will be fair weather*: for the sky is red. And in the morning, *It will be foul weather to day*: for the sky is red and lowring. O ye hypocrites, ye can discern the face of the sky; but can ye not *discern* the signs of the times? A wicked and adulterous generation seeketh after a sign; and there shall no sign be given it, but the sign of the prophet Jonas. And he left them, and departed."—(Matt. xvi. 1—4.)

The general doctrine of the Jews, looking to the clouds of heaven, was founded on the literal interpretation of Daniel vii. 13, 14. Nor was there any excuse for the Jews in thus mistaking the meaning of prophecy; since they had all along been used to be *spoken to by signs*, and yet they mistook the sign for the thing signified; *the symbol for its meaning*: whereas, the figurative meaning had become more natural and usual than the literal to them; from the method in which God had trained them: employing events or actions as words; which *words*, therefore, they were not to expect, but only the *meaning* of the words;—what these symbolical events indicated. But in this prophecy of Daniel they expected not the meaning but the words,—the clouds and a shew, not a revelation of God from heaven: they looked to the visible heavens, instead of taking them as words or hints and symbols of God's throne of majesty.

It has been observed upon this prophecy of Daniel (Hind's "Progress of Christianity;" note in the introduction, on "The Religion of the Jews:")—"From our Saviour's application of this prophecy it is generally understood to refer to the destruction of Jerusalem. (See Matt. xxiv. 30; Mark xiii. 26; Luke xxi. 27.) It may be doubted, however, whether we are correct in assigning it to that event, so as to make it mean the coming of the Son of Man in the clouds of heaven to take vengeance on the unbelieving city. The destruction of Jerusalem was the main *sign*, that the Son of man's new kingdom was now completely founded, because the existence of the Jewish temple, and the Jewish polity was inconsistent with the event; and it was the establishment of the new theocracy which agreeably to prophetic language respecting a change of government, was expressed by the phrase of the new Lord coming in the clouds of heaven. The abolition of the temple *service* would have been the appropriate *sign* of the Son of Man coming in the clouds of heaven, supposing the Jews, instead of rejecting him, had welcomed him; and so not incurred the heavy chastisement which befel them:"—the *other* sign of his triumph.

As coming in clouds denote victory, the establishment of a new authority; so falling from the clouds or from heaven, denotes, in *prophetic language*,* losing empire. "And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name.

* We must not confound the styles suited to different subjects and occasions; so as to suppose, all doctrine, or any history, to be reduced to the prophetic method of interpretation.

And he said unto them, I beheld Satan as lightning fall from heaven. Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy : and nothing shall by any means hurt you. Notwithstanding in this rejoice not, that the spirits are subject unto you ; but rather rejoice, because your names are written in heaven.”—(Luke x. 17—20.) Now here the previous ruler, is cast down, the God of this world, Prince of the power of the air ; working in the children of disobedience, that Christ’s throne may be set up, and he may work in the children of obedience. ‘Some have stumbled at this, as if a fact, “I *saw* Satan fall,” &c., but it is a *prophetic vision*, as the prophets see, what will be ; and it is in prophetic language or style ; falling from heaven, *i. e.*, from power ; and like lightning, *i. e.*, *quick and conspicuous*.

This imagery is commented on, and also employed by the Apostle Paul, in reference to Haggai ii. 6—9. “For thus saith the Lord of hosts ; Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry *land* ; and I will shake all nations, and the desire of all nations shall come : and I will fill this house with glory, saith the Lord of hosts. The silver *is* mine, and the gold *is* mine, saith the Lord of hosts. The glory of this latter house shall be greater than of the former, saith the Lord of hosts : and in this place will I give peace, saith the Lord of hosts.” This shaking of the heavens is to shake down the ruling powers. He had shaken the earth, in bringing Israel back to their own land : *political powers* were subjugated : but the *heavens* were yet to be shaken, “spiritual wickedness in *high* places—principalities and powers, the rulers of the darkness of this world.”—(Eph. vi. 12.) Notice then, that the heavens are the position of the spiritual rulers ;—the mental delusions under men and Satan ; whilst the earth, is political power ;—now this was said in Haggai, in reference to the COMING OF THE *desire of all nations* ; that is Christ : so he was to come in two ways, to shake heaven and earth ; to modify religion and politics ; to be the King and give freedom in both :—having “all power in heaven and on earth ;” in religion and politics ; in grace and providence ; that he might shake both heaven and earth ; and settle them on a better and more permanent basis ; as Paul argues on this passage of Haggai ; and plainly argues after its real meaning consistent with the style we have noticed. “See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more *shall not we escape*, if we turn away from him that *speaketh* from heaven : whose voice then shook the earth : but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. And this *word*, yet once more, signifieth the removing of those things that are made, that those things which cannot be shaken may remain. Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear : for our God *is* a consuming fire.”—(Heb. xii. 25—29.) He speaks from heaven, *i. e.*, from the highest place of rule ; which he holds by right, not by usurpation :—“being seated at the right hand of the majesty on high ;” never to be moved thence ; but to cast down all else to be his footstool. And we, in this immoveable kingdom, are to hold fast ;—knowing that we are secure there, and all else will

come to nought; will in the course of gradual contest, be conquered here; and be reserved for destruction hereafter.

"Heaven and earth shall pass away, but my words shall not pass away;" (Matt. xxiv. 35,) it shall create a new heaven and a new earth. This word was our Lord's declaration immediately after he had described the shaking in the heavens. "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other. Now learn a parable of the fig tree; when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it is near, *even* at the doors. Verily I say unto you, This generation shall not pass, till all these things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away."—(Matt. xxiv. 29—35.) Stars shall fall, *i. e.*, great powers, of spiritual rule; the Jewish system: and powers of heaven shaken;—the feeble light or night of Gentile superstition and philosophy. "This is the sign of the Son of man in heaven," the destruction of Jerusalem and progress of the gospel, silencing heathen oracles, is the signal that the Son of man is in the heavens; that he is in the ascendant: and a *proof that he will come finally to judge the world.*

This accounts for the apparent confusion of imagery in mixing up the destruction of Jerusalem with the final judgment of mankind: only a very careful attention and deep insight will enable us to understand fully the imagery and statements respecting these two events, as recorded for instance in Matt. xxiv. and xxv., where we have the coming of Christ in his "gospel preached in all the world," (Matt. xxiv. 14,) and the coincident destruction of Jerusalem, (v. 15,) and the confusions and tribulations of those days from this general calamity, (vs. 16—40;) this is followed by our personal responsibility and individual judgment, in the coming of the Lord to reckon with us at death, (vs. 42—51;) whilst (chap. xxv.) we rise in the scale to a third gradation of sublimity to the general judgment, in which the imagery employed is the same (v. 31) as is employed in the previous chapter respecting "the sign of the Son of man in heaven," (xxiv. 30,) judging the Jewish nation, by his retributive providence.

To the thoughtful mind this explains the reason, *why the imagery employed to describe the coming of Christ to overthrow Jerusalem, is transferred to his coming to judge the world;* namely, BECAUSE, THE DESTRUCTION OF THAT SYSTEM, WAS HIS ASCENT TO POWER,—APPEARING IN THE HEAVENS, and, therefore a pledge or proof that all judgment, even the final one, was committed to the Son.

This suggestion is capable of great enlargement, and will serve to remove much confusion respecting some references in the epistles, wherein the two events have been blended, the destruction of Jerusalem being employed as a historical and prophetic emblem of a greater and more

solemn event; and that whereas some have regarded the apostles as expecting the end of the world, those statements, are, perhaps, to be explained, as referring to the ending of Judaism, as an event close at hand, and then expanded, so as to transcend this purpose and embrace the end of all earthly things. But it is beside our purpose, to carry out this point further, we leave it to the more matured reflexion of the reader, and may resume the topic on a separate occasion. It is very probable, that the earlier parts of the Revelations refer to the same event,—the destruction of the Jewish polity: thus the sixth and seventh chapters, may refer mainly and primarily to the famine, pestilence, and war, by which the doomed city was ravaged, and the escape of the Christians as a body from the fearful visitation.

Compare the two following passages, in proof of this general view of the subject, our Lord's coming in clouds, appearing in the heavens, to destroy those who, being in power, were symbolically in the heavens; the effect is the same in both cases.

Luke xxiii. 27—30.

"And there followed him a great company of people, and of women, which also bewailed and lamented him. But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For, behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck. Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us."

Rev. vi. 13—17.

"And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and every island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?"

Here the stars fall from heaven, because the sun is risen, Christ ascends, they descend; he must increase, they must decrease: and the angel saith, "that there should be time no longer," or rather, that *there should be no further delay*, "but in the days of the voice of the seventh angel,—the time to which this angel referred,—the mystery of God [*i.e.* the gospel] should be finished, as he hath declared to his servants the prophets."—(Rev. x. 6, 7.) This time was then at hand, Christ was coming quickly to assume the reigns of government, as the constitutional and crowned king of mankind: "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are be-

come *the kingdoms* of our Lord, and of his Christ; and he shall reign for ever and ever. And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned."—(Rev. xi. 15—17.)

Thus Christ did come in the heavens, in a high and conspicuous manner, being elevated above all principalities and powers; but the Jews, in their carnal conceptions, looked for a literal coming, and *Satan tempted our Lord to accommodate himself to their prejudices, and so to GAIN FOLLOWERS BY A COMPROMISE* and trick of imitating what they ignorantly looked for, by casting himself down from a pinnacle of the temple.

This conclusion will also in part suggest to us the principle involved in the second scene, namely, *CONFORMITY TO THE WORLD*, not trusting to an honest course of consistency, and waiting for the influence of the pure truth, but mixing it with vulgar errors, striking a truce and accommodation, as nearly *all reforms have been injured by a compromise*.

Enough has been said to shew from this part of the machinery of the Temptation, that it was *SUITED TO THE CIRCUMSTANCES* of the Redeemer, and *grew out of the times in which he lived*, as arising out of the prejudices of the Jews, skilfully employed by the enemy of souls; and this important feature is another proof of *the historical reality* of these trials; which were in dress and form local and national, such as would naturally be employed against a Messiah to the Jews: still they are in principle applicable to all mankind; and the whole is, therefore, not only a real history, having all the marks of genuineness stamped on it, but also in its essential features applicable to all men in all times. And *as the former is a mark of a genuine history, the latter is a mark of a genuine worldwide religion*; co-extensive with the trials and duties of humanity.

The suitableness of this form of temptation, (cast thyself down from a pinnacle of the temple,) to the circumstances of our Saviour, is sufficiently obvious then, in the fact, that the Jews expected a Messiah in the clouds, descending visibly from the firmament: the origin of that expectation has also been shown, and the nature of the mistake involved in it, namely, looking for the sign instead of the thing signified,—a throne high and lifted up, as belonging to him whose supremacy is described as sitting in the heavens.

There was every opportunity for the Jews to understand this kind of imagery, as the prophets spoke of shaking the earth and the heavens; and as the apostles taught that we have now *a kingdom that cannot be moved*, a final and universal dispensation.

The prophetic description of the overthrow of Satan, the downfall of the God of this world, from his lofty pre-eminence, is of the same kind—"behold, I saw Satan fall as lightning from the heavens;"—plainly descend from his vantage ground of power and dominion; is a figure of the like nature, and as much suited to the Jewish language, as the temptation in question was to the condition of the Redeemer. It was because our Lord assumed this kind of figure to himself, that he should come in power, ascending his throne to judge Jerusalem, rule the world, and

finally try mankind, that he was accused of blasphemy:—"And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. Jesus saith unto him, Thou hast said: nevertheless I say unto you, hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now we have heard his blasphemy. What think ye? They answered and said, He is guilty of death."—(Matt. xxvi. 63—66.)

Had the Saviour attempted to take the Jews captive by a pretended conformity to this literal idea, he would have escaped the charges of blasphemy, and gained followers at the expense of his cause; or, in case of failure, would have been more obviously defeated.

And since his temptations are such as arose from his actual condition (giving historical fidelity to the narrative) so our *temptation is not something strange and extraordinary, to be separated from our real circumstances*, and resolved into Satan's exclusive, direct, and supernatural work; but it is through our passions and circumstances that we are tempted, from which no metaphysical theory will free us, by any denial of Satan's personality: for the dangers are real and the same, however we may regard them.

And this view agrees with what the Apostle James declares, "every man is tempted, when he is drawn away of his own lust and enticed."—(James i. 14.) It also coincides with the teaching of the Apostle Paul, "be ye angry and sin not; let not the sun go down upon your wrath, neither give place to the Devil."—(Eph. iv. 26—27.) Hence to give place to the Devil, is to cherish and cultivate some evil thought or principle, of which he may lay hold, and by which we may be ruined: as a man in anger or rashness, may commit irretrievable mistakes or terrible crimes; our own passions, principles, and circumstances, are the occasions of our temptations, as in the instance of our Exemplar.

We may sum up in few words, the truths suggested by this inquiry into the machinery of the second scene. 1. The temptations of the Redeemer, were natural, arising out of his condition, and the opinions of the Jews. 2. This proves the truthfulness of the narrative. 3. It teaches that our temptations arise from occasions of our feelings and condition. 4. We learn, that the Jews expected a Divine Messiah since it was regarded as blasphemy (or taking God's place) to apply to himself the imagery connected with the Messiahship, appearing at the right hand of power in the heavens. 5. That the same temptation in principle applies to our case,—to conform to men's expectations instead of to the Divine will. 6. It shews that this is suitable to a universal religion, because it conveys a lesson adapted to all men in all times. This application will be the topic of our next chapter.

II.

PRIESTS' RELIGION.

HUMAN AUTHORITY AND INVENTION *versus* CONSCIENCE AND THE BIBLE.

The Scriptures are the only standard of Christian faith and practice: every one is at liberty to examine them; but no one is at liberty to decline this examination: and though we may receive the help of others, we may not rest on their authority, (which is Man-worship;) nor receive as religion, what is not in the Scriptures, (which is Will-worship.)

THE SCIENCE OF CORRESPONDENCES;

OR,

SWEDENBORGIAN METHODS OF INTERPRETING THE SCRIPTURES.

NEXT to the Divine origin of the Bible, it is important to understand the proper methods of interpretation: we propose, therefore, by way of an approach towards the true method, to point out some mistaken principles; and commence with what seems the most imposing and extravagant. After examining Swenborgian, Socinian, and other methods, we shall endeavour to exemplify the true mode in an enquiry into the leading doctrines of the Bible.

In attempting this, we pretend not to enlarge the boundaries of the science of Hermeneutics, as "professed" by its acknowledged students: nor to instruct those further in the truths of religion, who rest in the undisturbed simplicity of their faith: but to exemplify the natural and common sense method to be adopted by honest *enquirers* into the meaning of this Divine Revelation.

Among the other doctrines to be enquired into, is the nature of *Revelation or Inspiration*, as asserted in the Bible itself, and as mystified or expounded by human theories.

If there be no instruction in the system itself we propose first to examine, there may be some amusement, though naturally allied to melancholy, as we behold the systematized vagaries of men, in cheating themselves out of the grammatical meaning and spiritual purpose of the Scriptures; and turning plain histories and doctrines into legends and enigmas.

If the "science of correspondencies," be the true method of interpreting the Bible, then it is a very different book to what it would be, if (as we naturally suppose) it is written in ordinary human language.

Undoubtedly some degree of ingenuity has been exhibited, in the application of correspondencies, though, upon the whole, it is easy enough to deal thus fancifully with *any* book; and ingenuity misapplied, is at best but smart trifling, whilst when employed upon important subjects, it is not only misplaced and ridiculous, but delusive and presumptuous.

In this case we have not the traditions of a Church, to nullify the word of God, but the fanaticism of an individual, interpreting and propounding his own dreams as a new inspiration to modify and interpret the received word of life.

The celebrated Emanuel Swedenborg, has favoured his readers with some slight account of his own life, as a defence of his doctrines, which consisted fundamentally in a new mode of interpreting Scripture, together with some spiritual intercourse between him and angels; which has the disadvantage of requiring some new method of interpretation. A friend of Swedenborg, on the occasion of his departure from England, wrote to him as follows: "disputes may arise on the subject of your writings, and so give occasion to defend *their author* (?) against false reports and aspersions: may it not be of use, that you leave in my hands some short account of yourself, as concerning your connexions, the honours which I am told have been conferred upon you, and such other particulars as may serve to the vindication of your character." An answer to this, is but an ill defence of character; and the best character in the world, is no support of opinions, which should rest on argument and rational evidence.

In answer to this request, Swedenborg gave the following account of himself:—"I was born at Stockholm, January 29th, 1689. My father's name was Jesper Swedberg, who was Bishop of Westrogothia, and of celebrated character in his time. He was appointed as bishop over the Swedish Churches in Pennsylvania and London by King Charles the XII.

"In 1716 and afterwards, I frequently conversed with Charles XII., King of Sweden, who in that year appointed me Assessor in the Metallic college, in which office I continued till 1747, when I quitted it, but *still retain the SALARY* annexed to it, as an appointment for life. The reason of withdrawing from *the BUSINESS of that employment*, was that I might be more at liberty to apply myself to that *NEW FUNCTION* to which the Lord had called me.

"In 1719 I was ennobled by Queen Ulrica Eleonora, and named Swedenborg; from which time I have taken my seat with the Nobles of the Equestrian Order, in the Triennial Assemblies of the States. I am a Fellow, by invitation, of the Royal Academy of Sciences at Stockholm, but have never sought admission into any other literary society, as I belong to *an angelical society*, in which things relating to heaven and the soul, are the only subjects of discourse."

We next learn his relation, by his sisters' marriages, to several bishops, "not to mention others of my family who are dignified." His free converse and friendship with ten bishops, "sixteen senators, and the rest of the grandees, who love and honour me, *as knowing* that I am in fellowship with angels. I was once invited to eat with the King and Queen at their table, (an honour granted only to the peers of the realm.)"

This is certainly a finer pedigree than that of Paul the tent-maker, and

Peter the fisherman, and may account for Swedenborg's slight estimation of the Epistles. But in addition to these advantages, "what is far better," he continues, "I have been called to an holy office, by the Lord himself, who *most graciously* manifested himself in person, to me his servant, in the year 1743, and then opened my sight into the spiritual world, and endowed me with the gift of conversing with spirits and angels, which has been continued to me to this day. From this time I began to print and publish various *arcana*, that have been either seen by me, or revealed to me, as concerning heaven and hell; the state of men after death; the SPIRITUAL SENSE of the Word, and many other most important matters." Now we know, that this same Jesus *did* appear to Paul, and dedicated him as a "*chosen vessel*;" if, therefore, our Lord appeared to Swedenborg, he would not be likely to speak slightly of Paul, nor to give *any other gospel*: and as Paul performed miracles, amongst the signs of an apostle, it would have been more satisfactory, if instead of converse with grantees, our modern apostle had employed the same proof.* In this author's book concerning "Heaven and Hell," he tells us, that "in singular the things of the Word, there is an internal sense, treating not of natural things, such as those contained in the sense of the letter; but of spiritual and celestial things; and this not only as to the sense of several expressions united, but also as to every particular expression: for the Word is written by mere correspondence, that in singular things, (every thing?) there may be an internal sense." For which sense, we are to look into his *Arcana Cælestia*: and the book where he explains the "white horse" in the Revelations; a favorite hobby with all pretenders to modern inspiration.

He also explains to us, that in the declaration of our Lord's coming in the clouds of heaven, with power and great glory, "by clouds, is signified the literal sense of the word, and by glory, the internal sense of the word." And from this explanation he makes this prophecy respecting our Lord's coming, to mean his coming to illuminate Swedenborg: "the reason," says he, "why such an immediate revelation exists at this day, is, because this is what is understood by the coming of the Lord." No doubt if we apply this prophecy to Swedenborg, one part of it is fulfilled, that *he has come IN CLOUDS*, for no one can well understand these new revelations. But if clouds mean the literal sense, then our Lord came before, for the literal sense has been long adopted; and *the clouds and glory go together*. What this author says about heaven and hell, and which he professes, no doubt honestly, but certainly under an egregious delusion, to have learned in conversation with angels, is so frivolous in itself; so unconnected with any really important disclosures; as at once to be set down as *not inspiration*, of which it is unworthy; but the results of a misguided curiosity; converted into a strength of fancy, and thence into a belief of reality.

But the method of interpreting Scripture is more clearly stated, by the followers of Swedenborg, than by himself: and these, moreover, attempt something like reasoning in proof of it. George Bush, formerly Professor of Hebrew, in the New York City University, gives us in his reasons

* See Letter of Swedenborg, in answer to a Friend. Prefixed to his "Heaven and Hell."

for embracing Swedenborg's doctrines, the following illustration:—"a child reads *"Pilgrim's Progress,"* and regards it as a tale, his parent reads it, and perceives a deeper meaning; because he looks at the internal sense." Now this would do well enough, if the Bible *were an allegory*; and given as such; and if from some other book, we gained the key to it. Bunyan's book is *professedly* a dream; and they who see an internal sense, see this from what they *have learned out of the Bible*; one who had known nothing about religion, would see no internal sense: nor is it internal, but an obvious illustration of what men learn from another source. But if the Bible be written on this principle, then we require a comment, which should be an inspired one; but we have no such comment; and as the Bible was published alone, so we are content it should travel alone, as the wisdom of God, which can receive no great light from the wisdom of this world.

And further we may observe, that in explaining the allegory of Bunyan, we do not get odd meanings from special words, the same word having one invariable symbolical meaning; but we deal with the whole systematic tale, as one general emblem, not as made up of verbal puzzles. The Bible does not come as odd *words*, but as *language*; Paul's analogies are not founded on words and their secondary senses; but on the obvious relation of *systems* and events.

It is difficult to state precisely what is meant by the internal sense, which is founded on what is called the "Science of Correspondencies." In this we are taught that certain natural things have a higher meaning, and that these are to be taken in the Scriptures, in this symbolical application. Indeed, Swedenborg seems to have been led into this view, by the hieroglyphical, or sacred language of the Egyptians: which language had this happy distinction of being a blind and delusion to the people: he, however, sees some original philosophy in their mummeries; and finds teaching in their degraded superstitions: asserting, that they had lost the science by which these vegetables and reptiles were instructive; and that this science, is restored and continued in the Jewish system. Indeed, he tells us, that there was originally a true Church in Egypt, of which these symbols were the medium of instruction; but when the Egyptians began to worship the symbols the Church died out, and Israel was chosen "to restore and preserve these representative symbols of the Church."* A most strange and improbable account, for where is the Nile, the cat, and the crocodile, in the Jewish system? Besides, is it likely, that God would have allowed a continuance of these dangerous symbols, which tended so forcibly to idolatry, when he allowed no likeness of himself, nor anything which could be employed to lead the people from the one true God? We do not believe, that the Bible is written on the principles of an obsolete and forgotten science, for if so, it would be no revelation at all, but an assemblage of mysteries. The best defence that we have seen of the Swedenborgian method is, "The Science of Correspondencies Elucidated," by the Rev. E. Madeley. But this, indeed, is no proper defence of correspondences, but only of those analogies and illustrations which all admit, whilst everything beyond these is founded on extravagant assertion.

* See Appendix to "The Science of Correspondencies Elucidated." By the Rev. E. Madeley.

To this book, chiefly, we shall devote the subsequent part of this examination. In the preface, the author gives a very strange reason, for the late discovery of the real meaning of God's word, "FOR prophets and righteous men, have desired to see these things which *ye* see and have seen them." This is a specimen of the usual rambling and incoherent way of quoting Scripture: what has this address to the apostles, to do with the men of the present age?—except, indeed, to teach us, that the apostles were permitted to know more than the prophets; which is no proof that Swedenborg knows more than the apostles. But the defence is rested on still slighter evidence, by a reference to Swedenborg's experience: and the writer tells us, that "*no satisfactory reasoning, can be substituted for the confirmation(!) which so vividly and constantly present themselves in his pages, especially such as are drawn from his own psychological experience:*" but this experience is all fancy; about angels being in human form; about this being the form of Christ, before he became a man; all which things are no more than a child's dream; in which *heaven is earthlyized*, and the future state but a continuance of this. For all these notions, we have no proof but assertions, and reports of very ordinary conversations with angels, about questions which would make no man either better or wiser.

In the body of the work, this writer asserts two degrees of inspiration, one being a general "spiritual illumination," the other in which the writers were "inspired as to the very words," and that these "contain a heavenly spiritual sense, distinct from, but within the literal sense," that "these alone are the pure and plenary word of God:" "holy even to the very letter."

We need only observe on this, that it is an arbitrary distinction, without any foundation in the Bible; and that we are nowhere told, that the Scriptures in any part are inspired to the very letter: much less that other parts are inspired in an inferior degree. Nor is it likely that the historical parts of the books of Moses, are, as a whole, from divine dictation to the letter, since Moses would want no inspiration, to record his own history: though he required, and had Divine guidance for his conduct and administration.

The next fundamental tenet of the "New Jerusalem" is, that "this very word of God, is written according to *peculiar laws*, which are applicable to no other compositions whatever." This if true, is fatal to the whole Bible; for if it be a revelation to man, in a language and style that no men use, it is of no use to any body: surely if Christ took the human form, he would also speak in human language, but the language of correspondences is not human; it is a dream of an imaginative philosophy. And further, if this sacred book were so written, there would have been a glossary or key appended, long before the New Jerusalem Church came into existence.

The classification of the parts of Scripture as plenary inspired, is equally unfounded: "the books so written," we are told, "are, in the Old Testament, those enumerated by our Lord, (Luke xxiv. 44,) as especially referring to himself, namely the law, or five books of Moses, the prophets, and the Psalms." Now our Lord does speak of these books, but he does not say, that "every jot and tittle of these writings, was

dictated or spoken by Jehovah himself:" this is a modern invention.

The books in the New Testament dignified by this title of plenary inspiration, are "the four Gospels, which relate to our Lord's ministry, and record of his very words," and "the Revelation, which the Apostle John calls the revelation and testimony of Jesus Christ." It is no wonder these persons adopt the Revelations, where there is abundant room for mysticism; we only wonder they did not adopt the Song of Solomon: but it is impossible to give a reason for receiving the Revelation, in this catalogue, and erasing the epistles: since besides that this book has been more questioned than any other; the only reason adduced for accepting it is, that John calls it the Revelation of Jesus Christ: but does not Paul repeatedly assert, that he received his gospel not of man, but by revelation?

Nay further, there is a difference of opinion, as to which books are blessed with the double sense;—the plenary inspired books of the Old Testament, as given by Mr. Madeley are those included in the enumeration of our Lord,—the law of Moses, the prophets, and the Psalms, as the fully inspired books of the Old Testament: whereas Swedenborg, as quoted in the Appendix of the same book, enumerates also "the book of Joshua, of Judges; the two books of Samuel, and the two books of Kings." And, perhaps, his authority will be regarded as equal to the Holy Name quoted for the others.

But this late apostle argues with his commentator, in confirming the internal sense of the New Testament, to the four Gospels, and the Revelations. And what is his reason? simply that "those books which have not the internal sense, are not the Word; and the rest (besides the Gospels and the Revelations) have not the internal sense." This surely is a most infallible science of interpretation, which decides both what the Word means, and also which is the Word: whilst the honesty of the rule consists in this, that what parts of the Bible, will not fit my method of interpretation, these parts, are not the pure word of God. A man ought to have a good deal of illumination, to talk with so much authority.

The following are the main points, to which a systematic, and logical examination of Swedenborg's claims, should be directed:—

1st. Did Jesus Christ appear to, and commission him? Very possibly Swedenborg *thought so*; but what proof has he given to others?

2nd. This enquiry may be answered by stating, the second point to be examined. Christ conferred on him the power of seeing spiritually and conferring with angels. But of this insight and converse we have no other evidence than Swedenborg's word, which word is given in defence or proof of his previous saying: so that instead of the second miracle, supporting the first; both have need of proof. The conversations themselves, do not furnish evidence in their own favour; since all the ideas are so obviously of the earth, earthy; that any man with a disordered or too powerful imagination; might have such an arrangement of sensible images, as to produce this compound. But we do not expect a spiritual eye, to see sensible objects. When Paul was caught up into the heavens, he heard *unspeakable words*. That is, in another condition, he perceived

things, not conceivable, to man as at present situated: and this is what we should naturally expect.

3rd. Whether what angels say is of any value? Since they do not know Christianity better than we: for into these things the angels desire to look: and the gospel came, to the intent that now unto the principalities and powers, in the heavenly places, might be known by the agency of the Church, or by the Church as a specimen,—the manifold wisdom of God. On these subjects then it is more probable, that we could teach them, than that they could teach us. And “though we or an ANGEL *from heaven*, preach any other gospel, let *him be ANATHEMA*.”

4th. Whether there be such correspondences in nature, inherently symbolical of spiritual things: whether, for instance, the internals of the body, are emblems of the internal man: whether all supposed emblems, are not of our invention, making certain things represent our ideas of other things.

Whether a horse from head to tail has any natural signification of spiritual intelligence. Or, whether the camel is scientific knowledge, as Swedenborg says, and the needle's eye is a spiritual truth.

These notions, indeed, seem not obtained from the natural system of things; but from strained methods of explaining the word: and this method does not indicate the analogy between God's word and his works: for a needle's eye is one of *man's* works; and was made for a different purpose, to entering into spiritual truth: whilst a camel is no proper nor natural emblem of scientific knowledge. Neither does the horse in any sense, “*correspond* to the desire of acquiring knowledge for the sake of self,” nor does “its snorting denote intellectual reasonings.”* (Page 97, Madeley.) Nor is “the signification of water,” declared in Isaiah lv. 10, to be the inward sense of the word: but is a common illustration.

These enquiries might lead to very great scepticism, as to whether we should allow this Noble of the Equestrian Order to mount his “white horse,” and ride roughshod over the order of the apostles.

The danger of finding in natural things a spiritual meaning, and then transferring that meaning to the names of the natural things in the Bible, is transparently exhibited in Mr. Madeley's account of light; (page 89,) where, after saying that “a beam of white, refracted and reflected by a prism, will exhibit seven distinct colours,” he proceeds to the astonishing statement, that “there are but *two* fundamental colours, red, which is derived from the *flaming light proceeding from heat*, and WHITE, from *white light*.” Every statement here is false; and is peculiarly in opposition to the previous true assertion, that white may be analyzed into seven colours; wherefore it is no fundamental, but a compound, and is no colour at all. It is needless to point out the many mistakes in this account of light and colour; or to observe that these mistakes introduced into the correspondences, to explain the mention of red and white, must exhibit only a fanciful ignorance, both of words and things; that is, the words of Scripture, and the things of nature.

But since this strange system can be tried by no existing outward standard, let us examine it by itself, to see whether it be consistent.

* If snorting “denote intellectual reasonings,” what does braying denote?

Swedenborg and his commentator, tell us, that "in the Gospels are the words of our Lord himself, all which contain in them a spiritual sense, whereby immediate communication is given with heaven, but in the writings of the apostles there is no such sense."

There are very obvious reasons for believing, that the Gospels are the most imperfect doctrinal developments of Christianity; and that the Acts and the Epistles, contain a fuller statement; but we will try this new doctrine in its own way.

Swedenborg, in his "Heaven and Hell," gives his conferences with angels, who, he says, are simply men, that have departed this life, and who seem to be going through a curious sort of education; now, in the first place, we ask, *what authority is to be given to what these angels say?* They are his sources for most of his statements; then how did he know whether these had yet attained to perfect knowledge; had they finished their education? But further, in his chapter on "MARRIAGES IN HEAVEN," he says, that they are the conjunction of two into one mind: "that the will of the wife is that of the husband; and the understanding of the husband is that of the wife;" this is no mystical conjunction of principles, but a *union of persons*, "wherefore," says he, "two conjugal partners, in heaven, are not called two, but one angel." Now compare this with the statement of our Lord, in the Gospels, acknowledged to be plenarily inspired; in answer to the Sadducees:—"And Jesus answered and said unto them, do ye not therefore err, because ye know not the Scriptures, neither the power of God? For when they shall rise from the dead, THEY NEITHER MARRY, NOR ARE GIVEN IN MARRIAGE; but are as the angels which are in heaven."—(Mark xii. 24, 25.) To obviate this contradiction, we are told in a note to the chapter on heavenly marriages, that "the *spiritual* union, here treated of, is different in *kind* from that which our Lord declares to have no place in the resurrection." But this is a lame escape, for the angels with whom this illuminated man spoke, had the same difficulty as the Sadducees, and confess that when they "think of marriage with more than one (wife,) they are alienated from internal blessedness," (which is a sad predicament for angels :) and it would be easy to prove from quotations, were they becoming, that the marriage there supposed is the same in kind, as the one our Lord is speaking of. But further, the words of Christ, are said also to have an internal sense, relating to heaven, and, *therefore, he denies that there is any marriage even in an internal sense*; so that this is fatal to the pretences of Swedenborg, WHO CANNOT BE COMMISSIONED TO CONTRADICT HIS MASTER, either internally or externally. The Gospels then, to which these men appeal, are in direct opposition to them, whether they take a double or a triple sense. And again, in reference to the epistles, which are acknowledgedly written without correspondencies, it is confessed that these were the instructions to the early Churches. "The reason," says Swedenborg, "why the apostles wrote in this style, was, that the New Christian Church, was to begin through them: consequently the same style as is used in *the Word*, would not have been proper for such doctrinal tenets, which required plain and simple language, suited to the capacities of all readers." So then because the Church was to begin through the apostles, they employed the wrong method of teaching! But if it could begin through

them, it may as well go on through them; and the fact of their teaching, being suited to all capacities, shews that it is in accordance with Divine wisdom, to adapt itself to the end in view; consequently any other style, which was not proper then, is improper now. So that the whole scheme is almost a confessed impropriety. Again, the same Founder says, "the spiritual sense of the Word, was not revealed before, because the Church would have profaned it." But do not the Churches even now profane these illuminations? and if this were a reason for not revealing truth, our Lord would not have come, for the age in which he lived, profaned his doctrines and murdered himself: the alike treatment awaited his disciples, yet they did not withhold the truth. Those Jews which rejected the gospel, had certainly heard it: and the apostles concealed nothing, but turned away from unwilling ears, even unto those Gentiles who would listen. The darkness was not a cloud of external over the internal sense, but the god of this world has blinded men's eyes, by their own passions. *But God does not help him by veiling the Word*, he rather sends apostles with a revelation, an unveiling, to turn them from darkness to light. Another reason our discoverer gives, "why the key to the spiritual sense of the Word was not discovered till later ages, was because the Christians of the Primitive Church were men of *such great simplicity*, that it was impossible to discover it to them; *they would have found no use in it*, nor would they have understood it."* If then this system be contrary to simplicity, it is contrary to the gospel; for the knowing men of Paul's age counted the gospel foolishness, or simplicity; yet it was the power of God, and the wisdom of God. And they who would rob it of simplicity rob it of power: since men's capacities are about the same now, as they were then. There is consequently no use in the system now. For still these things are hidden from the wise and prudent, and *revealed unto babes*: "even so Father, for so it seems good in thy sight:" and what thou regardest as good cannot be improved upon, even by converse with angels, whom thou chargest with folly.†

After this general exposure of the weakness in which the internal sense originated, it is scarcely worth while to enter into a systematic examination of its defences and methods: yet we shall do so, following chiefly the arguments of the Rev. E. Madeley.

The loss of the science, "the utter destitution of all truth, and a right interpretation of the Scriptures," says this author, "is predicted in the following words:—'They shall run to and fro, to seek the word of the Lord, and shall not find it.'" Now *who* are to be in this condition? Plainly the Jews; nor does it refer to *interpretation at all*, but to the *possession of God's word*: that is on account of iniquity God would close his prophetic communications; but *we can* find the word of the Lord; it is in our hands: "it is nigh unto thee, in thy mouth and in thy heart," i. e., *in thy language, AND LEVEL TO THY CAPACITY*. Though it would be of no use, if it required this new key. Persons who are so ill qualified to understand the plain external sense, are consistent in looking for an internal one. Besides, if this prophecy did refer to a misunderstanding of the Scriptures, it is quite possible that it would mean, the modern method

* See Extracts in Madeley's Appendix.

† This charge is amply sustained by Swedenborg's Angelical Conversations.

of supposing a spiritual sense. It is no compliment to new views, to find in the Scriptures a prophecy, that in the course of time, men would make great mistakes; since the new views may only fulfil the prophecy, by providing the mistakes.

Amongst the reasons for the new method of interpretation, he observes, (page 6,) that to the multitude of readers, the mere letter, often appears "disjointed;" or "harsh and unmeaning," or to contain "absurdities," "contradictory statements," "cruel and immoral narratives," &c. On which we may observe,—that the Scriptures are often intended to be disjointed, since they contain separate and independent statements: and any subsequent joining of these, would only be bungling:—that what is harsh and unmeaning, only requires a little more knowledge and study; but wants no internal sense introduced:—that what seems contradictory, only *seems* so; or if there be any difference, it is from the gradual progress of revelation, and we are to take the last and perfect statements; namely, the New Testament:—that no narratives can be either cruel or immoral, but may record cruelty and immorality, and this will not be made moral by a new sense; but will be corrected by the purer morality contained in the plain statements of the New Testament, from which these men get some of the internal sense, which they insert into the Old Testament.

In the same way the difficult passages of Jewish history or prophecy are to be explained by historical research, into the events to which they refer. Nor is there any reason to make gospel precepts have a meaning, by a strained method; for instance, the passage adduced, *pluck out a right eye*, can be understood by all;—abandon a beloved sin; and the plucking out of the eye, has a historical reference to the ancient war cruelties, in blinding the right eye of captives, which disabled from certain methods of warfare;—as when men fought, being covered with a shield, except the right eye, which looked aside; whereas when this was out, and the shield covered the left eye, they could not see to fight: and thus it became a proverb, for anything that is exceedingly valuable. Truly, there is sense enough in the letter, if we had but sense and patience to find it.

Another reason, for an internal or spiritual sense, apart from the letter, is (page 10,) that "the *word of God* THROUGHOUT," may appear to be "spirit and life." Now it is false to suppose, that in this sense, every word must convey a spiritual truth: for our Lord called only his *own words* spirit and life: by which he meant his own doctrines: but did not mean, that *we should put spirit and life into the Bible*, from our own fancy, in spiritualizing plain histories.

This writer supposes, that God's word must be constructed on such a principle, every fibre being alive by the Divine Spirit within, just as our bodies are alive, by the indwelling of our souls: but it is a mistake to suppose, that *the Bible is the Divine body, in which the Deity dwells*: and until this be proved, the analogy between our soul and body, and God's mind and the Scriptures, may be put down for an extravagance. And the passage which the writer quotes, in confirmation of the Bible, being so much spirit and life; is an apt rebuke of all such fancies, which imply, that God will write on the theories of these commentators,—"*my thoughts are not your thoughts, neither your ways my ways.*" Then let

these persons cease to dictate as to what method God must have adopted.

They, however, advance further into the analogy of nature; and this writer, quoting the Rev. S. Noble, tells us, that the difference between the works of man and those of God consists in this, that the latter are not only "beautiful and exact in outward form;" but "the most beautiful and wonderful parts are within;" as "discoverable by means of dissections, and by the aid of glasses:" "just so is it with the word of God." In a certain sense this is true, but not in the sense the author intends: the outward forms of the words, as mere verbal signs, are certainly not so beautiful as the inward sense,—the truths they convey: and this may be said of all useful books: but to suppose two senses, an inner and a verbal sense; and that the inner is more beautiful, *is to overload the Bible with our sense*, instead of being instructed by it.

Now to show the falseness of the analogy between the outward form and inward structure of God's works, and the literal and spiritual sense of his word, we need only observe, that the inward beauty of other things is proved as he says, by dissections and glasses; but where are the glasses by which we find the inward sense of the word? The inward beauty of God's works is a matter of fact and observation; the inward sense of his word, is a matter of speculation and guess.

So also of the argument quoted from the same writer, (page 13,) that as the skin or external covering of man is not all, but there are innumerable vessels under this skin; so the word of God, is a covering, its outward meaning is but the skin, whilst a system of life is concealed under it. This again is very unfortunate, since it is an illustration and not an argument: and the illustration is unfounded; for the writer allows, that what is under the skin has been discovered by anatomy; but where is the anatomy which discovers, as a matter of fact, the hidden sense? To shew still further the weakness of these analogies,—a likeness between the Bible and a living body, we might as well argue, that because in order to dissect the human frame, and find the internal mechanism, the life must depart, *so in getting at the internal sense of the Bible, we must kill it*, in order to have a post mortem examination. Indeed, there would be some truth in this, for these strainings after internal senses, do tend to destroy confidence in the claims of revelation: since they assume that, in the ordinary way of taking this word, it is full of contradictions: and that to make sense or morality of it, we must treat it as we treat no other book.

And further be it observed, that it is acknowledged the science of correspondencies was lost before the time of Moses; that it remained lost for seventeen and a half centuries after Christ; so that it was emphatically a *dead language*; whence it would seem strange, that God should put his Spirit into this long imprisonment; for which no analogy can be found; since even Swedenborg admits, that the soul remains in the body only a little time after the body is dead. So that these illustrations and analogies, the correspondencies of things, on which this science is founded, these entirely make against it; since there is in no sense a correspondence to be found for *a spirit to remain so long in a dead body*.

It is time, therefore, to lay aside such trifling talk, as "the letter of the

Divine word may be regarded as the skin," including spiritual truths, "whilst the Essential Divine Wisdom gives life to the whole." (Page 13.) The introduction of Hermetes Trismegestus, to tell us, that "there is nothing in the heavens which is not in the earth, in an earthly form, and nothing on the earth which is not in the heavens, in a heavenly form;" is only to bring an ancient dream in defence of a modern one. Nor is it much service to quote the Apostle Paul,—“the invisible things of him are clearly seen, being understood by the things that are made, even his eternal power and godhead.” For Paul, as they admit had no internal sense; and he does not here mean, that every object in nature represents some peculiar idea,—that wood in general means something; also the various sorts of wood mean something particular; and also that animals and their different parts have general and specific meanings:—that all these things when mentioned in the Bible, mean certain natural ideas connected with them: these are sublimities to which Paul could not reach. And they are equally beyond the reach of all sound philosophy. There is *no such specific meaning in natural objects*; but the structure and arrangements of the whole,—the manifold contrivances of wisdom and goodness, proclaim aloud the eternal power and godhead of the Creator.

This is a great mistake to suppose, that any natural things are natural symbols of spiritual truths: but a mind well stored with truth, may find *illustrations* in the Divine works; and these illustrations depend not on the things themselves, but on the eye we carry to look at them with: thus they become, by our associations, *representations of our thoughts*; and in no other sense are they symbolical. Hence Bishop Horne, quoted by this author, (page 18,) recognized only analogies: “the visible works of God, are formed to lead us, *under the direction of his word*, to a knowledge of those that are invisible; *they give us ideas* by analogy of a new creation: and are ready to instruct us, in the mysteries of faith.” Now these things do not give us such ideas, but become the representatives of what we learn from another source. As Bishop Horne observes, “*under the direction of God’s word*,” from which all spiritual truths are originally derived.

Some proofs of this system are professedly obtained from the Scriptures, thus (page 20) the statement, “I will turn to the people a pure language;” (Zeph. iii. 9,) is quoted in proof of this language of correspondencies; but if God had intended this, he would have long ago given that science, without which the Bible is incomplete. From the fulfilment of this prophecy we are told, “men no *longer* walk in darkness, but may have the light of life:” but this was said of the men in the age of our Lord, *who had not the light of correspondencies*, and, therefore, *THAT is not the light of life*. The sacred Scriptures, we are told, (page 21,) plainly teach and positively assert this spiritual sense, distinct from the letter: as in John vi. 63, the Lord Jesus says,—“the words that I speak unto you, they are spirit and they are life.” Now this proves the clear contrary of what the author asserts; for instead of saying, that the words or literal sense, are only a skin to contain the body and soul of a spiritual meaning, they assert directly, that the “*WORDS ARE SPIRIT*,” not that they envelope a spirit in the cloud of external sense.

The parables of our Lord are adduced as proofs of this external style;

(pages 21, 22,) but it must be remembered, that *these are given as parables*, whereas the whole Bible is not a parable; moreover, our Lord explained his parables, to such as cared to understand them: whereas we have no sacred explanation of this mystical sense. There was also a veil on Moses, but this is done away in Christ, who now teaches clearly, what Moses taught only by emblems. The Apostle Paul is said to recognize this doctrine, (page 24,) when he says, "the letter killeth;" but there he is contrasting the formality of the Jewish system, as inducing formality of soul; with the spiritual system of the gospel, as not imposing outward forms, but awakening living principle.

We are further told, (page 24,) that Paul, speaking of Abraham's two sons, recognized a spiritual sense, in these words,—"*which things are an allegory*;" but it should rather be translated, these things being allegorized, mean so and so: or, *these things are illustrative*. And just as secular writers draw illustrations from history; so did the apostles from the Jewish history.

And some things in the Jewish ritual were intended for instruction, as the priesthood and sacrifices, which are fulfilled in Christ; and are to be understood literally. *Now all the arguments for correspondencies, so far as founded on Scripture, are drawn from these illustrations, which all admit; whilst the author proceeds to state, that correspondencies, ARE MORE than illustrations:* so that he proves what every one believes, and then concludes respecting something beyond those scriptural illustrations he has employed in defence.

This doctrine, then, is founded on metaphors and allegories, with which it has no connexion: for Old Testament history affords illustrations as in the ark, circumcision, &c., whilst it affords types, in the temple and ritual: but gives nothing else in any part.

We need only mention, in conclusion, a few cases, as specimens of this way of interpreting: the wars of Joshua, are given to mean, the contests we are to have with our sins: now those wars had no such meaning: we may *put this sense into that history*, but it does not belong to it, on any rational principles. This method is only systematizing the extravagance of the Fathers and the Puritans, with old Divines in general, of gospelizing the Old Testament: but if the Old Testament did really contain these things, the New Testament would not have been written.

A rare specimen of interpretation is afforded, by our author, in the case of Samson. "Thus," says he, "*to represent the divine power of truth from the Lord, in its ultimate or lowest activity, destroying and dissipating from within man all false persuasions, we read of Samson slaying the Philistines, whose enormous strength lay in his hair.*"

But what has this to do with dissipating errors? Nothing at all; nor does the killing of Philistines in anyway correspond with such a process. Besides, why not find some analogy for *the instrument*, with which this destruction was performed: *that* certainly is no very apt illustration of dissipating error, or uttering truth.

But further, *Samson's strength did not lie in his hair*; but depended upon his performing the Nazarite vow: whilst he did this, the Lord was with him, and *therein* his great strength lay: and we are expressly told, that after he had thus allowed his vow to be infringed upon,—that a razor

should not come upon his head, after this—"the Lord was departed from him."—(Judges xvi. 20.)

Our correspondent tells us, moreover, on the strength of this history, that "in the life of religion, lies the Christian's strength; shorn of this, he is but weak and defenceless." Undoubtedly, but how is this learned from the correspondence of Samson's hair? From this our author proceeds to explain another case, (page 32,) "*hence too we see the reason, why to call the prophet 'bald head' was blasphemy of the deepest dye; while the spiritual punishment which the blasphemer induces on himself, though it appears to his (?) disordered mind as the infliction of Divine vengeance, is EXACTLY (!) represented by the destruction of forty and two children.*"—(2 Kings ii. 23.) Now this is an utter change of the narrative, which says nothing of a single person, mocking the prophet, and going mad; but mentions children as mocking him; and the same children as being punished: how this exactly represented by a man going mad, only *the man himself* could tell us.

We cannot but feel astonished, at a person of this author's general penetration, being misled by this system, into such extravagances:—the light of the body is the eye, but if the light that is in you be darkness, how great is that darkness: the light and window of the soul is the understanding, but if that be warped by strong fancies; if we carry a theory in our eye, we see it everywhere; and by gradual departures from the simplicity of truth, we become confirmed in strange anomalies; and see everything through a discoloured medium. The same writer's professed explanation of the meaning of a horse, (page 97,) is full of equal extravagance; indeed, the whole of this defence, together with the entire works of Swedenborg, abound with such strange analogies; such misapplications and misapprehensions of Scripture as would be tedious to recount: and in what we have said, we mean no disrespect to such as from a warm imagination, may have adopted or defended this system: but we speak from a firm conviction of its falsehood; its contrariety to the simple gospel: its fatal tendency to render the gospel subservient to vain babblings, and oppositions of science falsely so called: to draw off our minds from the serious consideration of our own state, to curious questions about the forms of angels, the localities of the invisible world; and other things, which by no means fit us for that world: and we would solemnly urge upon all, the necessity of taking the gospel as it is, mercifully revealed in plain and ordinary language, not to awaken curiosity, but to awaken concern for our souls; to lead us to that Redeemer, whose sacrifice meets all the demands of justice, whose blood was shed for many, for the remission of sins.

All these great and glorious truths God has revealed unto us, by his holy apostles and prophets, through the Spirit, "even the mystery which hath been hid from ages and generations, but now made manifest to his saints;" covered up in no cloud of external sense; but in plain human language, overflowing with Divine wisdom and mercy: by it being dead, the apostles speak; by it the Redeemer addresses us in offers of pardon; and in claims for our conformity unto him: by it the Holy Spirit of God addresses the conscience of every hearer of the gospel; and to reject this is to strive against God, who worketh in us; it is to increase our condem-

nation; whilst to accept this, is to secure our own acceptance; to become filled with joy and peace in believing; to be led into all truth, strengthened against all temptations; comforted in all afflictions, and finally to enjoy rivers of pleasure, for evermore.

BREWIN GRANT.

CONSCIENCE.

BY THE REV. GEORGE CROLY.

WHERE is the king, with all his purple pomp—
Where is the warrior plumed, the ermined judge,
With all his insolent pleaders—where the sage—
Where all wise, powerful, fearful, frowning things,
That can, for all their frowning, send an eye
An inch within my bosom?

There's my rock,
My castle, my sealed fountain, sacred court,
That shuts man out. There holy Conscience sits,
Judging more keenly than the ermined judge,
Smiting more deeply than the warrior's sword—
More mighty than the sceptre. There my deeds,
My hopes, fears, vanities, wild follies, shames,
Are all arraign'd. So Heaven be merciful.

III.

STATESMEN'S RELIGION.

"EVERY PLANT WHICH MY HEAVENLY FATHER HATH NOT PLANTED
SHALL BE ROOTED UP."—(Matt. xv. 13.)

THE CLERGY SILENCED BY THE CHURCH;

BEING A LAW-ARGUMENT TO THE COURT OF ARCHES; AND AN AP-
PEAL TO THE COMMON SENSE OF THE PEOPLE.

The Argument, or Propositions maintained.

CHAP. I.—WHAT IS THE CHURCH OF ENGLAND as a Teacher and Au-
thority? *Answer.* The Ecclesiastical Constitution. What is the
Church as Clergy? *Answer.* Those paid to obey this legally en-
forced Ecclesiastical Constitution.

CHAP. II.—THE TENURE OF THE ESTABLISHED CHURCH:—not the
Bible, but State-creation, and obedience to State-documents.

CHAP. III.—CLERICAL EVASIONS OF THESE REQUIREMENTS:—various
senses of Subscription: curious "plain grammatical" explanations
of the Ritual.

CHAP. IV.—*Contradictory* CLERICAL SECTS: opposed to each other, and
to the State-documents.

CHAP. V.—A CONVOCATION DEMANDED: which is a confession of failure,
and an attempt to *legalize these illegalities*; so constructing a NEW
CHURCH, which would involve a *transference* OF PROPERTY from a
system it is now legally appended to: if these builders of Babel,
could erect a NEW CHURCH, this would be DISSENT: and their ef-
forts to build it prove them to be faithless to the old Church of
their Fathers; and consequently to have no legal right to its emolu-
ments.

CHAPTER I.

Who or *what* is "THE CHURCH" of England, as a Teacher and Autho-
rity? *Answer.* The Ecclesiastical Constitution. What is "the
Church"—as Clergy? *Answer.* Those *paid* to OBEY this legally
enforced Constitution.

THE enquiry, what is the Church of England? does not seem to have

suggested itself to any of those clergy puseyite or evangelical, who dilate so much upon it; and are perpetually speaking about what "our Church says:" we shall, therefore, answer this enquiry, chiefly from the declarations of clergymen themselves. And first, we shall approach this great subject, by some intimations, in "Unity! or, a Word to my Dissenting Parishioners. By a Clergyman." "Love, peace, and unity!" he commences, "*where* is it (this lovely picture) to be found?"—certainly not in *his* Church. And he gives one reason for it,—"*the tyranny of our own way, and will, and PARTY, is sufficient to destroy it.*"

This clergyman, however, seems to have a Church,—which "Church does not wish to lay upon the conscience of *ITS members* a feather's weight more than may be proved" (to *her* satisfaction) by the word of God: "hear *HER* sixth Article; 'Holy Scripture containeth all things necessary to salvation.'"

Here "the Church" has two genders, neuter "*IT*," and feminine "*SHE*," also "*it*" has "*members*," who have consciences. Now we shall find, that "the Church" is generally *some wise INSTRUCTRESS, of which none are members, but all are to be pupils.*

"Thus saith the Lord,"—respecting justification—"and does the Church set forth a different way? do *HER* tests talk of justification by man's doings? Hear *her* eleventh Article:" and "again in the third Homily."

"Next we will examine the Church upon the work of the Holy Spirit. The Church teaches us in the thirteenth Article," all about this question. "And the Prayer-book teaches men to pray" for the Holy Spirit. "And again (also) one of the Homilies." "Thus does the Church declare" the doctrine of the Holy Spirit. That she is not an "*aider and abettor* of the Church of Rome," "let *her* answer from *her* Book of Common Prayer,"—"let *her* answer from *her* Articles;" "let *her* answer from *her* book of Homilies."

This gentleman occasionally draws a very clear distinction between "the Church," (which speaks in her Articles, Prayer-book, and Homilies,) and the parson who speaks in the pulpit. Nay he admits, *that the Church and the parson are occasionally IN ANTAGONISM.* "Let not the Churchman say, 'but such are not the doctrines taught in my parish church:'—if 'the prophets prophesy falsely,' it is now as of old, that the people love to have it so,—but let the faithful and humble Christian, accept his right to worship in the church (*i. e.*, steeple-house) of his forefathers—let him join there devoutly in *her* scriptural prayers, psalms, and hymns, and the holy communion, and the services of the desk, *WHERE* he *must* have these doctrines,"*—"THEN he will be in a position to *claim* his right to Church of England doctrine in *THE PULPIT as well as in THE DESK* of his parish church."

So then the pulpit is often opposed to the desk, *i. e.*, the parson to the Church in her teaching: and the people are to alter this state of things, by becoming pious, and so obtaining a pious ministry, which is to preserve piety in the people! Whereas it seems, the people must, first from the pews, insert piety into the pulpit.

* The fallacy of supposing that set forms, without living character, preserve life, instead of becoming a dead and killing letter, is very glaring.

But whilst the clergy thus wander, "the Church, both in *her* Articles, Liturgy, and Homilies, takes the word of God as *her* alone tests." Now we suspect, that the Church, *is* the Articles, Prayer-book, and Homilies, and that no other Church of England can be found. The *clergy are perfectly distinct*; "*her* clergy" have, it seems, improved of late, and *come nearer to her*. And notwithstanding the schism still remaining in this body, the laity are thus addressed:—"bring us your difficulties, and allow *the Church* an opportunity of shewing *her* meaning and her Scripture grounds."

But how could this help an enquirer, since this clergyman who says, "bring us your difficulties," acknowledges that some of *us* oppose *her*, and, therefore, "*we*" are unsafe guides, as to "*her* meaning" and Scripture grounds. "We have *now seen* that the Church of England holds Christ the head, and preserves his doctrine; and that she not only *permits* but *urges* on MINISTERS AND PEOPLE to receive and hold forth Christ."

She who thus generously *permits* this liberty to ministers and people, can, of course, be neither the ministers nor the people,—NEITHER CLERGY NOR LAITY, but A MISTRESS over both, who mercifully allows them to come to Christ. Then where are "the members" of this GOVERNESS? From the truth of her Articles, &c., this clergyman infers, that the separation is causeless, when it is beyond denial, that *the Church of England is a SCRIPTURAL Church*." Whereas it is plain what his scriptural Church is, viz., NO CHURCH AT ALL, but a set of *formularies and doctrines*: and, if these be all scriptural, they no more form a Church, than the *Scriptures themselves are a Church*. In the Scripture sense, neither nations, nor Articles, are Churches: but in the clerical, or ecclesiastical sense, the FORMULÆ of Canons, Articles, and Prayer-book, ARE THE ONLY AUTHORITATIVE AND ESTABLISHED CHURCH OF ENGLAND.

With such views demonstrable from what our Church says, what are we to understand by the assertion, "*she* neglects not to invite all to help in the good work, either as tract distributors, district visitors, Scripture readers, or Sunday school teachers:"—now in what part of the Homilies, Liturgy, or Articles, or Canons, does *she* give this invitation? *She* never contemplated anything of the sort.

Nor is "*she*" to be blamed for the extra irregularity and voluntarism of the Church Missionary Society; such things are no part of "*her*" machinery,—BUT A LEAF OUT OF THE DISSENTING LITURGY.

"Never has *she* been without faithful witnesses, sacraments, *duly* administered, and ALL things done decently and in order." Amongst the all things *done decently*, are we to include the Ecclesiastical Commission; the facts contained in Mr. Horsman's five speeches; the EPISCOPAL and common funds; the advertisements of sales of Advowsons and Presentations: Exeter and Shore, Gorham and the Sisters of Mercy?

But finally, as to this word to "*my* Dissenting parishioners," who being "*Dissenters*" cannot be "*mine*," how is it if this Church be so scriptural in her Homilies, Articles, and Prayer-book, that this clergyman joins the Wesleyan Magazine to rejoice in the fact of "*HER rapidly increasing piety*."—Is "*she*" becoming more than "scriptural?"

We may get still nearer the Church, by the style of examination and

answer, adopted in the case of Gorham and Exeter; and introduced as evidence into the Court of Arches. "*Does our Church hold, and do you hold*" such and such doctrines? "The Church holds it, and I hold it, of course." What then does the bishop or the clergyman mean, by our Church that "holds?" Plainly the Canons, Homilies, and Prayer-book. There is no other thing to appeal to: **HERE IS OUR CHURCH.**

What then is to be understood, by the Rev. Walter Farquhar Hook's "DEAR AND HOLY MOTHER?" Is there any such person in existence? We have put this question to many parties, privately and publicly; but have obtained no answer: and we wish here once for all to extinguish this **MATRON WORSHIP**, to strip words of their legendary meaning; and teach in plain terms the shallow faith of those who in the English Church, copy the superstition of the Catholic, and cry hear the Church, in *her* Homilies, &c., whilst in reality the Church to be heard is *only a Homily*, **AND NO MOTHER AT ALL.**

The result will shew, that instead of the clergy, either ignorantly or deceitfully, (for it must be *one*,) calling on the *laity* to hear the Church, —the *clergy themselves* are the parties who should hear her, and obey those Canons, Articles, and that Prayer book, which are the mother they have adopted.

A Church, in the true Scripture meaning of the word, is a body or society of believers in Jesus Christ: but no such body ever constituted the nation of England: or drew up and agreed upon the Thirty-nine Articles: but some few who, professing to be the servants of the Church, became its lords; and thus the clergy, backed by the State, imposed a religious code upon the free consciences of these realms. Now, as a teacher, there is no Church to hear, but these State-papers, *which prescribe the duties of the clergy*. Let them, therefore, listen to the Church, that is, sing or say and believe what is set down for them. Meanwhile, since it is in the mouth of so many men,—"what our Church says," let this exposure render either the clergy too much ashamed to mention *her*, or the laity too wise any longer to be frightened at **THIS MONKISH LEGEND**—"our Church."

For who is this Holy Mother, who in her Homilies talks wisely? *Not the people*, since being the sons of the Church, they cannot be so hibernian as to be their own mother. *Not the clergy*, for they are the servants and ambassadors of this lady, in whose name and whose authority they speak. *Not the bishops*, for they are the dignitaries of the Church, and teach the clergy what "our Church enjoins." *Not the monarch*, there is only the *Head of the Church*. Where then is the body? Every one has heard of this Holy Mother, but no one has seen her; is it not too bad of the clergy, thus to tantalize poor foundlings, about a mother who cannot be found?

The whole and plain truth is,—the clergy in order to invest their sayings with some degree of authority, conjure up a *woman of straw*, and instead of saying hear me in my lesson-book; say, hear the Church in *her* Prayer-book.

When will they have done with this shameless mummary? Will neither reason nor ridicule, neither wit nor argument, drive so stale a trick out of the *market*?

Search and look, there is no Church of England, as a teacher: but a set of books, made into authorities of the "mere motion" and "especial grace" of Kings and Parliaments. No other Church ever speaks, the Prayer-book, Homilies, Canons, and Articles, constitute not only all the sayings of our mother, but are the veritable lady herself.

But it is not this so much, as themselves, the clergy would exalt, so out of cunning, not from modesty, *they embody the ESPRIT DU CORPS* in the venerable personification of an ecclesiastical Mrs. Harris—so our Church says.

It is themselves they mean, but in personal modesty, they exalt their order.

Whom they inwardly mean by the Church, is very obvious, when Church and State principles are advocated: *then* they plainly indicate, that our Church means us clergy, and its State connexion—the security of *our tithes*.

When, therefore, in this imperfect sense, the clergy are marked out as "the Church," the word means a body of men, paid to preach and pray according to the Ecclesiastical Constitution;—the *agents* of the real Church; and whose duty is to hear and obey what their Church or law-book says.

How far they do "hear" and obey, will appear afterwards. Their emoluments, however, are legally appended to their obedience to the State-created *Ecclesiastical Constitution*—THE ONLY CHURCH OF ENGLAND.

CHAPTER II.

TENURE OF THE ESTABLISHED CHURCH;—not the Bible, but State-creation, and State-obedience.

"A minister when he is *made*, is *matevia prima*, apt for any form the State will put upon him; but of himself he can do nothing."* This being "made," is acceptance into a corporation which the State creates, and by methods it appoints or sanctions. Until in this position, no person has any claim to Church property, by way of beneficial use of its revenues. And, therefore, the abolition of such an order, unmaking, or making no more ministers, would remove all claimants, as *personae ecclesiae*, that is, of the national ecclesia. In other words, there could be no parsons.

This creation by the State, and consequent *legal* claim to income, (which, indeed, requires a definite appointment to the State post,) is different to that title which the Jewish priests had to their tithes. "Now you know," says Selden, "with the Jews an Ammonite, or a Moabite could not be a priest, because their PRIESTS WERE BORN SO, NOT MADE."†

As to the bishops in their capacity of legislators, Seldon gives them the same right as the most ancient lay peers:—"They can only say, *their father sat there before them*, (the later Earls have it expressed in their patents, that they shall be called to Parliament.) And so says the bishop,

* Table Talk.

† Ibid.

he that was a bishop in this place before me, sat in the house, and he that was a bishop before him, &c.”*

This is that “common right,” which is often a common wrong: by this *right of custom*, or common law, the clergy have obtained many legalities, as the claim to the money intended for Church repairs and the poor; a legal claim to surplice fees, &c.

But it is not sufficient for any institution to say, it has been allowed; legislation is amenable to reason; and the bishop’s right to sit in the House, is, perhaps, a custom more honoured in the breach, than in the observance. Many common rights must now be overhauled: out of deference to the rights of the Commons.

“The bishops give not their votes by blood, but BY AN OFFICE *annexed to them, which being taken away, they cease to vote*, therefore, there is not the same reason for them as for temporal lords. To which objection Seldon replies, “we do not say, they have power in the same way, but they have a right; he that *has an office* in Westminster Hall for life, *the office is as much his*, as the land of him who has it by inheritance.”†

This may possibly be the case, but the office and appointment are in the power of the State: also the amount of salary to be annexed; therefore, the only legal claim of the Church, as bishops and clergy, is legal appointment to an office, which being abolished, the claimants are annihilated. They are not born to the right; but obtain it through an office, which being removed, the door is barred.

“To take away the bishops’ votes,” says Seldon, not very flatteringly, “is but the beginning to take *them* away, for then they can *be no longer useful to the king or State*.” And yet he also observes, “bishops are now unfit to govern, because of their learning, (i. e., education :) they are bred up in another law: they run to the text, for something done among the Jews, *which nothing concerns England*. As if a man would have a kettle, and not go to our braziers, to have it made as they make kettles, but as Hiram made his brasswork, who wrought in Solomon’s temple.”‡ And is not all advocacy of national religion, based on ignorance of Moses, — a learning which bishops and clergy, have been bred up to misunderstand and misapply? The whole is a very bungling attempt at Jewish tinkering, by men who do not sit in Moses’ seat.

Our author has, nevertheless, a pious argument for the continuance of bishops, “’twill be a *great discouragement to scholars*, that bishops should be put down: for now the father can say to the son, and the tutor to his pupil, *study hard*, and you shall have a *vocem et sedem* in Parliaments, (a voice and seat in Parliament :) *then it must be study, and you shall have a hundred a year, if you please your parish*.”

“Objection. But they that enter into the ministry for preferment, are like Judas that looked after the bag.

“Answer. It may be so, if they turn scholars at Judas’s age. But what arguments will they use to persuade them to follow their books when they are young?”||

This is admirable; so then a *bishopric is instead of a birch*, to waken

* Table Talk.

† Ibid.

‡ Ibid.

|| Ibid.

up the dull wits of dunces. Nothing of principle, nothing of religion:—a spur to scholars: and we can have no other office, but must the ministry be prostituted as a reward and incentive to classics and school-boys?

All this, however, implies that the Church claims arise from State appointments and secular policy; and to this Seldon clings, knowing more of the actual laws on the subject, than, perhaps, any other man.

"Nothing," says he, "has lost the Pope so much of his supremacy, as not acknowledging what *princes gave him*. 'Tis a scorn upon the civil power, and an unthankfulness in the priest; but the Church runs to *jus divinum* (divine right,) lest they should acknowledge what they have, by positive law, it might **BE AS WELL TAKEN FROM THEM AS GIVEN TO THEM.**"*

"The text, '*render unto Cæsar the things that are Cæsar's*,' makes as much against kings as for them; for it says plainly, that some things are *not Cæsars*: but divines make use of it, first in flattery, and then because of the other part adjoining unto it, '*render unto God the things that are God's*,' where they **BRING IN** the Church."† For it was plainly not in before; which reminds us of a rule mentioned by the same writer in another place:—"The young Master of Arts preached against non-residency in the University, whereupon the heads made an order, that *no man should meddle with anything but what was in the text.*"‡

This was a most stringent order; very galling it would prove to State-Churchmen:—spiritual peers, legally enforced tithes; national endowed religion, these are all—*not in the text*. Nay even our author seems to advocate more than *the text* in his argument,—“you say there must be no human invention in the Church, nothing but the pure word. Answer 1. Any *exposition is invention* (!)” This was felt to be weak, since exposition is amenable to criticism on the text: so he adds a second answer. “2. If we admit nothing, but what we read in the Bible, what will become of the Parliament? For we do not read of that there.”||

The plain answer is, first, we *do* read of Parliaments, or king's counsellors; and we also admit of them: but, secondly, **NOT AS PART OF THE CHURCH**: and, therefore, we do not admit them into Church-fellowship nor Church-authority: in this respect they are *not in the text*. We wish to claim both them and the *clergy to the text*; and if they meddle with nothing but what is *there*, they will be restricted very much. There are no tithes in the text for them; the tithes were for Levites; *but all the Jews are not Levites*: they may belong to the other tribes.

But since the Bible text will not suffice, another text has been created; the Bible of Parliament, in accordance with which the established clergy are paid, and in accordance with which they are sworn to preach; if they fail in the conditions, they legally forfeit the rights.

The clergy of the present Establishment are naturally opposed to losing their livings: but if we allow the present clergy, (and none else are clergy, nor have a claim,) to live out their lives, who can repine? Besides, we are told, that “the unwillingness of the monks to part with their land, will fall out to be just nothing, because they were yielded up to the king by a *supreme hand*, viz., Parliament.”§

* Table Talk.

† Ibid.

‡ Ibid.

|| Ibid.

§ Ibid.

"At the time of the dissolution, they were tender, in taking from the abbots and priors their lands and their houses, till they *surrendered* them, as most did. The prior of St. John, Sir Richard Weston, being a stout man, got into France, and stood out a whole year, at last submitted."*

"Henry V. put away the friars' aliens, and seized to himself £100,000 a year, and, therefore, they were not the Protestants only, that took away Church lands."†

What then is the tenure of the Protestant Episcopal Church? "If you should say, you hold your land by the law of Moses, and would try it by that, you would perhaps lose, but **BY THE LAW OF THE KINGDOM YOU ARE SURE OF IT.** So may the bishops by this plea of *jure divino* lose all." • • • "ALL IS AS THE STATE PLEASES." "For so religion (by the stronger party) was brought into kingdoms; so it has been continued; and so it may be cast out when the State pleases."‡

"The clergy tell the prince they have physick good for his soul, and good for the souls of his people, *upon that he admits them*: but *when he finds by experience, THEY BOTH TROUBLE HIM AND HIS PEOPLE, he will have no more to do with them.* What is that to them, or to any body else, if the king will not go to heaven?"||

But *while the king or State does admit them, and they perform the stipulated work*, so long and no longer, they have a claim to those emoluments, which the State is pleased to annex to such office.

"If I am a parson of a parish, I have as much right to my glebe and tythe, as you have to your land, which your ancestors have had in that parish eight hundred years."§ Most parsons would be satisfied with this statement of claim; and it seems very firm; but for a moment allowing it in full, what does it amount to, but that "if you are the parish clergyman, you claim the stipend due to the office?" But if you are not the parish clergyman, what then? you have no claim. So let the State abolish the system, appoint no more, and then no one being parson of the parish, will have any right to the tythes and glebe. (For parishes are civil creations, not gospel institutions.)

So that the right depends on the continuance of the office, your appointment to it; and your performance of its stipulated duties. What are they? For on this last ground, all is morally, if not legally, forfeited. "A minister should preach according to the Articles of religion established in the Church where he is."¶

But what is the meaning of these Articles in the English Church? "The Nine and Thirty Articles are much another thing in *Latin*, in which tongue they were made, than they are translated into *English*. They were made at three several convocations, and confirmed by Act of Parliament six or seven times after. There is a secret concerning them: of late, ministers have subscribed to all of them, but by the Act of Parliament that confirmed them, they ought only to subscribe to those Articles which *contains matter of faith*, and the *doctrine* of the sacraments, as appears by the first subscription. But Bishop Bancroft (in the Convocation held in King James' days,) began it, that minister's should sub-

* Table Talk.

† Ibid.

‡ Ibid.

|| Ibid.

§ Ibid.

¶ Ibid.

scribe to three things,* to the king's supremacy, to the Common Prayer, and to the Thirty-nine Articles."†

We have lately had an instance of suspension for not acting according to the Book of Common Prayer, in the office of Confirmation. *And the same principle of law, carried out impartially, would suspend for ever, every clergyman in England.*

The Rev. Henry Erskine Head, rector of Feniton, Devon, in August, 1838, received the Bishop of Exeter's circular letter, advising his clergy to read it "at least four Sundays preceding the day of Confirmation;" and enjoining them to "desire the people to read over, with due attention, the office of baptism in the Book of Common Prayer; and to procure at their hand, *such a knowledge of the Christian religion as is contained in the Church Catechism.*"

To which Mr. Head wrote a letter in reply (August 24th, 1838,) enquiring, "is it not more becoming in a Christian minister to exalt the Bible, —to exhort to study the Bible; and to require such an account of their knowledge of the Christian religion as contained in *that*?"

The day of Confirmation came, Mr. Head attended with his young people, and presented the Bible to the bishop, requesting him to examine the children out of this; but the bishop enquired had he not taught the Church Catechism? And because he had not, the bishop, consistently with a State bishopric, but not with Christianity, appealed to the law of the land: the matter was settled at last in the Court of Arches, where the rev. gentleman was sentenced to three years suspension, and the whole of the costs.—"I know not," says he, "what large sums of money to ecclesiastical lawyers."

The act on which the bishop proceeded is, 2 and 3 Edward VI., cap. i.: "If any parson or vicar, or other whatsoever minister, shall preach, declare, or speak anything in the derogation or depraving of the said 'Book of Common Prayer,' or *anything therein contained*, or any part thereof, for the first offence shall forfeit, &c., and for the third offence, *shall be imprisoned during life.*" This we see is still in force, and the bishops are taking advantage of all that remains, as far as they dare: the Puseyites are the boldest, because they have more reasons in the Church formulæ, and the Ecclesiastical lawyers would like the restoration of that sort of thing.

Mr. Head seems to have some glimmering of the truth, though even he had had the *living bought* for him:—but a man in a State Church has no right to a conscience, he pocketed that at subscription: the Prayer-book is THE ONLY BIBLE ESTABLISHED BY LAW. But nobody knows what it means.

"They have accused me in their courts,"—says Mr. Head, (referring in his sermon before banishment, to the bishop's lawyers,)—"of teaching doctrine contrary to the Church of England; this accusation is unjust, for the royal declaration confesses, 'the Thirty-nine Articles do contain the *true* doctrine of the Church of England,' to these Thirty-nine Articles I have adhered much more closely than my persecutors."

Here Mr. Head plainly implies a difference between the Prayer-book

* See Dodson *infra*.

† Table Talk.

and Articles; now the Articles are no part of public worship; therefore, according to him, the people are deceived in the only forms which the Church has set for the populace; for the *Articles are not appointed as parts of the services*. And no clergyman can suppose, that he is at liberty to set aside the ordinances of his Church; however false. Especially when these are as much a part of his agreement as the Articles. This is very plain from the Rev. J. Dodson's Declaration, page 8.

"Brief reasons for leaving the English Establishment." "Those subscriptions involve the affirmation of what I believe cannot with be affirmed. Take, for example, the three Articles of the thirty-sixth Canon.

"That 'no person shall be received into the ministry, *nor admitted to a living*, except he shall first subscribe to these three Articles following:—

"1st. That the Queen's Majesty, under God, is the only supreme governor of this realm, as well *in all spiritual or ecclesiastical THINGS or causes*, as temporal.

"2nd. That the Book of Common Prayer, and of ordaining of bishops, priests, and deacons, contains in it, *nothing* contrary to the Word of God.

"3rd. That *every* one of the Thirty-nine Articles is agreeable to the Word of God.'

"The subscription to the above three Articles, is directed to be in the following form of words:—'I N. N. do willingly and *ex amino*, subscribe to these three Articles above mentioned, and to all things that are contained in them.' 'Revolters after subscription, are directed to be suspended, excommunicated, and finally deposed from their ministry.'—(Canon 38.)"

Here observe particularly, that the **LEGAL CLAIM TO THE LIVINGS**, is obedience to parliamentary requirement; or at least, that Canon law, is the law of the land, while the Episcopal Church is the Parliamentary Church; and, therefore, *that* legislative power, which can decide upon the doctrines, and conditions of these livings, can by the same power, decide that on no conditions shall the livings be enjoyed.

After this, we can easily understand the principle of the Court of Arches, as uttered by the Judge, in condemning Mr. Head:—"It was no part of the duty of the Court to consider whether the Book of Common Prayer were erroneous or not." Quite right; a jury has nothing to do with rectitude of the law, but the evidence of the prisoner's having violated it: so of Church doctrine,—have you spoken against Act of Parliament? This is the only question, State-Church courts can entertain.

"At my ordination," says Mr. Head, with great simplicity, "I was required by a prelate, to promise to drive away all erroneous doctrine. Now I am persecuted by a prelate for having fulfilled that promise." Mr. Head forgets that erroneous doctrine, is rather ambiguous; the doctrine he was pledged to oppose, *was what ERRED FROM THE CHURCH*, and of this his bishop and the Court of Arches *are the Constituted Judges*: they were the known judges when Mr. Head made his ordination promise; and in any Church, erroneous doctrine means doctrine opposed to that Church, therefore, this gentleman was guilty of maintaining erroneous doctrine; he opposed the only public book of that Church of which he agreed to be minister: he should not have entered, or should have come

out as soon as he dissented. Men have no right to dissent in the pulpit against the desk : though all evangelical clergymen do this. Mr. Justice Patteson remarked to one of Mr. Head's churchwardens :—" *To judge Mr. Head by the Bible, he is right ; but to judge by the law, he is wrong, therefore, he must obey the law.*"

This is frank and honest. Mr. Head says, such questions do not come within the province of the Court of Arches as,—“is clerical subscription CONSISTENT WITH ITSELF.” It comes within our province, and we can shew very plainly, that this subscription is not consistent with itself : that it is uncertain and contradictory : that, therefore, NONE of those who receive money as performing the appointed office of national clergymen, CAN PERFORM the duties, by teaching and acting as the conditions require.

(*To be Continued.*)

IV.

THE PHILOSOPHY OF HUMAN NATURE.

The Nature of Man as Spiritual, Immortal, and Responsible, will be the most frequent topic of this department: though sometimes we shall introduce MISCELLANEOUS Subjects.

THE WORTH OF THE SOUL.

REASON is appointed as one of man's guardians and directions to conduct him successfully through the intricate and hazardous paths of life; and in matters of greater or less moment we are daily in the habit of following the guidance and heeding the warnings which it supplies. Chiefly under this direction, the various departments of business, trade, commerce, enterprise, and legislation are carried on. Maxims and conclusions drawn from this authority are publicly declared in the forum, are continually circulated by the press, are interchanged in the market-place, and revolved in every secret chamber. Commonly a man is successful or unsuccessful, esteemed wise or foolish, and (in an inferior, but a very important sense of the words,) is happy or unhappy, as he regulates his daily conduct by the dictates of reason, or, disregarding this authority, follows the blind impulse of his feelings. The chief office of reason is to determine the inherent value, the relative importance, or the natural tendency, of all those things which come within the boundary of human observation, and which are either contributory or injurious to our well-being. Any person, therefore, who acknowledges the propriety and advantage of consulting this oracle, must feel it to be, if not a matter of imperative duty, at least, one of the highest prudence, thither to resort in a candid spirit and deliberately inquire the worth of the soul.

Whatever difference of opinion may exist concerning the essential character and duration of that part of our nature which thinks and feels, there can be but one opinion as to the fact, that we *do* think and feel: and though some may contend, that the mutual phenomena are properties of organic structure and functional activity, others will nevertheless hold to what, even apart from revelation, seems a much more reasonable opinion, namely, that the soul is a being distinct from the body, totally unlike it, and capable of a separate existence, though now found united with a material organism in such intimate and reciprocal bonds. What is the inherent and relative value of our thinking self, is no vain enquiry even to the former class; while to the latter it becomes of all questions one of the

most pleasing, practical, and momentous. Conscious, indeed, that all our attempts to estimate the worth of the soul must of necessity have the grand total undetermined; nevertheless, if, by studious gathering up the knowledge bearing on the subject which may now be gleaned, we can make but a considerable approach towards that result, the labour will certainly be well expended.

To every inquirer it is evident that the soul is the noblest of God's terrestrial works. There is nothing below the skies worthy to be compared with it. True, the whole earth is full of his glory. On whatever side we look, in what direction soever we turn our footsteps, the grandeur of created things in one form or another bursts upon our view. The wide spreading landscape, richly diversified with hill and dale, woodland and meadow, corn and pasture, commands our admiration. The huge mountain chain with its peaks towering aloft far away towards heaven, or anon veiling their heads in the clouds, has often awakened feelings of the most sublime. The great world of waters reposing in quietude, or heaving its bosom and rolling its boisterous waves on the shore, throws a spell over the spirit, and wraps us in silent wonder.

The freshness of spring, the beauty of summer, the richness of autumn, and even the desolation of winter, alike lay us under a tribute of homage. But what are these things, though majestic, vast, beautiful, or dreary in themselves, when compared with the mind that contemplates them? Destitute of thought and emotion, unacquainted with the past, the present, and the future—unconscious of their own existence, they remain, or return from year to year, for the gratification of man's mysterious soul. Though presenting many forms of beauty, much exquisite mechanism, and wondrous powers of instinct, there is not a creature, however rich or beautiful its external covering,—however, elegant its form, or colossal its stature,—however graceful or rapid its movements, proud and majestic its bearing,—and however marvellous its habits, that will bear a comparison with the soul of man. They all lack the power of suggestive thought; therefore, are incapacitated for all kinds of contemplation.

When God created man, he gave him "dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth;" and his relative position on the earth corresponds with these inspired words. In virtue of his reasoning faculties man is able to turn all things to his own use. The wild beasts are driven from the fertile parts of the earth, and the cattle domesticated for his benefit. The thorn and the brier, the timber tree and the shrub, the thistle and the herb flourish or disappear chiefly at his pleasure. Nor is his power limited to the surface of the earth; cutting his way through its thick and solid strata, he explores its deep and ample store-houses, and brings to light its hidden treasures. The deposits of ancient ages are wrested from their sepulchres and turned to many valuable purposes in our own. Man is not confined to one region, but he ranges from pole to pole, in quest of the productions of other climes, crossing the mighty ocean with comparative ease, making apparently adverse winds the agents of passages; or, availing himself of more modern discoveries and inventions, he sails onward successfully in spite of all opposing powers. The ends of the earth, through his skill, are now

beginning to converge; so that countries unknown to our forefathers have become our near neighbours and dependencies.

The creations of genius and taste, which are pouring in upon the civilized world in every form of convenience, decoration, and beauty, demonstrate the supremacy of man's ever inventive and constantly progressive soul. Every step of progress and improvement in the department of art and science has been directed and sustained by the ingenuity of the human intellect. In some countries this ingenuity has been in vigorous operation for ages; in others various causes have kept it in abeyance: and the difference between such countries is truly marvellous. Let England, for example, be compared with the wilds of neglected Africa,—our smiling landscapes everywhere studded with the habitation of man, with her barren and deserted plains, our peaceful flocks ruminating in every vale, with her savage and prowling beasts,—our opulent, beautiful, and populous towns, with her few, scattered, wandering huts, and the dignity of man's soul appears in the transformations, the fruitfulness, the elegance, and the comforts which in the one case abound, in the other are utterly wanting. Or, let the comparison be drawn between England in our day, and England some two thousands years ago, and a similar result will be given. Then the British islander had scarcely turned a thought upon his own civilization and comfort; now for many centuries this has been his study. Then he painted his body, ran naked in the woods, and sheltered himself in any retreat that accident provided; now!—but the improvement need not, and it certainly cannot, be told. An intelligence that can direct such operations, and a power that can accomplish such results, are attributes of a superior being. But the human mind possesses the attributes, and whereas we find nothing else below the skies endowed with properties at all similar, there can be no hesitancy in calling the mind, or soul, of man the noblest of God's terrestrial works.

Moreover, its powers or capabilities are vast beyond conception. It can explore the works of God far and wide. (e. g.) It can analyze, and reduce to their component elements, nearly all substances the earth contains. Many a tiny creature, five or six feet high, can nevertheless measure the height of the atmosphere, determine its weight, reckon the force of winds, conduct the course of lightning, and ascertain the great bulk of the globe itself. He can shut himself up in his laboratory, and perform many ingenious and curious experiments on water, earths, stones, metals, and shells. He can examine the structure and variations of plants; familiarize his mind with their resemblances and differences; investigate their laws of germination and progressive development. He can trace the progressive laws of germination and progressive development. He can trace the principle of organization in animals from the lowest polypus up to the finest specimen of mamalia. He can become acquainted with the nature and relations of every part of the animal frame, with all its functions. He can so understand its varied multiform diseases as to determine their character and, in most instances, their cure. The mind can become familiar with hundreds of human beings, recognise their features, and discriminate their voices. It can become acquainted with all the streets, courts, and houses of a considerable town; with all the roads, hamlets, and villages, of a large tract of country; yea, with all the principal towns, rivers,

mountains, plains, kingdoms, governments, ports, seas, oceans, and islands, of the whole globe. It can learn the languages of many nations; acquire a knowledge of their history, laws, customs, employments, politics, literature, philosophy, and religion. It can investigate the history of the whole world, and become familiar with all its main facts. It can inspect its own nature; reflect on its own thoughts, and remember its past actions; or it can look upward far away from itself and, through instruments of its own invention, examine the spots in the sun, calculate its distance, size, and weight. Travelling across the solar system, with the rapidity of thought, it can visit every planet, observing their relative distances, sizes, and motions; or it can launch forth myriads of leagues farther into the boundless expanse, and make every star the object of scientific investigation. Nor are the powers of man bounded by the visible and material, but by a still loftier flight of his reason and faith, he can penetrate even to the throne of God. Who then shall think light of the soul, or venture to set any definite bounds to its value!

Our estimation of its worth may be raised still higher by reflecting on its susceptibilities of pleasure and of pain. The mind is so constituted that almost every object in nature affords it some kind and degree of gratification. Every scene that earth presents, whether wild and rugged, or smooth and harmonious; every season of the year, every change in the atmosphere, the clouds, the appearance of the heavenly bodies, brings with it something to interest our thoughts or to gratify our feelings. Social intercourse is another exuberant spring of happiness. How congenial it is to spend an evening at home in the bosom of our family! How pleasant to ramble with a friend, when the business of a summer's day is done. How exhilarating to meet with old acquaintances and enjoy "the feast of reason and the flow of soul." Add to these joys the acquisition of knowledge. Great is the pleasure when the mind traverses the fair fields of science and literature, when it surveys in a philosophic or poetic mood the works of its Creator, when it examines the different strata that form our solid globe, and holds converse with the remains of the different races of organized beings which, in successive ages, have possessed and adorned its surface; or, leaving this lower region, when it descends on the appearances of other and higher spheres. There is another source of still higher enjoyment open to the soul of man, the joy of communion with God. Yea, verily, though so many thousands waste their days in utter neglect, and many in affected contempt, of this kind of happiness,—nevertheless, the devout Christian knows it to be superior to all other kinds, a joy that no accident of life can take from him, a joy that outlives friends, and fortune, health, and home, and even becomes purer and deeper in proportion as others fail. The soul of man is capable of deriving immense happiness from these and other sources; therefore, until the whole of God's works in their boundless variety, numbers, and marvellous properties, are accurately determined, until the vast stores of social, intellectual, and high spiritual pleasure laid up in heaven are fully known, until the nature of the Deity, the ineffable delight of dwelling under his smile, and in intimate communion with him are adequately experienced, the full worth of the soul cannot be conceived.

The mind is also susceptible of misery. Man is capable of being degraded in his social relations. And who can be indifferent to the horrors of disgrace? To be frowned upon by the good and great among men, is usually felt as a severe punishment; but how terrible is the frown of Jehovah! To be cast out of honourable society on earth, is a dire calamity; how fearful then to be shut out of heaven! If to be reduced to a lower standing in earthly society, is a burden grievous to be borne, who can dwell in the lowest abyss with the Devil and his angels! Shame is a feeling resulting from the exposure of some base action, and is often found destroying the happiness of the mind for months in succession. It is allied to self-reproach; and a mind that reproaches itself for folly or wickedness, is far sunk in the pit of misery. Despair, also, can seize upon the mind. A man's fortune may be so completely ruined, and the prospect of repairing it so utterly beclouded, as to leave him no hope. A man's character may become so base, and the manifestations of God's displeasure against him so palpable and awful, that all hope of restoration and happiness may, even in this world, be entirely removed. We read that this will certainly, in another world, be the condition of every one who dies in his sins. The combined effect of shame, self-reproach, and despair, has led unhappy creatures to terminate their earthly existence with their own hands, a fact which sufficiently demonstrates its intolerable nature. The soul, then, which, on the one hand, is capable of such boundless and exalted joy; and on the other, is susceptible of such untold and unspeakable misery, deserves to be estimated above all price,—to be regarded by us as a treasure infinitely dear.

The surpassing worth of the soul receives further illustration from its spiritual nature and its eternal duration. The soul, by reason of the material link which binds it to earth, is in danger of being confounded with the corrupted things that the earth produces. But to every candid inquirer, it sufficiently proclaims its own peculiar, distinct, and superior nature. It is evident that memory, reason, hope, fear, joy, sorrow, are not properties of matter. They are so totally different from all that belongs to the material world, that the being whose qualities they are, must be called by some distinctive name. The Scriptures confirm the suggestions of reason, and teach us to regard our thinking self as a spiritual being, allied in its nature to the angels who stand in the presence of God, who perform a higher and a holier service than is appointed unto man upon earth, and who behold far more of the glories of their Creator. But if, in our nature, we can claim a kindred with these celestial beings, the inference is not improbable that, ultimately, we shall share in their privileges, society, and bliss. Happily, we are not shut up to the deductions of reason for a prospect so delightful; it is the express and oft-repeated doctrine of the Bible. What dignity, then, is impressed on the soul of man; the heir of a celestial nature, destined to stand amongst the sons of God, to hold converse with them, and perhaps to wear as bright, if not a brighter crown than they.

A right estimate of the soul's worth must consider the lofty distinction which such prospective honours confer; and it must further carefully weigh the duration of such honour. A title to an earthly estate, a right to aristocratic rank,—the possession of sovereign rule, are thought to give

great value to the lives with which they are associated ; indeed, to place them on such vantage ground that they become the objects of almost universal desire. Now, could the wealth, the honours, and power, which, in some cases, are associated with human life, be perpetuated to an individual,—were some child to be born into this world of sad mortality, under circumstances which would certainly postpone his death for a full thousand years, and which would also secure to him the choicest honours and pleasures of earth throughout that period,—what a valuable boon his life would be considered. But if to live on earth in honour and comfort for a thousand years be an object of high consideration, at what value shall we estimate an immortal life in heaven? Let it be remembered, whatever makes heaven desirable at all, renders its indefinite continuance equally desirable. Not one element of pleasure in that life will ever decay. Unlike earth, where the amusements of childhood are folly to the man, and the pleasures of youth grow insipid or nauseous to old age ; we have reason to believe that the thing which there first contributes to happiness, will augment its contributions for ever. Eternal duration, therefore, will in heaven be an eternal accumulation of bliss. Where, then, is the calculation that can estimate the value of an immortal soul !

Its nature is demonstrated to be above all price from the cost at which it has been ransomed from sin and hell. The sum given for an article, or a privilege,—or the labour, the self-denial, the danger, or the suffering increased in procuring it, is usually put as the index of its value. The soul of man was lost to heaven, to happiness, and God ! what was the cost of its redemption? There was One in the heavenly world, known as the brightness of God's glory, and the express image of His person, who is emphatically called **THE SON OF GOD, THE ONLY BEGOTTEN OF THE FATHER**, in whom he is **WELL PLEASED**. This one glorious Being, in the beginning was with God : by him and for him, all things were created. From eternity he dwelt in the full manifestation of the Father's love ; and to him the earliest and continuous homage of all the angelic hosts was paid. To redeem man, it was necessary that he should lay aside his glory, enshroud his Godhead, take upon himself our nature, be born a helpless infant, pass through many scenes of human life, in poverty, sometimes in persecution : and in the manhood of his days meet with insult, rejection, and a cruel death. To learn the value of the soul, we must study the estimation in which it was held by the Redeemer, and which was partly manifest by the patient endurance under oft-repeated provocation, which upheld him in his work. We must study that estimation farther in those mysterious agonies in the garden under which human nature well nigh sunk. We must study it in his meekness under the mockery and scourging attendant in his trial ; and, above all, in his resignation to the bitter anguish which broke his heart upon the cross. But who can fathom the depths of woe indicated by that mournful cry, " My God my God, why hast thou forsaken me ? " And who can tell the awfulness of that event at which the noontide sun hid his face in darkness, at which the very earth trembled again, as if in conscious sympathy with her Maker's sufferings, and rent her everlasting rocks in pieces !

It is impossible for us to conceive of greater condescension, of devotedness more complete, of sufferings more dreadful. A sacrifice more costly,

we believe, could not have been offered; and the inevitable conclusion is, that a created being of greater value can scarcely exist than is the rational, immortal, soul of man. Nothing on earth can be compared with it. The highest created natures in heaven are sent to minister to its well being. God incarnate is its Redeemer; an infinite price its ransom; heaven its destined home; the right hand of God its station of rest and honour; and its inheritance an eternity of perfect bliss. What shall a man *take* in exchange for his soul?

This brief survey of the intrinsic value of the soul, places all the accidental distinctions and adventitious circumstances of life in a very low estimate. "The mind's the standard of the man." The soul is a possession that the beggar has in common with the prince; the slave in common with his tyrant; and the soul in every case, is the true measure of the individual's real importance. **LET EVERY MAN, THEREFORE, LEARN TO PUT A JUST ESTIMATE ON HIMSELF.** The probabilities of future condition cannot be reckoned by the acres or houses a man calls his own, by the number of servants he keeps, by the equipage in which he travels, the food on which he lives, nor the raiment and jewels with which he adorns his person. Nor must we, if we would form a true notion of any man's absolute or relative worth, ask what society he keeps, what education he has received, what business or profession he has conducted, what refinement in manners, what elegance and precision of speech he has attained. For there is a power and a depth of thought among the unlearned, that never receives adequate expression, and that rarely discloses its treasures; there is an intense ardour of feeling that continually warms the peasant's heart; there is a sober, steady, yet onward progression of character to be found amongst the poor and unrefined, which requires only the congenial clime of heaven for its majestic development. Because a man chances to be restricted in the present exercise of his powers, or debarred the full happiness of his nature (by the chains of captivity, by the limitations of our enfeebled body, by the iron bondage of inexorable poverty, or by the comparative helplessness of untutored intellect), he is not therefore to regard himself of meaner worth than his more favoured contemporaries. Liberty, wealth, learning, are in relation to the present life things of great consideration; but whether they are of any appreciable value in relation to our future life, admits of serious doubt. Much that "is highly esteemed among men is abomination in the sight of God." Things are for the most part, valued by their capabilities of subserving the ends of the present life. But "the fashion of this world passeth away." The animal part of our nature, and the false maxims of degenerate society, are the things which receive all absorbing attention upon earth. But our animal nature, our present mode of existence, and many of the relations of earthly society, will be swallowed up in death. Even if we are obliged to admit, that other things being equal, the most educated and refined enter upon the eternal stage of their existence with the advantage of some half century or less, over their comparatively untrained and uninstructed brethren; what is the space of thirty, or fifty, or even "threescore years and ten," when set over against an everlasting duration? It is not as a drop to the mighty ocean. It is not as the light of the most distant and obscure star to the sun's noon

day effulgence. Properly speaking, the limited bears no true resemblance to the boundless. By the most extended multiplication of the finite, you cannot, even in thought, make an approach to the infinite. Since, therefore, I am to live for an eternity, it matters not as to the sum of my happiness, whether I begin to live in the first days of creation, or in the last. And since my education and enlargement of knowledge and capacity, are to be carried on chiefly in a fairer world and for an eternal day, it is of but small account, and deserves not an anxious thought; if in the present life my capabilities be undeveloped, and my powers greatly restricted, provided I incur no guilt through neglecting what opportunities may be thrown in my way. Let every man, therefore, put a value upon *himself*,—his immortal soul, above the estimate, and infinitely outweighing the estimate he forms of all other appreciable things. And, strong in the conviction that the accidents of social rank, political freedom, civil culture, intellectual training, and pecuniary independence, are all but as the small dust of the balance, when weighed against the inherent capabilities, the eternal duration, and the future privileges of the soul,—let him patiently brave all the misfortunes, and endure all the trials that are appointed to him in this life, and confidently expect soon to emerge into an existence where every obstacle to the full development of his faculties, and the full gratification of his desires, will be removed.

On the authority of these immutable truths, I can appeal to man in every condition of life. Friend, brother, what though the shackles of brutalizing thralldom (more brutal in the man who binds them, than in thee who art bound), hold thy body in inhuman vassalage;—what though at the public auction a money value is set upon thy person;—what though in passing through this infant stage of existence, thou art treated as the beasts that perish; there lives within thy breast a soul as immortal, as inherently precious, as noble in thought and feeling, as capable of the fullness of joy, as that which belongs to the proudest of thine oppressors. Let the consciousness of this inalienable, intangible possession, preserve in thee a high estimate of thine own personal being. Let the full assurance that the day which shall redeem thee from this unrighteous bondage is fast approaching, teach thee to hold up thy head in all the independence of thy nature, and to smile as the successive waves of adversity roll onward, no more to return. And thou, son of toil, subsisting upon thy hard-earned bread, what though the early dawn summons thee daily to thy laborious task, and the shadows of evening witness thy nightly return;—what though thy labours perpetually recur, and thy weariness is refreshed only to be renewed;—what though the prolonged exertions, and the depressing fatigues of the body, afford but little opportunity and less spirit for mental culture,—the wings of time are bearing thee fast away from the land which sin has cursed, and the bright visions of revelation portray to our faith a world where sin has never entered the curse was never known. Guard, O guard, my brother, against settling down contentedly with the few enjoyments you now can secure. Rise above your present condition in the ardent expectation of the future. Call not this your life. Suffer not your prospects to be bounded by the visible and earthly; but let the pleasures of hope lighten your daily task, and teach you patiently to endure death, until God's kindest messenger shall

rid you of your burden, and the morning of resurrection shall re-awake your body in a new and a glorious condition. And, thou child of wealth and leisure, what though the accidents of fortune have placed thee, according to the prejudices of earthly opinion, above the majority of thy fellows;—what though thou canst “say to one, go, and he goeth; to another, come, and he cometh;”—what though the luxuries of all climes are contributory to thy enjoyments;—what though vast stores of knowledge are at thy command, and many intellectual acquirements enrich thy mind,—all these are things infinitely inferior in value to thy soul. Form not an estimate of your being by the flattering circumstances by which you are surrounded, nor the honourable appellations by which you are called; but revolve those maxims of heavenly truth which assure you, that “life is more than meat, and the body than raiment.” A little reflection on such words will convince your judgment that eternal life is more than wealth, and the soul more than all the splendours of regal estate.

Still, no opportunity of improvement must be neglected; no means of intellectual or social advancement despised. The glorious future, though it lays a broad foundation for contentment under the ills of life, supplies no excuse for carnal indulgence and mental repose. There is a qualification, which, in order to enjoy the bliss of heaven, the soul must carry away from earth when taking its departure for eternity, viz: a lively desire for all that is holy, a quick appreciation of the true, the righteous, and the pure. But this desire may burn with as much intensity in the breast of the illiterate, as in that of the scholar. The love of moral beauty and spiritual excellence, finds an ailment among the poor, quite as congenial to its nature, as it can do among the rich. Nevertheless, it is of the first importance for men in every social rank, to remember that if opportunities for acquiring sound knowledge, and occasion for strengthening pure affections be neglected, the desires of the soul, instead of becoming more refined and enlarged, will sustain a benumbing and enfeebling cheek. The nature of the mind is to grow indifferent to those things which it habitually neglects. There is no surer way of destroying any feeling, however intense it may once have been, than by denying it the amount of gratification which circumstances offer. In this way the Scriptures exhort us to mortify and destroy all carnal affections and lusts. We are to keep them under restraint; resist their importunity; repel their solicitations. On the other hand, it exhorts us to grow in grace and in the knowledge of our Lord and Saviour Jesus Christ; “to love as brethren;” to be “pitiful,” and “courteous;” “kindly affectioned one toward another in brotherly love.” The heart must, therefore, be “set aright,” and “*kept with all diligence*, for out of it are the issues of life.” So that the aspirants after immortal honour and bliss, must, according to their opportunities and ability, be cherishing and gratifying their desires for all that is holy and true.

Moreover, as intellectual attainments and virtuous character augment a man's social importance, and elevate his earthly pleasures, so on this account, should he embrace all the privileges which God in his providence affords him, whether of enlarging his knowledge, and expanding his mental energies, or of refining and confirming the virtuous feelings of his

nature. The knowledge which it is of the most importance we should acquire, relates to the being, the nature, and the dispensations of God ; the condition, the duties, and privileges of man. This knowledge is to be derived from the Bible, and those books and discourses which unfold its treasures. It concerns man, therefore, first of all, to study the Holy Scriptures, for they, and they alone, "are able to make *him wise unto salvation*." And should he be able to acquire no other knowledge, let him be content with the sublime and eternal truths which they contain. He has in them the germ of all knowledge, the key which ultimately will open to him the mysteries of every science. But where leisure and ability afford scope for further investigation, let a persevering research be made after all truth that can expand the intellect, elevate the affections, and sanctify the heart. This mode of occupying time, and of gratifying the soul, will, on the one hand, ennoble its powers, and on the other, preserve it from the sore temptations which would otherwise assail its steadfastness, and mar its joy. On no point can exhortation be more appropriately addressed to the young, than upon this. Tempted by the allurements of a vain world, the charms of unprofitable society, and the solicitations of their sensuous nature, they are in imminent peril of bartering the morning of their days, for the pleasures of sin ; and in the lethargy of carnal gratification, are in farther danger of establishing the habit of total indifference to every noble end of their being. Foolishly does that man employ his time who devotes himself so thoroughly to the acquisition of those attainments which are needful for the successful prosecution of honourable, secular employments, as to neglect the higher demands of his nature. The former he ought to do ; but the latter he cannot leave undone without perpetrating the infinite evil of spiritual suicide. To provide for the body at the expense of the soul, is nothing short of laborious trifling, egregious folly, which common sense has only to observe, in order to pronounce against it the most unqualified condemnation. Yet from the plea of temporal exigencies, millions of honest youths, and men, and millions also of the other sex, are keeping their souls in utter destitution, while the untiring wings of time are bearing them onward to an irrevocable condition. Greater folly disgraces the character of those who spend their days in accumulating cumbrous loads of wealth, in hoarding up superfluous stores, which can at best but gratify a low, grovelling, selfish, debasing passion, and which, probably, will yield as their earthly fruit even, deep anxiety and bitter grief. Infinitely more blessed is the reward of time spent in those pursuits which have a direct tendency to elevate and strengthen the purer sentiments of the soul. Rational, holy enjoyment is the purest fruit of such labour, and its future recompense must be measured by the eternal bliss of heaven.

It seem, however, a fact that some persons really have had but few opportunities for mental improvement. Their knowledge is now, and in all probability will henceforth be, limited to a general acquaintance with the cardinal doctrines and leading facts of the Bible, and to the particular rules of their calling. But though debarred from the enjoyment of many temporal privileges with which others are favoured, let them not suppose, that no scope is left them for the very highest improvement of their being. There is the great department of spiritual culture open to all ; and

let us never forget that real eminence of character, consists, not in intellectual attainments, but in the subjugation of carnal propensities, and the ascendancy of kind and generous feelings. For making progress in this direction, the poor and illiterate, are as favourably situated as the rich and wise; and, indeed, from their lowly condition in society, they escape some of the snares which beset the higher classes at every turn of life. Though naturally capable of all refined enjoyments of modern civilization, they do in fact feel less the want of them than those would to whom habit has rendered them necessary: so that, with more slender means of bodily support and personal comfort, they have proportionately fewer temptations to be distrustful of God's all bountiful providence and ever mindful care. Indeed, receiving, as they apparently do, the means of their support more directly from the hand of God, than does the rich man who has his goods laid up in store, the balance of advantage in respect to a *humble trust* in providence, may be regarded as turning in their favour. Nor have they so many pretexts for fostering in their sentiments and deportment a notion of some peculiar, personal importance; and for looking down with a feeling of proud self-complacency upon a lower class; or, for folding themselves up in the vestments of self-conceit, and saying to a neighbour, "stand by thyself I am thy superior." They also escape the spell of some of those brilliant phantoms which render earth so attractive to the children of pleasure, to those means of gratification are more adequate to meet the wishes of a vain heart: and their minds having fewer sources of amusement, and fewer claims of a grave and pressing nature than their more educated and business-doing contemporaries, their hearts, and their intellects are more at liberty to be absorbed in the grand concerns of religion.

The hard-working, the illiterate, and the poor, then, as a class, though (viewed in the light of mere human opinion) occupying a much inferior vantage ground than do the classes above them, nevertheless, for securing the highest station in the future periods of existence, are not one whit behind them, and for some reasons may be considered as having the greater advantages. The most lovely forms of piety are often met in the cottage. Some of the fairest ornaments of human nature are displayed among the poorest children of want. Some of the happiest and holiest feelings of earth are found blending with the heavy toils and scanty support of the peasant. Some of the most heavenly feelings that ever blessed and sanctified a home, are met with where education, knowledge, refinement, and wealth, have administered but the meagrest aid. And some of those who are the most eminently prepared for purest bliss of heaven, are among the classes who serve, and toil, and want, and suffer.

Let no one, however, suppose, that a lowly condition here constitutes a right to, or necessarily secures, a superior one hereafter. God is a debtor to no man. He gives to all far more than they can claim, though to some a greater portion than to other. He distributes his gifts according to his own pleasure; but always in wisdom and bountiful goodness.—Nor must we fall into the error of supposing, that poverty, lack of education, and unrefined manners, are inherently and necessarily conducive to moral excellence. They never can of themselves, any more than other earthly

circumstances, form a virtuous and a holy character. In fact, they are trials and temptations whose influence must be met and resisted by the inwrought, holy principles of the gospel. Hence arise the scope and necessity for the persevering struggle, "the good fight of faith,"—to obtain, strengthen, and mature those dispositions and habits which best alone can qualify men for the exalted honours and happiness of "eternal life."* Let the soul, then, learn to repose on God with a cheerful contentment and a chastened, but intelligent submission to his all-wise appointments; let it patiently endure the ills of mortal life, gratefully acknowledge mercies, and confidently expect the promised inheritance through the merits of Christ;—let all duties to God and man be conscientiously attended to;—let praise and prayer habitually ascend from a sincere, humble, and contrite heart;—let a sympathizing kindness, a forgiving patience, and an all generous charity, be exercised towards the whole family of man;—and the lowly condition of earth, passing away with each revolving year, will soon give place to that exalted state in which the poor and rich lose their distinctions by blending into one visible family,—occupying the same mansion and inheriting the same blessing.

The sum then of these remarks is:—the soul is of inestimable value, and its welfare should, in the habit of feeling and in the hourly conduct of every human being, take precedence of all other objects. No one, however lowly his present condition,—however limited his knowledge,—however feeble his powers—however few his opportunities of mental and spiritual culture,—should for a moment lightly esteem his own immortal spirit. No one, on the other hand, should so over-rate those blessings, which God has given to be temperately used and gratefully enjoyed in this life, as to shut out from his heart the glorious future. The prospects opened to our mental vision beyond the grave—when the artificial distinctions of time shall be obliterated—should make us think meanly of the inequalities of mortal life: for they must, at the latest, soon pass away; and should lead us, instead of indulging fretfulness or discontent under present privations or even injustice, to direct the best of our energies to the attainment of that holy character, without which the wise and refined cannot enter heaven, and having which, the poor and the unpolished, the illiterate will meet with a reception none the less glorious and blessed.

W. G.

* "The snares and temptations of vice, are what render the present world peculiarly fit to be a state of discipline to those who will preserve their integrity; because they render being upon our guard, resolution, and the denial of our passions, necessary in order to that end."—*Butler's Analogy*.

THE PARISH PRIEST'S ANNUAL CIRCULAR.

The following is a copy of a handbill published by a clergyman for the guidance of his parishioners :—

"OCKER HILL LENT SERVICES.—The parish priest of Ocker Hill affectionately reminds his parishioners and other members of the congregation of St. Mark's, of the return of the church's sacred season of Lent : and of the solemn duties of fasting, humiliation, and repentance towards God, which are especially connected with this season.

"He purposes, God willing, to aid them in these important duties by affording them, as in former years, extra opportunities for public prayer and worship, and by bringing before them from the pulpit the following subjects :—

"Ash Wednesday, morning, at eleven, 'Fasting.' The Scriptural sanction for it; the manner, motive, and design of it; the reward promised to it. Matthew vi. 17, 18.—Evening, at seven, 'Watching with Jesus.' Matthew xvi. 40, 41.

"First Sunday evening in Lent, Feb. 29th. 'Abraham an Example of Self-denial.' Genesis xxii. 9, 10.

"Second Sunday evening, March 7th. 'Repentance.' Matt. iii. 2.

"Third Sunday evening, March 14th. 'The Duty and Necessity of Repentance.' Joel ii. 12, 13.

"Fourth Sunday evening, March 21st. 'Man's unwillingness to Repent.' Jeremiah viii. 4, 7.

"Fifth Sunday evening, March 28th. 'A Scripture Portrait of a True Penitent.' Luke vii. 37, 38.

"Sixth Sunday evening, April 4th. 'The Example of Christ Jesus.' Phillipians ii. 5.

"Good Friday, morning, at eleven. 'The Contrite Spirit God's Abode.' Isaiah lvii. 15.—Evening, at seven. 'The Atonement.' Lamentations i. 12.

"The Litany will also be said every Wednesday and Friday during Lent, (except Good Friday,) at nine in the morning; and Evening Prayer at eight in the evening. During Holy Week there will be Morning Prayer at nine, and Evening Prayer at eight every day, except Friday and Saturday.

"**'THUS SAITH THE LORD :** he that, being often reprov'd, hardeneth his neck, shall suddenly be destroyed, and that without remedy.'—Proverbs xxix. 1. 'He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy.'—Prov. xxviii. 13.

"**LIONEL W. STANTON,**

Perpetual Curate of Ocker Hill.

"February 21st, 1852."

REVIEWS AND CRITICISMS.

The Test of Experience; or, the Voluntary Principle in the United States. By JOHN HOWARD HINTON, M.A.

THIS book is one of the series of "The Library for the Times." The name of the author is a guarantee for clearness of statement, closeness of argument and integrity of purpose. If it meet with the success it deserves, it will have a very wide circulation.

The reasoning of this little treatise is of a kind to interest and satisfy a large class of inquirers. Many persons not accustomed to the investigation of abstract principles, will here be convinced by the irresistible logic of facts. As a specimen of what a work should be founded on such a basis, it is entitled to the highest praise.

The writer has done well to select America as his field of discussion. There the Establishment system had a full, fair trial, and was at length abandoned for its inefficiency. The voluntary plan which has come in its stead has so completely justified its superiority, that the most sceptical objectors have been converted into its warmest friends. The slowest to believe have yielded to the power of overwhelming evidence.

The *Nonconformist*, who is armed with the statistics of Mr. E. Baines on voluntarism in our own country, and with Mr. Hinton's, showing of the same question on American ground, need not fear the strongest attacks of State-Churchism. If we do not mistake, this is just the sort of book which is suited to the English mind. We confidently recommend it to all, especially to the young men of our time.

We have only to express our hearty sympathy with the closing words of the volume: "Such is the lesson which has long been taught by theory, and is now taught by experience. May the world, and, above all, may our country, have the wisdom to profit by it."

The Sleeper Aroused. By E. A. PEARCE. London: John Snow.

"The Glorg of Young Men;" a Sermon delivered in Pendleton Independent Chapel, on the occasion of the death of Robert Needham, Esq. By the Rev. E. A. PEARCE. London: John Snow.

THE former of these two little works, is especially adapted to arouse Christians in general from a state of lethargy; whilst the latter is especially adapted to young men, and presents a noble example for their imitation. We wish the author in these and his other efforts of usefulness the success he eminently deserves.

Use and Abuse; or, Right and Wrong, in the Relations of Labour, of Capital, Machinery, and Land. By WILLIAM M'COMBIE. London: Ward and Co.

THIS is an extraordinary little volume, consisting of a lengthened prefatory disquisition, developing in more scientific order the principles advocated in the two following Lectures.

These Lectures are on "Social Economy," and "Modern Society;" and grapple, with much force and clearness, with some of those social questions now forcing themselves into notice. The whole science of sociology is so young and immature, that we may be excused from too hasty a consent to any theories of labour and of capital, and especially the settlement of landed interest. Nevertheless, we can honestly commend this volume, as the work of an earnest mind, and calculated to awaken an enlightened attention to some of the most difficult questions of the age.

The Eclipse of Faith. London : Longman and Co.

WE often hear of "the coming man," but have never seen him yet; we have equally required the coming book; and here it is! We have nothing else to answer its purpose, —to meet the pious infidelity of our spiritualized sceptics:—Newman, Parker, and tribe. The work before us, is plainly by a practised hand, it combines these two rare qualities, finish and power; and it finishes off the spiritualizers. We predict for it a very extensive circulation, and earnestly commend it to all thoughtful young men; every student for the ministry should have a copy of it. We can only at present give this slight notice, but hope hereafter to present those suggestions to our readers which this invaluable addition to the literature of the age, may awaken in our own minds. The author has modestly hidden his name, but the work will not be hidden.

Morning; or, Darkness and Light. By the Rev. GEORGE B. SCOTT. London: J. Nisbett and Co.

THIS little book, addressed "To the Church of the living God," is a book for the heart. Where there are devout feelings and warm aspirations towards the Saviour, it will be welcome, and where these are low and cold, it will revive them, as its aim is to "fix the readers ardent thoughts on him alone, who loved the Church and gave himself for it. It presents Christ as the true helper in every condition, both of the individual believer and of the Church generally, from "the blinding darkness," through "the darkness dispersing," until "the morning begins," and at length shines forth in the full blaze of "the perfect day." The plan of the book is to give under headings of which some have been indicated by our inverted commas, a short practical illustration of two passages of Scripture, in which the adaptation of Christ to the varied experience of the Christian is set forth, and each illustration is closed by a few lines of sacred verse. As a whole it is nicely done, there is an entire absence of that sickly sentimentalism which has generally characterized productions of this nature, and the printer has done what lay in his power to make it attractive. We cordially recommend it to those who try to do good through the Post-Office. It is just the thing to be enclosed in a letter.

I.

CHRIST'S RELIGION.

"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD." 1 Thess. v. 12.

THE DOCTRINE OF INSPIRATION, AS MAINTAINED IN THE SCRIPTURES THEMSELVES.

IN considering the authority and meaning of the sacred Scriptures it is necessary to decide in what light they are to be regarded as sacred; and in what respect they are human productions. This is necessary in order to perceive how great a regard we should pay to the authority of these writings; whether, after learning from their general character and tendency, that they are in scope and purpose Divine; we are still at liberty to reject or modify such parts of these books, as may not conform to our present views of what is reasonable. A laxity of view on this subject, will influence very greatly the system of religious doctrines we shall draw from these sacred records. Since after certain points are very clearly established, as contained in these books; the reply may be, that in general the writings are very good; but the authors, being fallible men, have speculated too far, on certain facts of which they were competent witnesses: being very honest men, but sometimes mistaken in their reasonings and conclusions. So then we should have to *correct this* WRITTEN TRADITION, *by the* BIBLE OF REASON. That the validity of certain passages, may sometimes be properly canvassed, by the laws of criticism and historical evidence, no one will deny: but the question is, whether the book, as a whole, which in general is admitted,—whether it is in all respects a safe guide; and the opinions actually recorded are true and authoritative. That a great part of the Old Testament, would require no special inspiration is very obvious; namely, much that is historical: except such history as the writers could not obtain from monuments or from personal acquaintance; as the history of the creation and fall of man.

But even historically considered, this book, must have been so written under superior guidance, as to lead to the selection of those facts which lead to a common purpose, fulfilled before the account closes.

We may here notice some of those opinions respecting inspiration, against which we think it necessary to guard those who accept the Scriptures.

"The great Founder of our religion," says a celebrated writer, "left no records or written memorials, respecting the end and object of his mission,

for the information of posterity." Do these men pretend to say, that it was not part of our Lord's scheme to have a written memorial of his life and purpose; and if not how could he become in any general sense a Teacher? "It was not," adds the same writer, "till considerably after the death, resurrection, and ascension of Christ, that any regular and authentic accounts were published; and even then, *not by any express commission from him*, but to gratify the desire of proselytes, the evangelical histories were compiled." Now *who knows* that these men had not an express commission? Besides, is it not implied in their very office;—to go into all the world and preach the gospel to every creature? Was it only during the apostles' lifetime, that these truths would be useful to mankind? Peter after speaking of his exertions during his life, says, "Moreover I will endeavour, that ye may be able after my decease, to have these things always in remembrance."—(2 Pet. i. 15.) Referring to other writings of "*apostolical authority*," the same author asserts, that "nothing but the prophecies contained in those writings, together with a few passages professedly penned from immediate inspiration, appear to be strictly speaking of Divine authority." But what is meant by "*apostles*," are they not persons who are *sent*; and *what they say in this capacity, is a message from the person who sends them*? If, therefore, the apostles, as such, say what is not of Divine authority, they are dishonest men: but their epistles are written in the character of apostles of Jesus Christ; and, therefore, either the doctrines which these contain are Divine, or the writers are impostors; having forged the signature and authority of Jesus Christ.

We are told indeed the astonishing fact, that "the epistles breathe a truly Christian and evangelical spirit," which is a great compliment for a modern commentator, to pay to the apostles. But further, "that the writers do not *arrogate* to themselves that plenary degree of inspiration, they do not exact that blind and implicit acquiescence in their opinions, which is at present conceived essential to the exercise of apostolical authority." It is true the apostles do not *arrogate* anything; they leave arrogance, to those who have the advantage of later lights: neither is there any arrogance in being inspired: it may be and is associated with great humility:—"to me who am less than the least of all saints is this grace given, that I should preach among the Gentiles, the unsearchable riches of Christ." But that the apostles claimed such authority, as divinely instructed teachers, we shall afterwards fully shew: and that they insisted on the acquiescence of their hearers, in their Christian teaching is equally evident:—"but though we or an angel from heaven, preach any other gospel unto you, than that which we have preached unto you, let him be accursed. As we said before, so say I again, if any man preach any other gospel unto you, than that which ye have received, let him be accursed."—(Gal. i. 8, 9.) And this was in reference to certain erroneous opinions, which false teachers had introduced into the Galatian Church.

We are told further, that the "Christian religion existed long before Paul wrote his celebrated epistles: and it is doing Christianity mighty wrong, to deduce from those epistles an abstruse system of speculative theology, and to pronounce that system essential to Christianity." Theologians of this class are very desirous of removing the epistles, or of soften-

ing their meaning: and certainly we shall do Paul wrong, to deduce "speculative theology" from his writings; for they are eminently practical, but *enforce practice on the grounds of doctrine*. Whilst a reference to the Christianity which subsisted before these were written, is very unfortunate; since we can now understand nothing of this Christianity, but from these epistles. Nay, the Catholics would support superstition on the very ground of this rationalism, for they tell us that we must not rely on the written Scriptures, but on the Christianity which existed before them, and which is recorded in the traditions of the Church.

Have our rationalists any tradition then from which we may understand the Christian religion, apart from the apostolic writings? Does not the writer we are quoting, evidently imply, that the epistles contain something which did not belong to the Christianity of those Churches to which they were written? And that we should be misled by the speculations of Paul? But were not the *writers of the epistles* frequently the very persons who also had *given the oral teaching*, and planted Christianity among the persons to whom they wrote? "Moreover, brethren, I declare (by letter) the gospel which I preached unto you, (by word of mouth,) which *also ye have received*, and wherein ye stand; by which *also ye are saved, if ye keep in memory what I preached unto you*."—(1 Cor. xv. 1, 2.) Now who is a better judge of the previous Christianity than Paul himself, who taught it? Whilst the people would know whether there was any difference between his sermons and his letters. So in his epistle to the Thessalonians he refers to his previous teaching, "for our Gospel came not unto you in word only,"—"and ye became followers of us and of the Lord, having received the word,"—"for our exhortation was not of deceit,"—"when ye received **THE WORD OF GOD**, which ye heard of us, ye received it, not as the word of men, but *as it is IN TRUTH the word of God*." It is vain, therefore, to talk about a previous Christianity, as if it were something different to what the epistles contain; since these epistles *are the only records of the opinions of those men, who first planted Christianity*. "Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle."—(2 Thess. ii. 15.) Here the apostle puts his preaching and writing on the same footing; and we can now judge of his sermons only by his letters. "And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed. Yet count him not as an enemy, but admonish him as a brother."—(2 Thess. iii. 14.) "Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them unto you."—(1 Cor. xi. 2.) And so far are we from being at liberty to suppose any extravagance, in Paul's writings, as compared with the gospel previously received; that he asserts in his epistle to those who could make the comparison, "*we write none other things unto you, than what ye read or acknowledge, and I trust ye shall acknowledge even to the end*."—(2 Cor. i. 13.)

Whatever remarks, therefore, tend to disparage the authority of the epistles, do so far, discredit Christianity itself, and loosen its foundations.

And what is the reason for the unfounded assertion, that these writings in general and as a whole are not inspired? It is chiefly because they contain doctrines which hardly comport with rationalistic views: hence

the evangelical histories or gospels are appealed to : which, indeed, are evidently introductory, and contain the primary stage of this religion ; its *introductory facts*, on the basis of which the apostles have reared the superstructure of doctrines, in explanation of those facts.

The writer, whose views of apostolical authority we have now been considering, prefers Paul to the others, because of the liberality of opinions on matters of Jewish ritual : and with a little trimming, he seems to think that Paul may be reduced to the simplicity of the evangelical historians. Now it happens that those historians have given the rude and childish stage of their experience, honestly exhibiting their own folly and simplicity, from which, in a great measure, they became free, on and after the day of Pentecost.

But "the style" of this "great apostle" (Paul,) we are told, is "harsh, abrupt, vehement, and highly rhetorical:" yet "with a *proper allowance* for the oriental magnificence of diction,—even those passages which are hard to be understood, respecting the dignity of Christ's nature, and the value of that sacrifice which he offered upon the cross, are perfectly reconcilable with the more plain and simple representations of the evangelical historians.*" It is not so much that these are hard to be understood as that they are unpalatable.

But who is to judge what is the "proper allowance," to be made for this supposed extravagance, or to decide that Paul was not equally a messenger of Christ, and with as much authority as the writers of the gospels? All this shews plainly that it is only by assumption, that the strictly Divine authority of the epistles is denied, and in order to maintain a bald and meagre system of mutilated Christianity.

Having shewn thus, in a general introductory manner, in opposition to reckless assertions, that the apostles as such do claim to be inspired, and that their epistles are the only authoritative records of primitive Christianity, being letters of direction, reproof, command, and instruction, to the earliest Churches : we

I. May notice more in order, *the general inspiration of the Scriptures, implied and expressed in the Bible itself.*

1. And first we may observe, that the arguments previously used, to shew that the Bible is from God,† because of the superiority of what it contains, to anything which human reason or philosophy when unassisted, has discovered, that this is a proof of Divine inspiration. For the superiority of the Bible is of such a nature as not to be accounted for by the character and ability of the individual writers.

This contrast between the natural training of the authors and the instructions they have conveyed,—between these and the education and results in natural writers, is employed by the Apostle Paul, 1 Cor. i. 19—30. Now whatever proves, that the Bible, as a whole, is not a human production, that it is too great and good for human purpose and genius, proves also, that it is inspired. And this also is implied in the apostolic argument just referred to.

2. Secondly, not only does the distinction between these men's writings

* "Essay on Christianity," in "Essays Philosophical, Historical, and Literary." Two vols. Published anonymously, but ascribed to the Rev. Thomas Belsham, author of a "Paraphrase and Translation of Paul's Epistles."

† Article I., *The Bible and the People*, January, 1852.

and those of others, prove them not strictly to be the original authors; but the difference between the apostles, before and after Pentecost, is an instance of Divine illumination. There is no comparison between the insight which the first preachers had respecting the claims and kingdom of Christ, during his sojourn, and after his resurrection. Nay, we find the Saviour himself saying, "O fools and slow of heart, to believe all that the prophets have spoken; ought not the Christ to have suffered these things, and to enter into his glory? And beginning at Moses, and all the prophets, he expounded unto them in all the Scriptures, the things concerning himself." "Then opened he their understandings, that they might understand the Scriptures."—(Luke xxiv. 25—27, 45.) Now it is certain, that *the light which our Lord threw on these subjects*, at the end of his life, IS NOT RECORDED IN THE GOSPELS; which are written as plain historical facts: and, therefore, this more intimate instruction, *is either to be found in the Acts and epistles, OR IS LOST UNTO THE WORLD.* But this instruction partook of the nature of supernatural communication, and was completed by the subsequent bestowment of the Spirit.

3. Contrast the apostles' writings on Christianity with those of the early fathers, who not having divine illumination, but having the New Testament instruction, were warped in their judgment, by the philosophy and superstition of the age. An English reader need only look into Dr. Middleton's book on miracles to be convinced that men, even with the advantage of apostolical teaching, could produce nothing equal to the Bible, but could only disfigure Christianity by absurd fancies: whilst it is only as the gospel has become more and more the master influence of the age, and cleared the atmosphere of the gathering clouds of human ignorance, that we can fully appreciate the teachings of this book: *it must gradually educate the world up to its own level.* But the difference between the early Christian writers, and the writers of the New Testament is as obvious as between a lead and a silver shilling; between a copper and a gold sovereign. The counterfeit makes the genuine manifest. We can explain the difference, only by supposing the inspiration of the apostles. And so far we have noticed, by way of three preliminary observations.

4. Fourthly, we may notice, direct Bible statements on this subject. Both respecting the Old and New Testament.

First, the Old Testament. It has already been observed, that direct inspiration is required only for those facts and teachings, which were beyond historical evidence and research.

Ezra would not need Divine inspiration to record his return from captivity: but the whole movement is evidently regarded as under the direction of Providence; and all the Jewish history has a religious bearing, as being the ark of the true God, carried along through the darkness of ages, and pointing out the line of approach by which the true oracle, "THE WORD," and the Great High Priest should draw nigh for the instruction and salvation of the world. Hence the outline of the Jewish economy, was a direct Divine arrangement, a covenant between Jehovah and the Jews, as a temporary beacon light. And all these things are employed afterwards, by the apostles and our Saviour, as indications or types of the Christian dispensation. For as Moses lifted up the serpent in the wilder-

ness, even so, was the Son of Man lifted up. The entire Epistle to the Hebrews enters into this analogy.

All the prophecies are given, with a "thus saith the Lord:" and these together with the types, or indicative circumstances, in Jewish history, form the strictly teaching or doctrinal parts of the Old Testament: and are evidently regarded as from Divine direction.

Whilst the histories are such as relate to the general spiritual interests of the Jews, and their connexion with the future Messiah: and these histories are interlaced with professedly Divine prophecies.

But further, our Lord and his apostles refer to these books as of sacred authority; and *distinguish between them and the traditions of men*. Our Lord tells the Jews to search the Scriptures; and they knew and know still, what were so regarded by them, and confirmed by his authority. Moses is often appealed to, which includes the first five books: Joshua begins with Divine appointment, and the same direction is assumed throughout: whilst "Samuel and all the prophets" have "likewise foretold of these days." "These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which are written in the law of Moses, and in the prophets, and in the Psalms, concerning me."—(Luke xxiv. 44.)

So that the Old Testament, in the instructive or religious parts, strictly so called, lays claim to inspiration; whilst many of the books by name, and the Scriptures in general, as the recognized sacred books, *are endorsed by the name and authority of Christ and his apostles*.

Secondly. The New Testament has still more obvious claims to inspiration.

This doctrine is boldly condemned by such writers as the one we have already quoted: it being, according to him, a "very erroneous notion," "that the sacred writings were composed under the immediate influence of Divine inspiration; a notion," says he, "highly improbable in itself, plainly contrary to the general tenor of Scripture, wholly destitute of proof, except such as may be derived from a gross perversion of a few detached passages." "The apostles," he adds, "never pretended, like the impostor Mahommed, that their writings were dictated by the angel Gabriel. They were, indeed, witnesses, faithful and true, who had the best opportunity of being informed of the facts which they asserted: but the testimony they gave to the truth or Christianity, was to all intents and purposes, a human testimony." Now when it is said that the apostles gave their testimony to the truth of Christianity, it should be borne in mind, that *their testimony is the only Christianity we know of*: and if these are, indeed, honest men, capable of bearing testimony to a fact, they are capable of bearing this testimony to the fact of their own inspiration, and the Divine authority of their teaching: which testimony they do bear, as is obvious from the instances already cited in the commencement, and will be more fully evident from what we have to advance as to the general tenor of their instructions.

And we may further observe here, that instead of their inspiration being occasional, and confined to a few things, the subjects respecting which they were not inspired, **ARE DISTINGUISHED AS EXCEPTIONS WHICH PROVE THE RULE.**

For instance, in 1 Cor. which the apostle commences as a commissioned and authoritative teacher, he tells his readers, chap. vii. 6, by way of exception, "but I speak this by permission, and not by commandment:" evidently implying, that his usual mode of speaking was with more absolute authority; and, therefore, when he did not make this exception, he leaves it to be fairly understood, that he speaks by commandment.

Nor is it necessary, that the apostles should assert their inspiration on every occasion, and for every statement: the character in which they dictate their epistles, is evident enough from the style which they assume at the commencement, and which they imply all along. That man who commences a letter as an authorised ambassador, and yet says, without warning, what is not contained in *his instructions*, is a lying impostor.

We may here also state, what we mean by inspiration; not necessarily the very words from God, but the thoughts and general directions: for though we are told of words which the Holy Ghost teaches, these may mean, reasonings or arguments, proofs from Divine authority, instead of human reason. And this Divine instruction would extend to a *thorough knowledge of the subject*, which would leave room for a diversified way of treating it, according to the taste of the teacher, and the circumstances and prejudices of the learners. Just as a man having learnt a science well, can instruct with certainty, but is not confined to stereotyped expressions. Or, as several persons, being witnesses of the same fact, may each describe it in his own style: which accounts for the personal diversities amongst the writers, whilst their doctrine, is proveably drawn from a higher source. Hence also the arguments which are employed, are not to prove doctrines absolutely; but merely to convey them, in a manner suited to remove the present prejudices of the persons addressed: whilst others, who have not such prejudices, are not to look at these arguments, which are an unsuitable mode of conveyance, in their case; but to the conclusions actually intended to be conveyed, and which rest not on argument, but on revelation and apostolical authority.

And whilst we are told, that the apostles were competent witnesses of FACTS, it must be remembered, that BARE FACTS *would teach us* VERY LITTLE. Christ's death and resurrection in themselves prove nothing: they are confined to the simple fact, that such a person did die and rise again: but they do not prove what he died for, nor that we like him shall rise, any more than that we shall be crucified: we want, therefore, more than facts, namely, explanation or a system of doctrines; and if the apostles are not competent to give us this, they might as well say nothing: but they had no means of knowing God's purposes in Christ, except God or Christ told them; and, therefore, if they are not in a position to tell us authoritatively, the truths which constitute Christianity, their testimony to these facts is utterly worthless as a matter of practical guidance. It is exactly the teaching or doctrinal part which is of the highest consequence; and this they could give by no inference, nor eye witnessing, but by inspiration. To this they do pretend; and if we believe them in anything we must in this; and if anything they have recorded is of value, it is what they record not as mere eye-witnesses of outward actions, but as inwardly enlightened respecting the meaning of these actions. The

future state, judgment, final resurrection, &c., are not facts of Christian history, but prophetic truths, not *seen* but believed.

First then, as to the gospels; how do we know, that there was any supernatural direction in compiling them? "I will pray the Father and he shall give you another comforter," "even the Spirit of truth."—(John xiv. 16, 17.) "He shall testify of me: and ye also shall bear witness because ye have been with me from the beginning."—(John xv. 26, 27.) Here then are two sources of knowledge, being eye witnesses of the facts, and *having the Spirit to explain the meaning of those facts*. "He shall testify of me," that is, *teach more than you can learn* by merely knowing me after the flesh; for if this were all, they would want no interpreter. And thus the apostles were prepared to do more than record their own remembrances, which are in the gospel; they could further preach what they were ignorant of, even after the resurrection, namely, the spiritual nature of Christ's kingdom. For when they were assembled together, "they asked of him saying, Lord, wilt thou at this time restore the kingdom to Israel?" as also in Luke xxiv. 21, we read, that the disciples not knowing the Saviour, said, with evident disappointment, "but we trusted that it had been he which should have redeemed Israel." And what is the answer, recorded in the Acts i. 7, 8, when they enquire, whether even now, in these apparent desperate circumstances, he would restore the kingdom to Israel? "It is not for you to know the times and seasons which the Father hath put in his own power:" *i. e.*, you have nothing to do with any national questions, but with a more important work, and "ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be *witnesses of me* both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth." Now, at present, they were **VERY INCOMPETENT WITNESSES**, though they had seen all that could be seen: for they did not understand the nature of what had taken place, and, therefore, could not preach anything about it.

But see their minds opened and their tongues unloosed, on the day of Pentecost! Whence the difference? Plainly the inspiration of the Spirit, which was to guide them into all truth: both giving *accuracy to their remembrances* of our Lord's life and teachings, so securing the truth of the four Gospels; and also explaining the real value and meaning of that saying,—*"I lay down my life for my friends."* For all this, however, they were to "tarry at Jerusalem, till endued with power from on high."—(Luke xxiv. 49.) And in reference to their subsequent preaching, our Lord tells them, "IT IS NOT YE THAT SPEAK, BUT THE HOLY GHOST."—(Mark xiii. 11.) "He that receiveth whomsoever I send, receiveth me."—(John xiii. 29.) Now those whom Christ sent were apostles, and those who as apostles, wrote in his name, as under his direction and by his authority: and the general means by which they were enabled to teach with such certainty is thus explained, "the Comforter shall teach you **ALL THINGS**, and bring to your remembrance, whatsoever I have said unto you."—(John xiv. 26.) In this we have a security for the gospels, and a provision for the epistles, as well as for oral instruction. Whilst if we turn to the epistles themselves there is abundant additional evidence, that they are written under Divine guidance, and are sent with a profession of such authority.

First, take Paul's Epistle to the Romans, and is he not to be implicitly believed, equally with the evangelists? Whatever rationalists may say in disparagements, here are Paul's credentials from a better judge: "but THE LORD said unto him, go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel."—(Acts xi. 15.)

And what does he call himself? "Paul, a servant of Jesus Christ, CALLED TO BE AN APOSTLE:" having "received grace, even apostleship," "to all that be in Rome, beloved of God." This, therefore, is the character in which he writes, as an accredited and true messenger from Jesus Christ: and he winds up the epistle by an assertion of the same authority, as the ground on which he thus wrote:—"I have written the more boldly, because of the grace that is given me of God, that I should be the minister of Jesus Christ to the Gentiles."—(Rom. xv. 15.) To the Corinthians also (1 Cor. i. 1,) he writes as one "called to be an apostle of Jesus Christ, by the will of God." And referring to his personal ministrations among them, he says, (1 Cor. ii. 4, 5,) "my speech and my preaching was not with enticing words of *man's wisdom*, that your faith should not stand in *the wisdom of men*, but in the power of God." "God hath *revealed* them unto us by his Spirit," (v. 10,) "which things also we speak, not in words which *man's wisdom* teacheth, but which the Holy Ghost teacheth."—(v. 13.) "But we have the mind of Christ."—(v. 16.) "According to the grace of God, which is given unto me, as a wise master builder, I have laid the foundation."—(1 Cor. iii. 10.) "Let a man so account of us, as ministers of Christ, and stewards of the mysteries of God."—(1 Cor. iv. 1.) "Moreover it is required in stewards, that a man be found faithful." Now if Paul was not Divinely authorized to write what he wrote, he is the greatest impostor in the world; and if he was authorized, we are bound to receive his epistles, as an explanation of what Christianity is. "For I received of the Lord, that which I also delivered unto you."—(1 Cor. ii. 23.) And this is implied respecting everything which he writes as an apostle: but all his epistles are written in this character, and in no other. "GOD HATH SET some in the Church, FIRST APOSTLES."—(1 Cor. xii. 28.) That is, as instructors these are our first and highest authority; since from them alone we know the mind of Christ. In the Second Epistle to the Corinthians, we have the same introductory authority, "an apostle of Jesus Christ, by the will of God." And this assurance is given, "that in simplicity and godly sincerity, not with fleshly wisdom,"—not in the magnificence of oriental diction, nor the abstruseness of speculation, "but by the grace of God we had our conversation." "For to this end also did I write, that I might know the proof of you, whether ye be obedient in all things."—(2 Cor. ii. 9.) "For we are not as many which corrupt the word of God, but as of sincerity, as of God, in the sight of God, speak we in Christ."—(v. 17.) "By manifestation of the truth, commending ourselves to every man's conscience in the sight of God."—(2 Cor. iv. 2.) "Now then *we are ambassadors for Christ*, as though God did beseech you by us, we pray you in *Christ's stead*, be ye reconciled to God." And he concludes the epistle with the same authority, "therefore, I write these things being absent, lest being present, I should use sharpness, according to

the power which the Lord hath given me to edification."—(2 Cor. xiii. 10.)

So to the Galatians he writes, "Paul an apostle, (not of men, neither by man, but by Jesus Christ and God the Father:)" "the gospel which was preached of me, is not after man. For I neither received it of man, nor was taught, but by the REVELATION of Jesus Christ." The same titles are assumed in writing to the Ephesians; in which epistle, he also expressly vindicates himself as having a dispensation of the grace of God, (iii. 2.) "how BY REVELATION he made known unto me the mystery." To the Phillipians he writes as a servant of Jesus Christ, and exhorts them thus, "Brethren, be followers together of me, and mark them which walk as ye have us for an ensample."—(iii. 17.) "Those things which ye have both learned and received, and heard, and seen in me, do: and the God of peace shall be with you."—(iv. 9.) To the Colossians he writes, "as an apostle of Jesus Christ, by the will of God:" "we preach, warning every man, and teaching every man, in all wisdom; that we may present every man perfect in Jesus Christ."—(i. 28.)

He reminds the Thessalonians (1 i. 5,) that "our gospel came not unto you in word only, but in power, and in the Holy Ghost." "As we were allowed of God, to be put in trust with the gospel, even so we speak:" "for this cause we thank God, because when ye received the word of God, which ye heard of us, ye received it, *not as the word of men, but as it is in TRUTH THE WORD OF GOD.*"—(1 Thess. ii. 13.) "For ye know what commandments we gave you by the Lord Jesus."—(iv. 2.) In the second epistle he tells them to hold fast the tradition they have been taught whether by word or his epistle. "Now we *command* you, brethren, BY THE NAME OF OUR LORD Jesus Christ, that ye withdraw yourselves from every brother, which walketh disorderly, *and not after the tradition which he received of us.*" "And if any man obey not our word, by this epistle, note that man."

To Timothy he writes, "Paul, an apostle of Jesus Christ, by the commandment of God our Saviour, and our Lord Jesus Christ." The whole epistle is one of the highest tone of superiority: "I give thee charge in the sight of God, and of Jesus Christ, that thou keep this commandment, without spot, and unrebukeable, until the appearing of our Lord Jesus Christ."—(vi. 13, 14.)

The Second Epistle to Timothy commences with a similar title, and contains an equally solemn charge: also the assertion, that the Lord strengthened Paul in his preaching, that the gospel might be fully known.

To Titus also he writes as an apostle, and tells him what to speak with all authority. To Philemon he says, "I might be much bold in Christ to *enjoin thee* that which is convenient, yet for love's sake, I rather beseech."

The Epistle to the Hebrews is evidently from the same pen and written in the character of an authorised teacher.

The Epistle of James contains practical observations; no new doctrines; and if there is not so frequent an assertion of a Divine commission, it is assumed in the tone; and, moreover, this is not one of the epistles which our rational Christians care so much to weaken; they are more suspicious

of Paul; but we have seen that they must either doubt his honesty or admit his inspiration.

Peter and John wrote as apostles, and with equal authority: so that we have here the first speakers and writers on Christianity coming forth commissioned messengers of Jesus Christ; as the only authoritative expounders of his gospel; and laying claim to peculiar guidance, whilst enforcing implicit obedience to whatever they state as messengers of Christ. And now if any modern Christians can prefer a better claim to tell what Christianity is, we are prepared to pass by inspired apostles, and listen to the luminaries of reason. Those apostles have not given us their *private opinions*; AS APOSTLES THEY HAVE NO PRIVATE OPINIONS, but teach in their master's name.

Here then is the pillar of our confidence, that we have not listened to cunningly devised fables, nor philosophical speculations, but to the assertions of men, (acknowledged to be honest,) that they are ambassadors of Christ; and that our faith should not rest in the wisdom of men, but in the power of God. Let us, therefore, take heed lest we let these things slip; and show how much we are obliged to those who question the truth, since this leads us more carefully to examine, and more cordially to embrace it.

"But I certify you, brethren, that the gospel which was preached of me, is not after man, for I neither received nor was taught it of man, but by revelation of Jesus Christ." And whilst this increases our confidence, it likewise deepens the responsibility of all who hear the gospel; it is the testimony of God concerning his Son; it is the Holy Ghost, speaking by the apostles, and striving in our hearts: to reject this, is to quench the Spirit and make God a liar, whilst to receive it, is to set to our seal that God is true. And this is GOD'S RECORD, that he hath given to us eternal life, and this life is in his Son. "In whom we have redemption through his blood (even) the forgiveness of sins." "He, therefore, that despiseth, *despiseth not man but God*, who hath also given unto us his Holy Spirit." "How shall we escape, if we neglect so great salvation, which began to be spoken by the Lord, and was confirmed unto us, by them that heard him; God also bearing them witness, with signs and wonders and with gifts of the Holy Ghost." Let us then read this with reverence, as GOD'S WORD of mercy to guilty man, that our guilt and condemnation may not be increased through hearing in vain.

BREWIN GRANT.

II.

PRIESTS' RELIGION.

HUMAN AUTHORITY AND INVENTION *versus* CONSCIENCE AND THE BIBLE.

The Scriptures are the only standard of Christian faith and practice : every one is at liberty to examine them ; but no one is at liberty to decline this examination : and though we may receive the help of others, we may not rest on their authority, (which is Man-worship ;) nor receive as religion, what is not in the Scriptures, (which is Will-worship.)

THE EXPELLED STUDENTS, AND THEIR DOCTRINE OF INSPIRATION.

Few persons have watched with greater interest than the present writer the formation of the New College, London, in connection with the Independent denomination : in some features it was an experiment, as being new, but on the whole it was a very hopeful undertaking, and promised well for the interests of learning and religion.

It must be a matter of grief, therefore, to all who are interested in the prosperity of such an institution, that, so early in its course, any occasion should have arisen for discipline in relation to matters of doctrine.* Such, however, in the estimation of the Professors and Council, has unfortunately occurred, to the sorrow of all good men, some of whom may in part sympathize both with the students and with the managers of the College.

All who have passed through stages of intellectual difficulty on religion and its related topics, will be able to sympathize with the first movements of a youthful spirit, in its efforts to harmonize or philosophize upon received opinions ; and no doubt much latitude will be admitted in such a case, by wise and considerate minds : whilst, on the other hand, the position of tutors or professors in our colleges, (as in some sense the depositories of the principles of any religious community,) is a very onerous and responsible one.

We do not for a moment aspire to the arrogance of arbitrating between the parties thus coming into collision, but venture upon this subject, rather with a view to the doctrine of inspiration involved in it, and one of the

* "Statement of Facts connected with the Expulsion of Three Students from the New College, London." By Robert M. Theobald, A.M., one of the Expelled. Second Edition. London : Robert Theobald, 26, Paternoster Row. 1852.

utmost importance, though the question of *discipline* is also one requiring settlement, and ought to be regarded as a principle in debate, rather than as acquitting or arraigning those who have in this instance exercised it, in the expulsion of students wavering on the doctrine of inspiration.

We the more readily enter upon this subject, because the preceding article, written before the contest, and, therefore, not directly relating to it, tends to place the question at issue on a more simple basis, than is sometimes assumed.

The following is the introductory statement of one of the students and we shall quote the more freely from the pamphlet before us, because (independent of the question of discipline,) we do not coincide with the views of the writer, which, indeed, are confessedly immature and undecided:—

“The fact that three students have been expelled from New College, for holding opinions which are deemed heterodox, has already given occasion for so many and varying reports, that some definite statement is necessary, in order to do justice both to the college, to ourselves, and to the public. The public has certainly a right to know what are those features in the basis of the college which demand such measures as the Council has recently taken; and it is due to ourselves that some more full and satisfactory account, both of the opinions which have been thus condemned and of the mode in which collegiate discipline has been enforced, should be given, than the vague and injurious rumours which are now current, and the ambiguous representations which have been communicated to public journals. Such a notoriety as we have gained is by no means congenial to our tastes, nor is it a healthy atmosphere to dwell in. But since publicity is thus thrust upon us, it is better to say too much than too little,—better that the weapons used to attack us (if it must needs be so) should be supplied by ourselves than by reports which may mean exactly what the reporter chooses to put into them. That such a statement as this is not entirely uncalled for, will, I think, be granted by all those who value the numerous good qualities which are summarily expressed by the phrase ‘fair play,’ if I give the following sample of some of the reports which have been quoted ‘on good authority,’ concerning us. One of us is represented as having, in a careless, flippant way, given an opinion about the Bible, ‘that it was a very good sort of book in its way; but as to its being inspired, it is no more inspiration than the Homeric poems.’ To another has been imputed the blasphemy of not only comparing, but of identifying the inspiration of Shakspeare and of Jesus Christ. The mysterious charge that we have denied all ‘objective inspiration’ has occasioned not a little bewilderment to some of our friends, who were at a loss to imagine into what wild regions of thought we had travelled. Some persons have moreover had the civility to circulate a report concerning one of us that he had professed himself an inspired man. That we have courted the honours of martyrdom is also a report that has rather surprised us, who little suspected that our position was so unusually heroic. We have all been represented as having wantonly and impertinently obtruded our heretical ideas, as if to challenge or defy notice from the authorities. Even expressions of opinion which were substantially the

same as we had ourselves given have become transmuted, by the process of circulation, into such an offensively dogmatic form as entirely to misrepresent the spirit of our original statements. We have learnt, not a little to our vexation, how oral expressions of opinion, which we thought we had presented in a quiet, modest style, could be so distorted as to appear pert, confident, and self-complacent professions of unalterably positive convictions. And, unfortunately, persons have been so 'credibly informed' in these cases,—have hinted at such 'unexceptionable authority,' that they could with great difficulty be persuaded that the reports were either false in themselves or had been falsely coloured; and any attempts on our part to correct them seemed to bring our own diminishing reputation into very invidious collision with that of gentlemen, the very hint of whose name would give the best possible sanction to whatever statements might be attributed to them.

"Another serious disadvantage to which we have been exposed, has resulted from the disinclination of people to distinguish between an absolute and unqualified assent to all that they may think involved in various theological expressions, and an equally absolute denial of all the truths which lurk beneath those expressions. If we dare not assent to certain forms in which important truths are stated, because we think that the truths themselves are misrepresented by the terms used to express them, there is a danger of our being regarded as entire disbelievers in all the truth which these forms are supposed and intended to convey.

"For these and other reasons we have thought it due to our own reputation that we should endeavour to rescue ourselves from the uncertainties of rumour, and explain to some extent the position which we at present occupy. It was originally our intention to make this statement in common, but circumstances have now rendered this impossible. I have, therefore, undertaken, with the full sanction of my companions in expulsion, to present some account to the public of the facts connected with our removal from New College. I think I can guarantee that the expressions of opinion which I may give will be such as they would on the whole assent to; though, in such a case as this, any one will naturally shrink from giving an unqualified assent to representations of truth which have not directly emanated from his own mind. *Indeed, I am myself quite disinclined to endorse, as a finally matured conviction, either all that I may have before said, or may now write, on subjects which expand into larger dimensions, and present new aspects at every renewed investigation into them.* Only the exigency of circumstances could have induced me to speak at this time on these mighty themes, and I cannot be expected at present to profess full and complete ideas, but only to indicate the direction of my views so far as they are at present formed."

There are three questions arising out of this painful circumstance,—What are the views held by these expelled students on the subject of inspiration, and are they right or wrong? Secondly, may discipline to the extent of expulsion be properly exercised in our colleges, in case of important departures from the general views of religion? Thirdly, do the circumstances of this case justify the method adopted of expelling these students,

We do not profess to give a satisfactory and complete answer to all these questions, yet we may make a few suggestions, since the enquiry has in various forms been brought before the public. It is in no spirit of partizanship that our remarks will be offered; indeed, the first question, we regard as the most important, since the others are rather matters of temporary and personal concern. What then are the opinions held by these students on the subject of inspiration, and are these opinions right or wrong?

We must confess, that the answer to the former part of this enquiry is very difficult, since the views, as presented in the pamphlet before us, are somewhat vague; and we almost regret on reading them, that the expelled students should have made prominent doubts so undefined, and have felt themselves bound by a conscientiousness, that is in itself praiseworthy but misapplied in its exercise, to peril or change their position for opinions that are not formed, or rather for doubts which are shadowy and undefined.

It seems a maxim with the writer, that it is impossible to express orally a clear statement of his opinions: this difficulty must arise from want of clearness of thought, and definite views, since what we quite understand we can plainly declare.

Complaining of the insufficiency of oral communication, and the difficulty of answering *vis à voce*, the writer observes,

"The mode which the Council adopted in order to ascertain our sentiments is of the same character. I told them I was not accustomed to talk metaphysics, and that in matters of such delicate analysis I could not guarantee that any verbal statements should give a fair and full expression of my real opinions; and stated my willingness to answer, in writing, any question they might offer, and, *so far as I could*, also to answer verbally what they might ask. And yet, all the knowledge they have of my opinions is from Dr. Harris's statements, (and I have shewn what means he had of judging,) and my oral expression in a hasty conversation of half an hour. Now I maintain that, in such a case as this, a man has a right to the advantage of his own way of putting his opinions;—he should have an opportunity of giving them, not merely as occasion may arise in consequence of questions that have an aim which he may not be able to see through, perhaps, put by one hostile to his real convictions, and certainly involving only one point of view, and that possibly not the one on which he places the most value,—but such a statement as shall be perfectly satisfactory to himself. Now I was placed *precisely* at the disadvantage which I have indicated. And, further, the questions which they proposed were not such as *could* forcibly bring out the points of agreement, but such as were most adapted to magnify whatever differences might exist. They, many of them, referred to points upon which prejudiced Editors of Magazines have been accustomed to descant with the mightiest vehemence, and the most fervid expressions of religious horror:—Such as, The identity or not of the inspiration possessed by Paul or John, and that possessed by Shakspeare and Plato,—What *authority* is to be attributed to the teachings and expressions of the sacred writers,—Whether a thing is to be believed or not *merely* because it is found in the

Bible, etc. Now I do not shrink from any one of those questions, and I *did* state what ideas arose at the time in my mind as best I could; but there is no moral honesty in settling an idea concerning a man's full and mature convictions from a few hasty, *inarticulate expressions in conversation.*"

Some of these questions do undoubtedly require a more extended answer than the others; still any one whose mind is made up could reply to them; and if in doubt, could express his doubt: for instance, the identity of the inspiration of Paul and Plato, admits of a short plain answer, "yes" or "no."

A more enlarged reply is, however, given to the question from the pen, which does not appear to us, to be either clear or satisfactory, and that we may do no injustice to the writer, we transfer the greater part of it:—

"As to the identity or not of the inspiration possessed by Shakspeare, and that belonging to the Sacred Writers; *whatever isolated expressions* I may have used, the *general tenor* of my representations was *somewhat as follows*:—

"I believe, that the *same human faculties and powers* which produced the writings of Shakspeare, were also *employed in the production of the books* of the Old and New Testament. But the subject-matter of the Scriptures is so very different from that of Shakspeare, that the two cannot be thus compared without injury to both. Shakspeare's works display a marvellous display of human powers,—the Sacred Writers display besides this a marvellous perfection of *spiritual life and insight* entirely beyond the range of ordinary human experience, and which they received from God for a special purpose. They, therefore, *bear upon them evidences* of a special Divine worth which Shakspeare's writings do not possess. There is a *moral purpose* in the sacred writings which gives them a distinctive excellence such as does not belong to *ordinary language.*

"But it is as unfair to compare the *inspiration* of Shakspeare and that of the *Sacred Writers as a whole*, as it is to compare in detail the inspiration of Paul and that of the author of the Books of Kings or Esther. The comparison assumes that there are only two kinds of inspiration from God. I believe, *there are many kinds, and that the inspiration which enables men to behold facts in their relation to the Divine Being and his kingdom* is the highest of all. And this the writers of the Bible pre-eminently enjoyed. I should, therefore, wish never to compare the Divine influence which moved them with that of writers of genius generally. I believe people in general feel, that it is irreverent to do so; the association is an incongruous one. I do not think the true interpretation of this feeling is expressed by the notion that inspiration is a fact belonging solely to the Bible. The very same persons, who would be greatly shocked at hearing that the inspiration of Shakspeare and Paul had been compared, would, perhaps, remonstrate, but would not be violently agitated, if the comparison were made between Bunyan, Whitefield, Wesley, Howe, or Milton,—and Solomon, Isaiah, Paul, or John."

"When, therefore, I say, that inspiration is not a fact belonging to one age or one set of men, I do not on this account affirm that the same circumstances and influences which educated apostles and prophets and gave them an eminence which belongs to them alone, is possible at these times, —I do not affirm that the same moral purposes for which they spoke and wrote belong to the writings and teachings of ordinary men; but I do affirm that the convictions of truth and duty which they enjoyed are to be sought for by all who would appreciate the spirit of their message. If the secret of their influence consists in the fact of their inspiration, then, however much the measure of Divine influence which rested on them may exceed the measure which Christians can now possess, *there must yet be something in human life which can claim kinship with that which so powerfully sways it.*"

We cannot but regard this as involved in much confusion and perplexity; that *the same faculties* are exercised by sacred as by profane writers, none doubt, but the question is, whether the spiritual truth conveyed by the writers of Scripture *was obtained by the exercise of their powers, or communicated to them direct from God?*—truths which human reason could not *acquire*, but which human faculties may *receive* and convey to others. It is mere assumption and poetical license to speak of the inspiration of genius; there are not "many kinds of inspiration," nor does the writer's method imply many of this, but only inspiration on many subjects. This, however, is all gratuitous, for Shakspeare had to *work and study*, scientific men *discover*, but none have any *revelation*: whilst religious writers, such as Bunyan, Howe, &c., *learn all they know from a written book*; or from oral teaching; but Paul had his doctrines direct from Christ. It was not his spiritual life which gave him that knowledge, but the knowledge awakened his spiritual life: and in this lies the fundamental misapprehension of the expelled students; they forget that "faith cometh by hearing, and hearing by the word of God," whereas they regard hearing as coming by faith, the knowledge of the apostles as originating from the Christian life, instead of the reverse method.

The disciples made no great leap in character on the day of Pentecost, to elevate their understanding, but by a direct communication of truths which they knew not before, they rose into a spiritual heroism. It is from these facts and not from theories, spun out of imagination, that we are to understand the subject in question. Nor do we find any Christianity where this book has not travelled, or where its teachings have not been proclaimed; and, therefore, the assertion, that the "inspiration of the apostles is the same in kind as that which Christians now enjoy," is a simple forgetfulness of *facts*, since no Christians now are instructed *ab initio* in the gospel, apart from the written word: AND THEY WHO WROTE THE WORD *must have had a different source of knowledge to those who LEARN FROM THE WORD.*

Besides, the views we are objecting to, imply, not only that the inspiration of ordinary Christians is the same in kind, though different in degree, as that of the apostles, but also, that *the inspiration of all men, is the same as that of the apostles.*

This is implied in various forms,—as that "there must be something in

human life, which can claim kinship with that which so powerfully sways it." This regards our common nature and faculties as inspiration, because the truths of the Bible must be in harmony with man's circumstances and wants: we are quite at a loss for any logical connexion between these two statements. The same assumption of *common inspiration* seems involved in the following:—

"The conversation held on the 3rd of February lasted for about three quarters of an hour. I am unable to recollect what were precisely the opinions which we then expressed. I believe I stated my conviction, that man's religious life must rest upon realities, the truth of which must find its confirmation in the experiences of his own nature and the whole course of Divine Providence in the world, and that nothing which cannot find some natural response in the purified life of man can exert any moral power over him, or be of any spiritual value to him."

We are unable to perceive how this bears on the real question of apostolic inspiration, nor do we see how the atonement for instance can find its confirmation in man's experience, any more than the resurrection which we have not experienced; though both may suit the wants and hopes of man; and in *this* we admit a preliminary recommendation of the gospel; which, however, must first "*exert a moral power over man,*" before he will have "*a purified life:*" but the adaptation of the gospel to man is no proof that the apostles were not inspired in a way ordinary Christians or others are not.

That the writer of this pamphlet goes upon the supposition of *all men being inspired in the same way*, though not in the same degree, *as the apostles*, is plain also from the following passage:—

"*I believe that the opinion which makes the BIBLE so UNIQUE in its origin and nature arises from a false intellectual expression and interpretation of a true feeling.* Men have felt that the Bible is the greatest of books, and that it contains an articulate and clear expression of the very truth which they need in their most important relationships—their spiritual position before God,—and they have rightly said, 'This is God's book, his chosen guide for life, his appointed messenger concerning himself and immortality.' Now so long as this truth remains thus in the region of mere *feeling*, not as yet clothed in precisely scientific notions, it is true. Directly it is translated into the language of intellect, there are a thousand chances that it will be misrepresented and perverted. And so it has been. That it is *God's word* is made to mean *another thing than the expression does mean when it is spoken of every true, beautiful thought that stirs and inspires a man's being*, and gives life to his spirit:—and thus God is represented as having *two* voices, one very uncertain, indistinct, inarticulate, and even distorted, in nature, consciousness, books in general, history, and humanity,—another voice, perfectly clear, distinct, articulate, etc., in the Bible.* The two are opposed to one another *instead of being IDENTIFIED*, and what is contained in a book, subject to all the

* "This is hurriedly and imperfectly expressed."

uncertainties of interpretation (*etc., etc., etc.*), which necessarily belong to literature of all kinds, is *made*, by confident and baseless assumptions, more certain and final than the teachings of nature and consciousness, however enlightened by culture *and by the book itself.*"

Now if the Bible is "not *unique* (that is, *peculiar*), in its origin and nature," it is not in its *authority*: for the same writer observes, respecting "inspiration and authority of the Scriptures," that "each involves the other;" and, therefore, this view does tend to lessen the authority of the Scriptures; though we freely concede, what the writer avows, that he would *not willingly* do this.

We cannot understand that refinement which sees a thing true in feeling and false in expression; that it is right, for instance, morally to regard the Bible as peculiarly and exclusively God's word, but wrong intellectually to say so.

If "God's word" does not "mean another thing, when spoken of every true, beautiful thought" in literature or poetry, we do not know what it means; but we feel sure that it is both false and dangerous to *confound such differences.*

Certainly "the voice of God in nature, in consciousness, books in general, history, humanity, &c.," is not very *articulate*, and the different philosophies, histories, &c., prove there is *more uncertainty* in interpreting these books in general, than in understanding the Scriptures: if God's voice is not clearer in his words than in his works, the word is very superfluous, and the heathen may as well gaze on the stars as read a Bible: *yet we do find that it makes a difference.*

It is scarcely necessary to refer to the frequent assertions of Paul, that he had his knowledge and taught not by *man's wisdom*, if *man's wisdom is God's*; if books in general, consciousness and history are a Divine word as articulate as the Bible.

We are sorry to notice what must of course be an unintentional unfairness in the writer's defence of a *subjective standard*, in opposition to an *external or objective* rule of faith; he has mistaken we think the opinions of others, in representing them as in this respect agreeing with his own. He observes,

"On this point I cannot do better than quote a passage from the Biblical Review, which, it will be remembered, was edited by the Principal and two of the Professors of New College, in conjunction with two other ministers; and to which it is well known that two other Professors were occasional contributors. For the italics in the following passage I alone am responsible:—

"It seems good in the eyes of the inventors of a theory of verbal inspiration,* that there should be a *verbatim*, unchangeable, external authority, which should regulate both our faith and our practice. *But it has pleased God that there should not be found any such external authority.* The arguments of those who have invented

* "It is to be observed, that the argument of the whole of this passage would not be in the slightest degree affected if, for '*verbal* inspiration,' what I will venture to term '*propositional* inspiration' be substituted. Of course, however, I only attribute to the writer what he himself states."

and expounded this theory, are so strong that we ourselves could become convinced by them, if they had any historical support. But as we find them without any historical basis sufficiently strong to support the mighty superstructure, we must class the whole theory among the pious frauds invented by men, who are capable of saying that anything can be so very good, that, if it is not true, it ought to be invented."

The writer here quoted, *is discussing altogether a different subject*, not the inspiration either of the Bible or its authors, but *the integrity of the text*, a question of LITERARY CRITICISM, of various readings, particles, copies, &c.

This is very plain; from the passage itself, and is plainer from the entire articles, which are written against the notion of *verbal inspiration*: and the absolute accuracy of the received text: not against the absolute supernatural guidance vouchsafed to the writers in the truths they declare: nor against the moral certainty we may obtain from a historical and literary investigation of *existing documents*.

He only opposes idolising a particular copy or edition, instead of comparing MSS. and versions, to correct the mistakes of copyists; which is as much requisite for Shakspeare as the Bible; and has nothing to do with the inspiration of either.

N.B.—Whilst thus differing entirely from the *opinions* of the expelled students on this question of inspiration; we should be sorry to be regarded as condemning them; or questioning their Christian character; or as deciding the controversy between them and the college, as to their expulsion. But considering their sentiments on that point, more dangerous to others than they may be to themselves, we feel bound to oppose them. Still we have great sympathy for their struggles, and should prefer the above method of dealing with them to any more summary way of dealing. We are afraid of *driving* doubters into infidelity, and, therefore, (besides other reasons) should deal with them kindly: but at present we judge neither side, hoping to resume the question in our next number.

III.

STATESMEN'S RELIGION.

"EVERY PLANT WHICH MY HEAVENLY FATHER HATH NOT PLANTED
SHALL BE ROOTED UP."—(Matt. xv. 13.)

THE CLERGY SILENCED BY THE CHURCH;

BEING A LAW-ARGUMENT TO THE COURT OF ARCHES; AND AN APPEAL
TO THE COMMON SENSE OF THE PEOPLE.

CHAPTER III.

CLERICAL EVASIONS of the State-requirements : ~~SENSES~~ of Subscription :
Explanations of the Prayer Book.

IN answer to the question, "whether is the Church or the Scripture, judge of religion?" Selden answers, "*neither*, but THE STATE." "The State still makes religion, and receives into it whatever agree with it."* But now that the State has made England's religion, the question comes, *what that religion is*: no one can tell: the Church cannot explain it: there is no one to tell us, either *who the Church is*, or *what she means*.

This has given rise to that "Nemesis of Faith," which is evidently a Puseyite production; intended to show the danger of enquiry, because of the scruples to which enquiry leads; especially to point out the confusion resulting to our present clergy through leaving that implicit faith which belonged to the Church of Rome. This we believe to be the philosophy of that publication.

The father of the writer, the noted Froude, was a strong Puseyite; so is the son; superstition and scepticism generally go together: they who believe nothing can believe the most.

Explaining the distracted state of mind produced by a sincere examination of the Articles and Prayer-book, this writer observes,—"I do not console myself with the futile foolishness which whispers to me that so many do the same (*i. e.*, remain in the Church,) for with such SELF-CONTRADICTIONARY FORMULARIES, as those to which *we bind ourselves*, with Articles insisting on finding ONE THING in the Bible, and a Liturgy insisting on ANOTHER, yet the Article COMMITTING THEMSELVES to the Liturgy; while nevertheless they tell us THE BIBLE is the only rule of

* Selden's Table Talk.

faith, it is IMPOSSIBLE for any one who has ever thought or read, to TAKE ALL THESE, *without* STRAINING HIS CONSCIENCE one way or another."*

It is true, Oxford burnt this book; so also it condemned Hampden, nevertheless, he became Professor of *Divinity* in Oxford, and is now a bishop. And burning is the only answer they can give to the above assertion.

But before pointing out at length, the actual practical difficulties and divisions amongst the clergy, as to the meaning of the Articles, the force and importance of the sacraments; we may notice, the *different meanings attached to the subscription itself*.

That one little sentence, "I do willingly and *ex animo* subscribe," is the subject of many equivocations, strainings, evasions, and contradictory opinions: what then are we to expect when this united clergy come to those settled Articles:—if subscription, in few words, gives room for so many differences, who shall enumerate the differences, in the explanation of the Articles to which they subscribe—*ex animo*.

First, then, for the meanings of the subscription which binds the clergy to doctrines, and leaves them at sea as to the doctrine of the bond itself.

Bishop Burnet gives some indication of these differences:—

"But I come, in the next place, to consider *what the clergy is bound to (!)* by their subscriptions. The meaning of every subscription is to be taken from the *design of THE IMPOSER*, and from the words of the subscription itself. The title of the Articles bears that they were agreed upon in convocation, for the AVOIDING OF DIVERSITIES OF OPINIONS, and for the *stablishing of consent touching true religion*. Where it is evident a *consent in opinion* is designed.

"If we, in the next place, consider the declaration that *the Church* has made in the Canons, we shall find, * * * the 36th Canon is express for the clergy, requiring them to subscribe *willingly* and *ex animo*; and *acknowledge all and every Article to be agreeable to the word of God*. * * Which (words) seem expressly to declare a man's own opinion;" (who could manage to think otherwise, except from interested motives?) "and not a bare consent to an Article of peace, or an engagement to silence and submission." The fact of men signing in this last sense, is proof of the degradation of the clerical conscience.

"The statute of the 13th of Queen Elizabeth, cap. 12, which gives the LEGAL AUTHORITY to our requiring subscriptions, IN ORDER TO A MAN'S BEING CAPABLE OF A BENEFICE, requires that every clergyman should read the Articles in the church, with a declaration of *his unfeigned assent to them*. These things make it appear very plain, that the subscriptions of the clergy must be considered as a declaration of their own opinion, and not as a bare obligation to silence."

Now what does this mean, which a party of the clergy hold,—that their subscription is a declaration of peace, an obligation to silence? Are

* "The Nemesis of Faith," by J. A. Froude, M.A.

† Burnet's "Introduction to an Exposition of the Articles."

they not paid to preach? is this silence? And ought they not to preach the Articles they have signed? Yet "some have thought they are only Articles of *union and peace*,—that the sons of the Church are only bound to *acquiesce silently* to them." What is a silent preacher but a dumb dog? The benefice then, which such persons gain by the legal tenure of signing the Articles, is ONLY HUSH MONEY; which they pocket as a bribe not to speak against the Articles they solemnly subscribe to! The various SUBTERFUGES to which the educators of the national conscience have resorted on this question of subscription, have been reckoned up as follows:—

"The different senses in which a subscription to the Thirty-nine Articles has been vindicated by divines of the Church of England. An ingenious friend of mine," says Dr. Priestley, "having taken the pains to collect an account of all these senses, I shall subjoin them as an appendix to these letters. He has annexed the *authorities* to each; but as I hope he will himself make some publication of the subject, I shall omit them, and content myself with the bare list.

"*The Articles have been subscribed:—*

"I. In the sense of the imposers." But no one knows who they are, except the Parliament at the various times of legalizing the Articles. And what the sense of the Parliament was, they intended, no doubt, to express by the Articles themselves, as is plainly declared in the "grammatical and literal" meaning.

"II. In the sense of the compilers:" which surely is expressed in the *compilation*; unless the Articles be an utter failure. Who the compilers were, is *not known*. "They were prepared," says Burnet, "as is most *probable*, by Cranmer and Ridley, and published by the Regal Authority."

"III. In their strict obvious and literal meaning." Of course, unless the establishment of religion were a piece of jugglery. The Royal declaration was, "that no man thereafter should put his own sense or comment to be the meaning of the Article, but should take it in the literal grammatical sense." Yet we have all the various senses imaginable, down to the non-natural sense, which is no sense at all, or striking out the *natural*, is nonsense. But if the signing of these Articles be legally essential to render "a man capable of holding a benefice," it follows that the signing should be in the *sense legally required*; and therefore, all who have adopted a sense of their own, have LEGALLY FORFEITED, or rather, NEVER LEGALLY OWNED THEIR LIVING. They have stolen Church property. And if Church law ruled in the Ecclesiastical Court, they could as justly be suspended *sine die*, as Mr. Head was for three years.

"IV. In any *sense which the words will bear*, consistently with the subscriber's interpretation of Scripture." This is a very wide sense: words will bear a great deal, just because they cannot speak. They remind us of Mark Tapley's verb,—which is "being, doing, and suffering," whence he thought himself a verb, for he was always a being, a doing, and a suffering. So are these words; they are to have any sense they will bear:—they would not have to bear many if the subscribers were

honest. No greater injustice can be done to one man's words than that they should bear another man's sense; especially if this other man is to get a benefice by them, and has not a nice sense of truthfulness. But "a gift blindeth the eyes of the wise."

"V. As Articles of peace." This we have already considered;—it means the clergy bind themselves to say nothing against the doctrines; that is, they are to smother their own convictions, and preach by Act of Parliament.

"VI. As true in general, and sufficiently so for their intention, though not true in every particular." This is a particularly modest explanation of these words, I hereby "willingly and *ex animo* subscribe to the three Articles above-mentioned, and to ALL things that are contained in them," viz., "that the Book of Common Prayer, &c., contains *nothing* contrary to the Word of God." "That *every one* of the Thirty-nine Articles, is agreeable to the Word of God." That is, they are true in general, in other words, some of them are false! But not more false than the morality of such subscriptions.

"VII. As far as they are agreeable to the word of God." This is a very dishonest employment of the sacred Scriptures: for does not subscription say, that the Articles and Prayer-book are entirely "agreeable to," "contains nothing contrary to," the word of God? How then can you explain it—*as far as they are agreeable*,—which supposes that beyond a certain point they contradict that very Bible, with which you in subscription have declared their agreement! This seventh sense then is,—"all the Church Articles and Ritual are according to the Bible, but where they contradict the Bible I do not subscribe to them."

"VIII. As far as they are fundamental Articles of Faith, necessary to salvation." That is, as far as you think so; an infidel might sign in this sense; as far as necessary to salvation, that is, not at all!

"IX. On the authority of others." This is a Roman Catholic or a Jesuit sense. It is implicit or blind faith, that is, unbelief.

"X. In any sense which approved doctors of the Church have affixed to them." But "who shall decide when doctors disagree?" And by whom are these doctors to be *approved* of; and what right have they to fix a sense to a Parliamentary-faith, when the sense has been declared by Royal declaration—by the head of the Church?

"XI. As mere *forms* of admission to an office." This is a very honest and out-spoken sense: it is plain sacrilege, without increasing the sin by prevarications.

Dr. Priestley adds three other senses—

"XII. That of Mr. Paley, who maintains, that any person may subscribe the Articles who does not belong to the three classes of men originally intended to be excluded from the Church by them, viz., *Papists, Puritans*, and *ANABAPTISTS*." If this had been the purpose, the imposers need have written no Articles, and should have given this simple declaration,—*"I am no Papist, Puritan, or Anabaptist."* Most of them could honestly say, they are not Puritans, though few that they are not Papists. But the subscription asserts plainly, that all the Articles are agreeable to God's word; and the Prayer-book in no respect contrary to

it: and what it says, is what it means. This is a truism to other people, but an important canon of criticism for the clergy; who, as professed scholars, should know something of such matters.

"XIII. I have heard," says Dr. Priestley, "another sense of subscription, maintained in conversation by two eminent divines of the Church of England; viz. that any person may subscribe to the Articles of the Church, whose faith is that of the members of the Church," (*i. e.*, the clergy,) "though it should be different from that expressed in the Articles. N.B. They were both *Arians* on the principle of Dr. Clarke, and supposed *that* to be the faith of the generality of the clergy." This sense, is subscribing not to the Articles, but to the opinions of the clergy, which are very different things.

"XIV. Lastly, I was informed," says he, "by an anonymous letter from Oxford, that many persons think themselves justified in subscribing to the Thirty-nine Articles, though they do not believe them, because it is well known to those who receive their subscriptions that they do not, and, therefore, they say they deceive nobody."

Now there must be some truth in all this; and if but one third be true, what a fearful picture is presented of the want of integrity in the whole system: there is a departure from the stipulated condition, and so a legal forfeiture of the income thus artfully obtained.

"THE GREATER PART," says Bishop Burnet, in the conclusion of his history, "*subscribe without ever examining them: and others do it because they must do it, though they can hardly satisfy their consciences, about some things in them.*"

What shall we say further respecting the PUSEYITES' NON-NATURAL-SENSE, or *nonsense*? Is not this another development of means to debauch the conscience of mankind? Nor can we allow the EVANGELICAL clergy to escape; they have their peculiar evasions, and to the real meaning, the "plain grammatical sense" of the Prayer-book, they oppose various unlegalized theories, if not to satisfy their consciences, at least to apologize for their departure from the simplicity of truth.

Thus they will make the whole system *Calvinistic*, and yet in their official capacity, thank God for the regeneration of *every child* they baptize. Then to evade this latter declaration they give us some garbled accounts of the *charitable hopes* of the Church: and introduce the system of *hypothetical* regeneration: though Calvinism, by the way, is not hypothetical: then again, as to infants dying before commission of actual sin; they dismiss the *hypothetical* blessing, and acknowledge it *absolute*: "as infants are by nature unworthy recipients, being born in sin and the children of wrath, they *cannot receive any benefit from baptism*, except there shall have been a PREVENIENT ACT OF GRACE to make them worthy:" in this statement, Mr. Gorham introduces another evasion, a mere unfounded speculation, to be defended neither by the catechism nor the Bible, but invented only to serve such purposes as subscribers may be reduced to: for in one place it cannot by any twisting be denied that baptism is given as valid for salvation.

"If such infants die before they commit actual sin, the Church holds, and I hold, that they are UNDOUBTEDLY saved: and, *therefore, THEY*

must have been regenerated by an act of grace *prevenient to their baptism*, in order to make them worthy *recipients*. *This case is RULED by the Church*, But if the infant lives till a period in which he can commit actual sin, the declaration of regeneration, must be construed according to *THE HYPOTHETICAL principle*.* Thus these men make God's grace and his Holy Spirit dance attendance upon the exigencies of subscription and the *CHURCH's rule*.

The Holy Ghost must, therefore, come here, and here especially if not exclusively, because the Church has in this instance an assertion as clear as daylight. But *what is it* of which this "prevenient grace," makes the child a worthy *recipient*? No grace you say is given in baptism,—the Holy Ghost regenerates it to become then a worthy recipient—*of the water!* But we will not kill the slain:—the evangelical clergy, no less than the Puseyites, must get into non-natural senses, to vindicate their continuance in a Church, or under a constitution which they both alike continually violate.

Another evangelical evasion takes us from the "plain grammatical sense" of the Articles and Prayer-book, to the private individual views of divines, as if these clergymen had sworn to those books and not to the express authorized words of the British constitution: *thus, as the Puseyites with the Romans, ask TRADITION as a supplement to the BIBLE: the EVANGELICALS take our Reformers as the TRADITIONAL supplement to THE PRAYER-BOOK:* and the reason is the same in both: Rome and Oxford, want *their* Fathers to make the word of God of none effect; and the Evangelicals take *their* Fathers to make the word of the *CHURCH*—of none effect.

* *Gorham v. the Bishop of Exeter.*

IV.

SCEPTICS' RELIGION.

Under this department, sceptical objections, and systems or principles advocated as hostile to Christianity, are dispassionately considered.

THE ECLIPSE OF FAITH; OR, A VISIT TO A RELIGIOUS SCEPTIC.*

THE great advantage of infidelity consists in its awakening the thought and earnestness of the religious public, and, above all, in calling forth the sanctified intellect of the most vigorous minds into the service of the most holy cause: we have had no more illustrious instance of this important service, than in the book whose title is adopted as our present motto:—*"The Eclipse of Faith; or, a Visit to a Religious Sceptic."*

We have lately had *"Phases of Faith," "Nemesis of Faith,"* &c., &c., but this is Aaron's rod, that swallows up these little divinations, and leaves their diviners stark mad. We have in this *"Eclipse"* a rich combination of logic, pathos, wit, fancy, a charming amenity, and varied eloquence of chasteness and power seldom equalled. Those who possess or desire a refined taste, vigorous understanding, and firm moral principle, will find in these pages a true feast for the gods and goddesses, served up with the aid of all the Graces, and enlivened by the zest of a more preservative and charming influence than the pure attic salt.

The work consists of conversations, incidents, and "papers," and forms a pleasing dramatic *unity*, whose interest deepens to the close, which is exquisitely touching, calculated not so much to make the reader sadder, as to make him wiser and better. Thus it administers to our whole nature, being not a mere dream of imagination, nor the thin ghost of a shade, uttering the abstractions of a cold and frozen intellect, but a full-toned soul, instinct with human affections, clothed (and not degraded or imprisoned) with a human body; endowed with eyesight to take in the beauties of nature, and a heart beating sensitively to the joys and sorrows of human life.

The "introduction" consists of a letter written to a brother of the author, E. B——, missionary in ——, South Pacific, in answer to certain inquiries respecting the state of religion in England; in the course of which the writer states to his correspondent:—

"My dear brother, you will hear it with a sad heart;—your nephew

* *"The Eclipse of Faith; or, a Visit to a Religious Sceptic."* London: Longman, Brown, Green, and Longmans.

and mine, our sister's only child, has, in relation to religion at least, become an absolute sceptic!"

It was during a visit to Germany, that this youth became unsettled in his religious views, being inoculated with "invincible doubts;" not convinced dogmatically of the *falsehood of Christianity*, nor of the truth of any of the numerous and bewildering rationalistic theories, which succeed each other *like clouds* on a windy day.

"Instead of stopping at any of those miserable road-side inns between Christianity and scepticism, through whose ragged windows all the winds of heaven are blowing, and whose gaudy 'signs' assure us there is 'good entertainment within for man and beast'—whereas it is only for the latter,—Harrington still travelled on in hopes of finding some better shelter, and now, in the dark night, and a night of tempest too, finds himself on the open heath. To employ his own words, 'he could not rest contented with one-sided theories or inconsequential reasonings, and has pursued the argument to its *logical* termination.' He is ill at ease in mind, I hear, and not in robust health; and I am just going to visit him."

The writer then proceeds with a rapid and intelligent sketch of the state of religion in England; finding not so much danger in the tractarian movement, as some fear, since "the degree to which the infection taints the clergy, is no criterion at all of the sympathy of the people," especially as a full rubrical service is the prelude to an empty house.

But "the principal peril is from a subtle unbelief, which, in various forms, is sapping the religion of our people, and which, if not checked, will by and by give the Romish bishops a better title to be called bishops *in partibus infidelium* than has always been the case. The attempt to make men believe too much naturally provokes them to believe too little; and such has been and will be the recoil from the movement towards Rome. It is only one, however, of the causes of that widely diffused infidelity which is, perhaps, the most remarkable phenomenon of our day. Other and more potent causes are to be sought in the philosophic tendencies of the age, and especially a sympathy, in very many minds, with the worst features of Continental speculation. 'Infidelity!' you will say. 'Do you mean such infidelity as that of Collins and Bolingbroke, Chubb and Tindal?' Why, we have plenty of those sorts too, and—worse; but the most charming infidelity of the day, a bastard deism in *fact*, often assumes a different form—a form, you will be surprised to hear it, which embodies (as many say) the *essence* of genuine Christianity! Yes; be it known to you, that when you have ceased to believe all that is especially characteristic of the New Testament—its history, its miracles, its peculiar doctrines—you may still be a genuine Christian. Christianity is sublimed into an exquisite thing called modern 'spiritualism.'"

The infidel's "faith" is generally founded on "the oracle within," which renders all external revelation unnecessary, or, as some say, impossible. The writer, with a provoking turn for *matter of fact*, finds a

confirmation of this universal inward oracle in "the well-known uniformity and distinctness of man's religious notions, and the reasonableness of his religious practices;" which if they do not render missionaries *impossible*, make them unnecessary.

Though with a delightful consistency the author adds, "it is certainly a pity that this internal revelation—the 'absolute religion,' *hidden*, as Mr. Theodore Parker felicitously phrases it, in *all* religions of all ages and nations, and so strikingly avouched by the entire history of the world,—should render itself suspicious by little discrepancies in its own utterances among those who believe in it. Yet so it is. Compared with the rest of the world, few, at the best, can be got to believe in the sufficiency of the internal light and superfluity of all external revelation; and yet hardly two of the 'little flock' agree. It is the rarest little oracle! Apollo himself might envy its adroitness in the utterance of ambiguities. One man says that the doctrine of a 'future life' is undoubtedly a dictate of the 'religious sentiment'—one of the few universal characteristics of *all* religion; another declares *his* 'insight' tells him nothing of the matter."

We have, next, a description of the selective principle on which spiritualists, whilst eulogizing the deep "spiritual insight" of the New Testament writers, quietly reject the greater part of what has come down in their names, without any reason for the selection, since if one part of the peculiar facts and doctrines of the gospel be rejected, as added by later writers, we have no explanation, "if somebody else has put these matters into their mouths, how we can be sure that anything whatever of the small remainder ever came *out* of their mouths."

This argument we have had occasion to use, in reference to the Parker school, which adopts some things in the gospel, and argues from them, whilst repudiating others which come down to us on the very same authority; but the author before us explains the circumstance,—

"These gentlemen condescend to tell us how we are to separate the 'spiritual' gold which faintly streaks the huge mass of impure ore of fable, legend, and mysticism. Each man, it seems, has his own particular spade and mattock in his 'spiritual faculty;' so off with you to the diggings in these spiritual mines of Ophir. You will say, why not stay at home, and be content at once, with the advocates of the absolute sufficiency of the internal oracle, to listen to its responses exclusively? Ask these men—for I am sure I do not know; I only know that the results are very different—whether the possessor of 'insight' listens to its own rare voice, or puts on its spectacles and reads aloud from the New Testament. Generally, as I say, these good folks are resolved that all that is supernatural and specially inspired in the sacred volume is to be rejected; and, as to the rest, which by the way might be conveniently published as the 'Spiritualists' Bible' (in two or three sheets, 48mo. say), that would still require a careful winnowing; for, while one man tells us that the Apostle Paul, in his intense appreciation of the 'spiritual element,' made light even of the 'resurrection of Christ,' and every where shows his superiority to the beggarly elements of history, dogma and ritual, another declares

that he was so ensalved by his Jewish prejudices and the trumpery he had picked up at the feet of Gamaliel, that he knew but little, or next to nothing, of the real mystery of the very gospel he preached; that while he proclaims that it is 'revealed, after having been hidden from ages and generations,' he himself manages to hide it afresh."

The astonishment into which the Apostle Paul would be thrown, on reading these gentlemen's liberal comments or free translations, is well described by our author in the following passage:—

"'Unhappy Paul!' you will say. Yes, it is no better with him than it was in our youth some five and twenty years ago. Do you not remember the astute old *German Professor in his lecture-room, introducing the Apostle as examining, with ever increasing wonder, the various contradictory systems which the perverseness of exegesis had extracted from his epistles*, and at length, as he saw one from which every feature of Christianity had been erased, exclaiming, in a fright, 'Was ist das?' [*What is that?*] But I will not detain you on the vagaries of the new school of spiritualists. I shall hear enough of them, I have no doubt, from Harrington; he will riot in their extravagancies and contradictions as a justification of his own scepticism. In very truth their authors are fit for nothing else than to be recruiting officers for undisguised infidelity; and this has been the consistent termination with very many of their converts. Yet many of them tell us, after putting men on this inclined plane of smooth ice, that it is the only place where they can be secure."

The parallel between our modern pious infidels and the Romanists, wherein *extremes meet*, is very graphic and instructive, shewing the identity between the superstitious and infidel priestcraft; from which we may understand why the unbelievers favour the credulous, and whilst very violent against the evangelicals, are very smooth and kindly towards the monstrous superstitions of the Papal credulity.—

"Between many of our modern 'spiritualists' and the Romanists there is a parallelism of movement absolutely ludicrous. You may chance to hear both declaiming, with equal favour, against 'intellect' and 'logic,' as totally incompetent to decide on 'religious' or 'spiritual' truth, and in favour of a 'faith' which disclaims all alliance with them. You may chance to hear them both insisting on an absolute submission to an 'infallible authority' other than the Bible; the one external—that is the Pope; the other internal—that is 'Spiritual Insight;' both exacting absolute submission, the one to the outward oracle, the Church, the other to the inward oracle, himself; both insisting that the Bible is but the first imperfect product of genuine Christianity, which is perfected by a 'development,' though as to the direction of that development, they certainly do not agree. Both, if I may judge, by some recent speculations, recoil from the Bible even more than they do from one another; and both would get rid of it—one by locking it up, and the other by tearing it up to tatters."

The odd disguises of friends in their new masks at the modern

masquerade, are also well described, besides "our old friend W——, educated in evangelical notions, ready to be a confessor for the two wax candles, even though unlighted, and to be a martyr for them, if lighted;" the two following sketches are done to the life:—

"L., the son, you remember, of an independent minister, is ready to go nobly to death in defence of the prerogatives of his 'apostolical succession;' and has not the slightest doubts that he can make out his spiritual genealogy, without a link broken, from the first bishop of Rome downwards!—though, poor fellow, it would puzzle him to say who was his great grandfather. E——,* you are aware, has long since joined the Church of Rome, and has disclosed such a bottomless abyss of 'faith,' that whole cart-loads of mediæval fables, abandoned even by Romanists (who, by the way, stand fairly aghast at his insatiable appetite), have not been able to fill it. All the saints in the Roman Hagiography cannot work miracles as fast as he can credit them. On the other hand, his brother has signalized himself by an equal facility of stripping himself, fragment by fragment, of his early creed, till at last he walks through this bleak world in such a gossamer gauze of transparent 'spiritualism' that it makes you both shiver and blush to look at him."

The writer thanks a heathen convert for the present of an old idol, and moralizing on it, observes that it gains a sort of respect as compared with its devotees, "for though they have been fools enough to worship him, he has, at least, not been fool enough to worship them;" yet, as is intimated, the Pantheist *worships both*, and includes himself as a part of divinity, which is the least sensible form of idolatry,—into which the writer of the *Eclipse* seems in no danger of falling:—"I fear that if I could regard either the Pantheist or myself as *divine*, nothing in the world would keep me from *blasphemy* every day and all day long."

This vein of quiet subdued irony and almost "misanthropy," into which the writer delves, when describing the follies and sins of mankind, wherein, however, he declares that if it be indulged at all, shall begin at home, is joyously abandoned, by the following beautiful transition which introduces an exquisite paragraph on the character, power, and presence of the Redeemer:—

"Yet now I think better of it, it shall not begin at all; for I recollect that HE also was a "man," who was infinitely more; who has penetrated even this cloudy shrine of clay with the effulgence of His glory; and so let me resolve that our common humanity shall be held sacred for His sake, and pitied for its own. Thus ends my little transient fit of spleen, and thus may it ever end.

"May we feel, more and more, my dearest brother, the interior presence of that 'guest of guests,' that Divine Impersonation of Truth, Rectitude, and Love, whose image has had more power to soothe and tranquillise, stimulate and fortify the human heart, than all the philosophies ever devised by man."

* The author must have forgotten the initial, it should surely be N, and stand for the brother Newman.

Amidst all the argument of this work, this blessed presence sheds an influence at once elevating, softening, and refining; no less invigorating the moral nature, than illuminating the understanding of the reader. The removal of this influence from our country he regards as the setting of the national sun, respecting which we might say, with a deeper meaning,—"My native land, good night!"

"I have, sometimes," he says, "mournfully asked myself whether the world may not yet want a few *experiments* as to whether it cannot get on better without Christianity and the Bible; but I hope England is not destined to be the laboratory."

So far we have allowed the author to introduce himself to our readers, by a few extracts from his own introduction; we hope, in future numbers, to give rather an *analysis* of his subsequent chapters, in which are the reports of those conversations held with his sceptical nephew, Harrington, and the fix into which the sceptic (whose mind is, of course, not made up) frequently places the dogmatic infidel, whose sentimental sentiments repudiate the word of God in a very godly and scriptural style.

The nature of the record to be thus examined, will be best understood by the writers own description:—

"I go to Harrington in a few days, and as our conversation (perhaps, alas! our controversies) will be upon some of the most momentous religious topics of the day, I shall keep an exact journal—*Boswellize* in fact—for you as well as I can; and how well some of my earlier days have practised my memory for this humble office, you know. I shall have a pleasure in this, not only because you will be glad to hear all I can communicate respecting one you love so well, but, also, because in this way, perhaps, I shall in part fulfil your earnest request to let you know the state of religion amongst us."

IV.

THE PHILOSOPHY OF HUMAN NATURE.

The Nature of Man as Spiritual, Immortal, and Responsible, will be the most frequent topic of this department: though sometimes we shall introduce MISCELLANEOUS Subjects.

PASSAGES IN THE LIFE OF AN ENQUIRER.

(Continued from page 157.)

CHAPTER VII.

I take my sorrow to the wilds of Nature,
But Nature cannot feel and only awes me :
Her mountains rise like judges pitiless,—
The Jungfrau there sits like a judgment angel
In glistening white—the trumpet half-uplifted,
Waiting the signal from the glance of God
To blow the blast of doom. Oh! let me find
Some human voice to speak to me from heaven,
And see dear Mercy's hand upon the skies,
Parting the clouds that hide the morning star!

The Snow-King.

LOUISE brought the book telling Roger how much it had interested and perplexed her, and as she came to his side and opened its pages, drew out a piece of paper on which she had marked the place of the passages she wished to show to him.

Turning to the fifteenth page she said, "now I cannot understand this;" and they read together as follows:—

"What people call world is to me man; what they term man is to me world. With them the world is the first thing, and mind is its little quest which has only a place upon its surface, not sure of its position and its powers. With me mind stands first and stands sole, for what I recognize as world is its fairest work, its self-created mirror." "The material world is the great common body of humanity—only possible through it, belonging to it, given with it, to be governed by it, and that humanity might manifest itself in it. I recognize no action of the material world on me. The action is the other way, from me upon it. What I dignify with the name of the world, is the eternal communion of minds, their influence on each other, their reciprocal formation by action and by reaction—the lofty harmony of freedom.

Roger thought a little and said, "I think I understand what he means. The world of spirits is greater than the world of matter. It is only the way of expressing it that makes the sentiment look startling. His statement pushes the truth too far, I should think, or rather, distorts it. 'The little god o' the world,' as Mephistopheles calls him, looks large enough here, and is a creator of all the universe after his fashion. But there is a great truth at the bottom, I have no question."

"See here," said Louise, "how a little further on he denies all necessity, by calling it the music which all the different freedom of men make in clashing together, and saying, that it is only the reflection of his own action in the common working of the world of minds to which he contributes among the rest. Now I am no philosopher, and this perplexes me. When I was in the convent it would not have consoled me much had I known this high-sounding principle, and called compulsion only the clashing of freedoms. If I am the earthen pot in the fable, against whom the flood carries the brazen one, how can I be contented?"

"Verily, love," answered Roger, "neither you nor I either."

They went on.

"So, freedom! art thou to me the source of all, the first, the inmost. When I retire into myself to gaze on thee, my ages are turned away from the province of time and free from fetters of necessity; then vanishes every oppressive sense of slavery, the spirit within me becomes conscious of its own creature essence, the light of Godhead dawns above me and drives far away the clouds beneath which, wander slaves. How I shall estimate myself depends no longer upon destiny or fortune, nor on the number of happy hours I have known, or what has been brought to pass and established through my instrumentality, and how my performance has answered to my will—all this is only the *world* not *I*." "When I look into my inner self I am straightway in the kingdom of eternity, I contemplate the working of the spirit which no world can change, no time destroy—which has first created world and time."

"Magnificent," said Roger, kindled with the eloquence of the impassioned soliloquist.

Roger had not read extensively enough to be aware how ancient is this mystical pantheism, and in how many forms it has reappeared. That man, in a solitary musing, should feel that something—his soul, expand, and lose itself in another something—the all pervading essence of all soul; and that this rising and spreading cloud should hide all the actual from him in a rapt indifference; is no new thing in the history of human aberration. In the east and in the west, in ancient times and in modern, numbers have been found professing thus to enjoy superiority to time in time, eternity in a reverie, a super-human grandeur in a dreamy introspection, where, by long gazing, the dazed eyesight of the mind seems to see a mysterious grandeur and glory in the recesses of its own nature—and calls it God. In the egotism of solitude the individual seems to enlarge into the universal soul, and

— "They think they feel
Divinity within them breeding wings
Wherewith to scorn the earth."

This is the secret of Fichte's grand assumption which fascinated Schleiermacher, and according to which mind evolves the universe out of itself. This idealism becomes monstrous if understood of the individual Ego—a truism if referred to the Universal Me—the aggregate of all minds. Let the student of Fichte's philosophy—the admirer of that system of self-worship, sit down in some great library. Will he say that those folios, which contain the life long toil of an Augustin, the laborious triumphs of a Bacon, the condition of a Niebuhr, the speculations of Plato, of Aristotle, of Des Cartes, of Fichte himself, are all in *him*,—are only *his* mind making itself an object to itself, the visible projection of his own inmost thought, the mere shadows on the wall,—the phantas magoria whose painted slides are all within the individual mind which holds that universe within itself? This he dares not assert. All he can say is, that he is a drop in that ocean of mind of which tracts of thought are great sounds, broad bays, immeasurable currents. When he loses himself in that vastness, then he says, these are part of me; but he can only say it when that *me* has lost its individuality and is itself no longer. They are his or he when he is not himself. He is, it is true, as Schleiermacher says, one of that ever working world of minds, that galaxy of individual freedoms which erases all the heaven of time, acts and is acted on, gives and receives—but did it need a new philosophy to teach men that?

Let us make allowance for this glowing diction in the Monologue—for Schleiermacher is here eminently the rhetorician. Of material pantheism we can acquit such expression. But of spiritual pantheism, which puts the ever-ebbing and flowing generations of human minds in the place of a personal Creator and Governor upon his throne, we cannot declare him free.

No one ever insisted with more force and beauty than Schleiermacher has done upon the excellence of *individuality*—on the duty of being true to ourselves—of determining and fashioning into some characteristic separateness our own particular being. And yet his glory, the realization of that philosophical heaven which he professes to enjoy already in his own breast, consists in undoing this—in seeing in himself what banishes himself, and exhales him into the indefinable cloud of spirits whose life is an everlasting now. It is singular that pantheism, which makes individuality only a transitory effect, should have made its development the *summum bonum*. The more the finite is developed the more distinct and definite does it become in its finiteness. No amount of culture can make it infinite. Culture must concentrate, not dissipate it. But the pantheist strangely draws the opposite consequence. He says, the more you individualize yourself, the more intense your self-concentration, the more do you approach a self-oblivious expansion—the more are you ripening for the very contrary of this—a diffusion of yourself into an indefinable abstraction which is the negation of all separate self.

It is not surprising, that on such principles Schleiermacher should proceed as he does to speak of "that self-complacent fiction" which has assigned to immortality a place beyond time and not within it. He says, "It appears to the sensuous man as though the inward operation of our nature were only the shadow of its external action, and so they have located the soul for ever in the kingdom of shadows, and believed that

down below but a poor reflection of its previous activity prolonged a darkened life. But brighter than Olympus is that which this poor conception banished to a subterranean darkness; and the kingdom of the shades is to me already here the archetype of all reality. For such men the Godhead is beyond the world of time, and that man might behold and praise the Deity, they have freed him after death for ever from the limitations of time; but the spirit soars already above the temporal world, and to behold that is even here eternity, and the celestial enjoyment of everlasting songs. Begin, therefore, now thine eternal life in steady self-contemplation—care not for what may pass away, but see to this, that thou loseest not thyself, and weep if thou drivest on in the stream of time and carriest no heaven in thy soul.”

Go with Ulysses and Æneas down beneath the earth into their fabled world of ghosts, and you find in the Elysium of the ancients such a pallid and poverty-stricken heaven as that of which Schleiermacher spake. It needed revelation to give man that very idea of a future state which the philosopher propounds as though the discovery were his own. In the book we learn, that the life unseen, the heaven for which we hope, is far more complete, more truly real, than the life below. That this life is rather the poor shadow of that than that of this. We learn, too, that our heaven must be begun and with us here in time, borne about within the breast, in the tastes and aspirations of a renewed nature. All that is true here we have in our Christianity. But let experience answer whether we can dispense with the hope of a life beyond the grave, less troubled and less maimed than this? Whether any soul can be truly satisfied with the heaven he can make for himself in his own mind while on the earth? Whether ceaseless self-contemplation will not rather make a hell than a heaven, for a faithful searcher into his own soul. All these faults and follies, this self contradiction, these defeated aims and desires, hungering, and still unfed—to be shut up with only this for his sole company—can such a life be heaven? Call it rather hell, if man fallen may not look to one more than man to raise him up. Yet in retirement, a flattering self-inspection may work some minds into a persuasion of peace, and they may think it blessedness to be possessors of themselves. This is easy. But how will they maintain that equanimity of reverie in the jostle and the stir of actual life? Will they retain that dear self-satisfaction amidst a thousand crosses and defeats, and countless thwarting proofs of fallibility and feebleness?

In that Schleiermacher says, concerning our estimate of ourselves there is the same mixture of truth and error. When he says, that we must judge ourselves, not by what we have accomplished or enjoyed, but by what we ARE, as above the accidents of failure or success, he utters in one sense a weighty truth. We are not answerable for the results as we are for the spirit of our efforts. Success is not the test of desert in many, very many cases. Some men have to labour, vainly as it seems, and others enter into their labours. The world shouts an applauding harvest-home to the reaper—God pronounces his well-done upon the sower and the reaper alike.

Yet it is no less true, that we know what we are, and what others are, by the nature, if not by the success, of our efforts,—by the character, if

not by the amount of our enjoyments. That pure motive and arduous endeavour should fail of all results—is the exception—the rare exception, not the rule. Such a temper and such an action may fail of large visible result, but there is an achievement therein which produces an undercurrent gradually working results hereafter. The unsuccessful attempt must be that the successful may follow and become what they are. We must estimate ourselves by the *quality* of our enjoyments. We must estimate ourselves by the aim and the strenuousness of our actions, and by their possible and probable results as judged by fair analogy, and not merely by the issues we ourselves can see.

What more likely than such a doctrine, as that advanced by Schleiermacher, if taken without this qualification, to foster that musing indolence which has deprived the world of so much service? It is so easy to imagine that we might accomplish this and that were we to try—to estimate ourselves highly, according to the powers we suppose ourselves to possess, and while inactive and useless, to say—we are great, we are strong, but we measure that greatness and that strength, not by the work to which it prompts us, by the amount of what we are at least trying to do, but by the lofty form it assumes as we view it in imagination and think of all it *might* accomplish. How ready a resource, how sparing to our pride must it be to say,—I have done nothing, it is true, but that *not-doing* is the world not I,—action or inaction are not myself, I am above and apart from all such trivial considerations—I, enshrined within my own being, and encompassed by the incense of my own applause!

Napoleon, whenever any one was recommended to him as likely to do great things, always asked, “what has he *done*?” Many men have gained a reputation as being extraordinary persons, possessing a vast range of information, unusual compass and power of thought,—as though, if they had only tried, they could have shaken the world, and made after ages ring with their names. They think so—partial friends think so—but, for ourselves, we always enquire, what have they done? But to return to our young philosophers.

“This, I like,” said Roger, fastening on a passage toward the end of the third Monologue; “if he means, by self-education, not a selfish æsthetic culture, but a building up of the nature to be of service to mankind:”—

“Most men seek for an increase of outward possessions, more property, more knowledge, protection and assistance against destiny and misfortune, power strengthened by combination to limit others—this, man seeks, now-a-days, in friendship, in marriage, in their country, not an assistance and completion of the power to build up themselves, not some new gain for their own inner life.”

“I think,” continued Roger, “that, as he says, further on, we ought to endeavour to assimilate, to incorporate into our own being, some truth, some new lesson or element, from every event, and every character. This is to grow as we live, not only to acquire, by experience, more dexterity, but, as it were, more being;—a larger, fuller nature. I shall remember that.”

“But look here,” said Louise; “he says, impossibility is only what I have resolved not to do or be. When I resolved to be such and not such

a man, from that time I gave up all that did not enter into that purpose; and what I thus exclude from myself I call impossible.”—

“I think this is more easily said than proved. Much that we wish is beyond our reach.”

“Yes, indeed,” said Roger; “and I cannot say, with Schleiermacher, that my one desire is to become still more what I am already. I am not so certain that I might not become so much better as to be, in fact, another being. Some one says, the essence of genius is concentration. And, genius or no genius, the lesson is of service to every one. If we remember it we shall accomplish more, and cherish no vague desire inconsistent with our practicable purposes. Every man who would do much, must say, of a large sphere of objects, ‘in making myself what I wish to be, I give up all those.’ Others may enjoy them, but they are not for me. To do this with manliness, with decision, with constancy, how many querulous feelings would it suppress—what dissipation of energy it would prevent.”

“I like what he says,” observed Louise, “on love and friendship,—that one of the two who is attached, is not to surrender his individuality to the other, but that each preserves his own character to the reciprocal advantage of each. There is to be union and yet distinctness. I am sure it is true of us, who are so different in many respects, and yet, I feel persuaded, so fitted for each other in that very diversity.”

“Of that, I am sure,” answered Roger. “Love does not require a monotonous uniformity in the natures which are blended by its influence. It is a prosperous commerce of souls which annihilates distance, fills even deserts with life, and tracks them with travelling hopes laden with, or to be laden with, inestimable gain, and exchanges the spices and the myrrh of the sunny orient, for the ermine and the steel of the bold and sterner north.”

And here, had Roger had the poem, he would have quoted thus our laureate:—

“For woman is not undeveloped man
But diverse: could we make her as the man,
Sweet love were slain; whose dearest bond is this—
Not like to like, but like in difference:
Yet in the long years liker they must grow;
The man be more of woman, she of man;
He gain in sweetness and in moral height,
Nor lose the wrestling thews that throw the world;
She mental breadth, nor fall in childward care:
More as the double-natured Poet, each:
Till at the last she set herself to man,
Like perfect music unto noble words;
And to these twain, upon the skirts of Time,
Sit side by side full-summed in all their powers,
Dispensing harvest, sowing the To-be,
Self-reverent each and reverencing each,
Distinct in individualities,
But like each other even as those who love.
Then comes the statelier Eden back to men:
Then reign the world’s great bridals, chaste and calm:
Then springs the crowning race of humankind!”

“Here is the last Monologue—‘Youth and Age;’” said Roger, rapidly

turning over the leaves and closing the book. "May we preserve our youth in our age. I will have some conversation with Dr. Heinrichs about these essays. I should like to know whether he can make more tangible to me this singular act of feeling as though you were not yourself, but as though Humanity were you; and how any one can be so sure of his being right, as to feel that he contains his future in himself, and will only be, in a fuller measure, what he is already; so that when his individuality is completely expressed and consummated, it is time to die. This is new to me."

"And to me also, and strange, and anything but what I want. I know I shall never be able to realize immortality in a rapture here, and to be indifferent to past and in an ecstatic present. This philosophy looks to me almost like some of St. Theresa's revelations rationalized, put into learned terminology and erected into a theory for the educated."

Then they went from Schleiermacher to Defoe, and Louise took up Robinson Crusoe, and showed Roger what progress she had made, with the help of dictionary and grammar.

"I have reached the print of the foot in the sand; and, two or three weeks ago, began to read what I have prepared, to the Doctor in the evening after supper, translating into German as I went along, till the readings were happily interrupted by your arrival. He is quite in love with the book, and says he shall be quite miserable if I do not read it through to him."

"He would admire the author still more than the book if he knew his history. I will tell him all about Defoe some day. He is a favourite hero of mine. Now let us go out for a walk."

HOWBEIT OUR GOD TURNED THE CURSE INTO A BLESSING.

WORK is the chief condition of temporal prosperity. It is a necessity under which most of the human family are born. They must work, or be wretched, or pine away in sickness, or starve. This necessity God has laid upon us, and a cheerful compliance with it forms a part of our religious duties. Work may be spoken of under three heads, according to the degree in which the powers of endurance are taxed in its performance. When it is a mere occupation of time in the pursuit of some decidedly agreeable object—an occupation that can be taken up and laid down at pleasure, renewed or suspended to suit the person's inclination or taste, then work is simply an interesting **EMPLOYMENT**. In this sense Adam was not exempted from work in the days of his innocence and perfect bliss. *The Lord put him into the garden to dress it and to keep it.* But work is seldom so indulgent to our tastes. It generally compels us to plod on in spite of inclination,—to engage in pursuits, which, for their own sakes, we should not prefer, and to persevere in them until the body and the mind are both wearied with fatigue. This is part of the curse which God inflicted upon man for his transgression. "Cursed is the ground for thy sake, in *sorrow* shalt thou eat of it all the days of thy life. * * * In the *sweat of thy face* shalt thou eat bread." When a person is obliged to do things which are not altogether to his taste, or obliged to work at them longer than he feels a decided zest and pleasure in the occupation, and especially when his strength of body and energy of mind are taxed with prolonged or intense exertion, then work becomes **LABOUR**. There is a third, and more intensified form of work, which we commonly express by the word **TOIL**. When a man's energies are taxed to the uttermost—when his work, like a heavy burden, is always pressing upon him, leaving him no adequate time for rest, allowing scarcely any relaxation—when it breaks down his spirits, depresses his heart and sours his temper, embitters his life, then work has become a **TOIL**. The Israelites were in this evil case when the Egyptians made them *serve with vigour*.

It is work in the sense of labour, as distinguished, on the one hand, from mere employment, and, on the other, from grinding toil, that forms our present subject. We define it in the following terms:—earnest occupation, steadily pursued and directed to some useful end. Nearly all human labour engages, more or less, both the body and the mind. There are some occupations, indeed, which require but very little thought. The labour falls almost especially upon the muscles and the bones of man. But there are other occupations which invert this order, which leave the chief parts of the body at rest, while the mind is compelled to put forth all its energies. The various departments of human labour exemplify the co-operation of mind and body through all their degrees of modification and of mental subserviency. But work is work, whether it fall chiefly upon the body or chiefly upon the mind.

The necessity for fixed continued self-denying labour, under which most men are born and spend their days, is apt to be looked upon as one

of the greatest evils under the sun. It binds a man down to one little spot of earth when, perhaps, he longs to travel into distant parts, and visit foreign climes. It holds his attention to some few objects of thought or trains of investigation, when he longs to be 'seeking out and inter-meddling with all wisdom.' It compels his daily intercourse with uncongenial souls—unkindred spirits, when, had he leisure and resources at command, he could constantly move in society altogether agreeable to him. This everlasting necessity of labour, is often felt to be a cruel chain of bondage. Specially are the young apt to feel themselves fettered by this necessity. Their ardent imaginations and impulsive longings, revel in an elysium where leisure and gratification own neither restraint nor bound. *Work*, except as a spontaneous employment, wears, to their eye, no form of loveliness. Labour appears, in their visions of bliss, in the form of a haggard and ill-omened spectre, haunting them through all their pursuits of earthly joy. And it must be confessed, that the general prejudices of society, the contempt for work, the air of proud disdain to often cast upon the plodding sons of labour by the wealthier portions of society, together with the croakings of the idle and discontented, because they are compelled to renew their daily task, are great stumbling blocks cast in the way of young people at the very outset of their career.

But, upon reflection, it very certainly appears that work, in the sense we have defined it, constitutes, in its progress and results, the chief part of our earthly inheritance. It supplies our greatest share of happiness; it yields us nearly all our comforts; it prevents us from falling into the direst calamities, and is the ascent by which we climb to all that is dignified and ennobling under the sun. Work, in its most abstract conception, is man in action: the body or the mind, or both together, vigorously prosecuting some useful end.

That labour, though originally inflicted upon man as a curse, and so often regarded as the bane of life, is, nevertheless, one of our greatest blessings, admits of easy proof by the following considerations:—

1. We are dependant upon it, in great measure, for our daily happiness. It is true, that many sources combine their influences in every case of real enjoyment, but work, in some of its forms, is generally found to be an indispensable condition of permanent pleasure. Bodily health is much promoted by vigorous and regular exertion; and good health gives to the mind a keen relish for all that is agreeable, so that a hale and strong constitution tastes all the innocent pleasures of life with a double delight, and is, in addition, capable of compassing a much larger amount. A form of evil, which often results from indolence, is mental depression. A heavy weight of uneasiness and anxiety accumulates upon the heart, and a dark cloud of forebodings comes lowering over the mind. Let that person arise and work, moderately, perhaps, at first, but perseveringly, and the load will soon be lightened; the darkness will begin to disperse, and rays of hope, in smiling beauty, will break in upon the midnight of the soul.

Exposure and excessive fatigue no doubt bring on disease, and, sometimes, a premature death. But it is equally true that some of the most inveterate forms of human infirmity are the result of bodily inaction. Health, in its fullest and most frequent realization, is to be found amongst those classes who regularly follow some active employment.

Let the health become impaired, and there is no earthly thing which can compensate for the loss. Society will not do it. None of the luxuries of affluence will do it; for in order to enjoy these a man must first be in good health and spirits.

Further, labour is directly conducive to happiness. Activity of body and of mind are, in themselves, enjoyments. Most persons are happy only when employed in some serious and useful avocation. Give them nothing to do, and the time hangs heavily on their hands. They feel that life is a weariness and a burden. Instead, therefore, of shrinking from labour, we ought cheerfully to engage in it, and conscientiously to pursue it as an indispensable condition of our earthly well-being.

2. Then, labour is the instrumental cause of our chief comforts. Beyond the air we breathe, the water we drink, the sky, and the clouds, and the varied earth on which we look, and the sweet singing of birds which salutes our ears, there is scarcely one thing which we value that is not the product of labour. Indeed all material objects are the produce of labour. For we read that "the Lord *made* heaven and earth, the sea and all that in them is." "And on the seventh day God ended his *work* which he had *made*; and he *rested* on the seventh day from all his *work* which he had *made*." Every thing, therefore, in nature, pleasant and useful to man, is the product of Divine operation. The fact, therefore, that God *wrought* in the creation of all things, and that he "*worketh hitherto*" in providence, should dignify labour in our esteem. But a lower consideration sometimes takes a firmer hold upon us than the highest, therefore we remark that the commonest necessities of life, as well as all luxuries, are supplied by persevering labour. We should be destitute of house and clothing, should have neither food nor fuel, if man had not first laboured to procure these things. The chief difference in the external circumstances of men is a difference which labour has wrought. The combined energies of one class of workmen, in the course of months or years, raise up the stately hall or the magnificent palace. Then the genius and taste of others are employed in its decoration. The productions of many workshops, in remote parts of the country, are collected and arranged that all its departments may be furnished with every article of convenience, elegance, and comfort. And thus the monthly labours of scores or of hundreds of men are accumulated on one spot, and constitute the chief superiority of one man's external condition over that of another. It is the labour of man which spreads our table with food, which protects us by night and by day from the cold and the tempest, which provides the chief means of travelling; in short, what convenience have we in this world of exposure and want, which industry and genius have not produced.

Not only do our bodily comforts chiefly proceed from labour, but also those higher pleasures, which belong peculiarly to the mind, are derived, in great degree, from the same source. There is no book that ever led forth our thoughts into the field of science, or unfolded before us the history of past ages,—no poem has ever thrilled our souls with delight, that did not occasion its author hours, or days, or years of persevering labour. All those monuments of genius in the departments of painting and statuary, of architecture and music, and whatever is delightful to an imaginative and cultivated taste, have been given to the world as the result of painstaking and continuous industry.

All the remedies, to which we resort in an hour of sickness, have been discovered, and elaborated, and tested by long processes of investigation and experiment. The institutions of our land, which give to Britain its stability, its happiness, and its glory, owe their origin and their efficiency to judicious and devoted operation. The hope of a benighted and degraded world rests, under God, upon untiring activity and consecrated labour. It is in this way that the blessings of civilization, of enlarged education and knowledge, and, equally also, of evangelical truth and holiness, are now so extensively diffused. Let the efforts of men cease in any department, even for a short time, and a shock is felt, more or less, through the entire social fabric. Let all human exertion be suspended, even for a single week, and the inevitable result would be starvation and death to nine-tenths of our race. On the one hand, let every member of society be daily labouring to produce something useful to himself and others, and ten thousand rills of comfort, from all sides, begin to pour forth their contributions to swell the tide of human enjoyment. Hence the more of industry there is in a community, the greater and more numerous will be their comforts and enjoyments. And in this way the primal curse of labour is turned into a blessing.

2. Then labour is also one of our chief safeguards against evil. Idleness is the fostering parent of vice and crime, of mental incapacity and bodily weakness.

"Satan finds some mischief still
For idle hands to do."

The immediate consequence of sloth, to most persons, is straitened circumstances, pecuniary embarrassment,—poverty. Few persons, after the age of childhood, can find the means of support, unless they begin to make themselves useful to society. The drones are cast out of the hive. Very few will labour for others, unless they get something valuable from them in return. The ordinance of the Lord is, that if any man will not work neither shall he eat; and this is an ordinance so just and necessary, that men very readily enforce its observance or inflict its penalty. No doubt there is poverty in the world which cannot be traced altogether to indolence, because extravagant indulgence and ill health help to produce it; but, except in the comparatively few cases of wealthy possession, sloth and idleness will most certainly reduce persons to extreme want. Solomon observed this connection in his day, and his words are applicable to man in all ages and climes:—"A little sleep, a little slumber, a little folding of the hands to sleep. So shall thy poverty come as one that travelleth; and thy want as an armed man." God and man are the allied and sworn enemies of the sluggish and idle, and they cannot escape.

Then those who have no serious occupation, are hourly exposed to the seductions of vice. Such sensual indulgencies as lie within their reach they are ever tempted to resort to, and, at the same time, being destitute of the means of gratifying their craving appetites, any opportunity of purloining their neighbours' goods, or of taking advantage of the unwary, is a strong temptation to steal. A dishonest course once entered upon, soon proves itself the high road to ruin. Step after step leads the culprit first to the police station, then to the county gaol, thence to the hulks or a

foreign land; and the labour which he would not voluntarily pursue in the home of his forefathers, he is condemned to yield under privation and suffering, in a condition of degraded vassalage and thralldom.

The evil is much greater than that part of it which touches the body. The mind and the heart undergo a corresponding degradation. What range of thought, what elevation of idea, can an idle person ever attain to? What generous sentiment, what humane feeling, can we expect will obtain more than a transient existence in his heart? He will find himself in antagonism with the best and the greatest part of mankind. Consequently he will regard them with suspicion and envy, which again will, most likely, engender hatred. Thus he will come to see everything through a false medium. All things will wear to him an aspect of distortion. Good will appear evil, and evil good. The society of the upright and intelligent will be to him offensive, and he will, therefore, herd himself with the unprincipled, the discontented, the sottish, and the low. He becomes the victim of his own folly, bound and fettered by his own evil habits; at the same time he is preyed upon by the lusts and tempers of his own corrupted heart, so that in the expressive language of Solomon, "The desire of the slothful *killeth* him; for his hands refuse to labour."

4. Persevering industry, then, is a safeguard against many of the evils which beset our earthly course,—it is also a necessary condition in the attainment of all that is great and dignified under the sun. There are some artificial and accidental distinctions which divide class from class, and persons from persons, that, nevertheless, serve in no degree to enhance man's personal worth. A man is none the worse for being the descendant of wealthy ancestors, and none the better for being cradled in obscurity and want. Nor, on the other hand, is the peasant's child inherently and essentially inferior to the offspring of the most distinguished nobleman in the land. Personal worth and real dignity are not estimated by the wise according to the circumstances into which men are born. We involuntarily inquire after what men have done, whether they have distinguished themselves by any brilliant or useful performances. And the palm of honour is awarded to that man who, as the result of prolonged exertion, has surmounted obstacles, triumphed over adversaries, and toiled his way upward to the proud eminence of fame. Every man of substantial worth in the nation, has become so, mainly through the plodding labours of his industry. Original genius has something to do in making men great; but mere capability never yet constituted a man truly great. It is neither mind nor muscle that we admire in a fellow mortal, but their energies *put forth*, and *sustained* in a course of wise and beneficial operations. We judge of men by their works. We ourselves are judged of by our works. All past generations are tried by this criterion,—all future ages will be brought unto it; and no honour is genuine or durable which does not repose upon the foundation of earnest and persevering labour. No man rises to eminence in any department, whether we take the common walks of ordinary business or the more secluded bowers of science—whether we examine the schools and discussions of philosophy, or the more public labours of political and judicial pursuits, not a single man of real importance and essential worth shall we meet with, who has not become so mainly by self-denying and laborious exertion. It is not every

one, truly, whose position gives him the opportunity of becoming very distinguished in any department of life; but there is scarcely a person born into the world, who might not, by a constant putting forth of ALL his energies, render himself of importance and consideration in the community where he resides. Some should own him as a valuable member of society—pay to him the tribute of respect while living, and speak of his memory in words of kindness and commendation when departed. It is, then, some useful and constant employment which supplies us with a large share of our daily happiness—which yields us nearly all the necessities and comforts of life—which daily defends us against a troop of formidable evils, and which ever leads us onward towards the attainment of some worthy and honourable distinction.

Let not work, therefore be esteemed a degradation, a low, dishonourable condition of earthly existence. It may be allowed that some occupations are more desirable than others; still it is not the office and social position a man occupies that gives dignity to his character, or yields happiness to his heart, but the degree of conscientiousness and efficiency with which his duties are discharged. Success is satisfaction, and satisfaction is happiness. Success, in one endeavour nerves the soul, and lays the foundation for success in another. And the youth, who enters upon life with the determination to plod on until he succeeds, never to quit an undertaking until it is fairly and well accomplished, will find himself gradually advancing toward the summit of his highest reasonable aspirations, and may hope, before he die, to demonstrate to the world that "*Labour conquers all things.*"

The highest results of persevering industry may be, and, alas, commonly are, entirely lost by a wrong or defective motive vitiating every effort that is put forth. "The labours of this mortal life" have a sublimer tendency, if conducted with proper feelings, than any we have yet mentioned. They bear a relation to God, to heaven, to eternity. Their importance and issues will not cease with time. When 'the earth, and the works that are therein, shall be burned up,' the soul, with all the habits of thought and frames of feeling it has indulged in, its encounter with earthly ill and discharge of earthly duty, will live on. Then it will stand face to face before the righteous and omniscient Judge. Then it will receive according to the *deeds* done in the body, whether good or bad. A blessed issue awaits a certain class of mankind against that day. Those who lived and died in the fear, the faith, and love of the Lord, will '*rest* from their *labours, and their works* will follow them.' Each one will be presented with the rights and honours of citizenship in the heavenly Jerusalem. "They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb, which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes." Seeing, then, that time is inseparably connected with eternity, that the soul which came from God must go to God, and that we all shall be judged *according to our works*, how natural is the inquiry, and how earnestly should we all pursue it, "What shall we do that we might *work the works of God?*"

(To be Continued.)

REVIEWS AND CRITICISMS.

The Atoning Lamb: a Scripture Exhibition and Enforcement of our Lord's Vicarious Death; in which are set forth the Principal Questions involved in the Atonement, &c. By the Rev. WM. GRIFFITHS, Hitchin, Herts. London: Ward and Co.

WHATEVER may be the fears and despondency with which some of our more aged ministers sometimes look forward to the future; we cannot but feel assured amidst all the conflicts of opinions now coming on, that the rising ministry is earnestly attached to those fundamental truths "most surely believed amongst us;" and we have in the present work on the Atoning Lamb, a sufficient illustration that they have no less willingness and ability to state and defend the most important doctrines, so as to commend the truth to every man's conscience in the sight of God.

There are few of more promise in this department than Mr. Griffiths, and none of less pretensions. His work on the Atonement is clear, solid, and scriptural; entering into the following topics:—The Victim. The Death of Christ a Sacrifice. The extent of his Atonement. The object of it,—to put away sin. The reception of it—by faith.

The work is well got up, and in a neat form, the reader has for a slight sum (eighteen pence) an admirable statement of the grand central doctrine of the gospel, in its scriptural nature, and various relations to the hopes and responsibilities of mankind. We shall be surprised if the work does not become a general favorite. It is suited for a present, especially to thoughtful and enquiring minds.

The Work and Strength of the Church. By the Rev. JOHN CORBIN. London: John Snow.

THE above is the title of a Sermon or Discourse addressed by Mr. Corbin to "the Nottinghamshire Association of Independent Ministers and Churches," March 22nd, 1852; also in the following month, preached before the "Derbyshire Congregation Union" at Chesterfield; and is "published by request."

The author is an earnest and able minister of the gospel, and has given us in the cheap little pamphlet, suggestions and admonitions that deserve to be circulated extensively, and are calculated to be of great service.

It is certainly time the Churches were awake: the first part of this address enumerates "the works the Church has to do, and the doing of which calls for the exercise of its strength." The second, examines "in what the strength of the Church consists, and how it should be put on." Under each of these topics there are ten plain propositions, of what requires doing, and how it is to be done. We hope many will read them and set to work.

A Lecture on Inspiration; with some Remarks on the Spirit of the Age. By HENRY P. BOWEN. London: R. Groombridge and Sons.

THE subject of inspiration is becoming of more practical importance, and will soon form the question of the day. We have many dreams and visions on the subject by intuitional or spiritual elevation and insight men; which serve only to bewilder their unfortunate readers.

Some few men of genius appear anxious to establish the inspiration of the genius, and by a poetical license to lift themselves up to the apostles, or else pull the apostles down to them. This Lecture of Mr. Bowen's will be found very serviceable towards

dispelling this delusion, and pulling down usurpations of such as climb up by "mental elevation," or thinking more highly of themselves than they ought to think.

We cordially hail Mr. Bowen as a labourer in this department, and wish him enlarged usefulness both in his literary engagements and in his ministry, of which they are the proper supplement and completion.

The Bible and the Working Classes: being a series of Lectures delivered to the Working Classes of Bradford, Yorkshire. By ALEXANDER WALLACE, of Edinburgh. London: Hamilton, Adams, and Co.

THE title of this volume is a fair indication of its contents, which are well adapted to the object in view,—to remove both the infidelity of some and the indifference of more of the working classes in reference to the Bible. These Lectures were delivered in the Lecture-room of the Mechanics' Institute, on Sabbath afternoons, and were especially intended for such as were alienated from religion, and from the *consecrated* places in which it is proclaimed: this choice of a *neutral* place and especial aim to collect and address those who are not in the habit of attending divine service, is an important advance in the mission of the Church.

We are glad to find the Bradford Town Mission advancing successfully in this course; not only arranging for the delivery of such lectures, but employing earnest methods of visitation and canvassing to secure an attendance, by personally inviting the classes appealed to. The attendances have been numerous, and the effect such as was desired and might be expected. At a large meeting of two thousand of the working classes in Bradford, it was proposed and carried, that these lectures should be printed; and several gentlemen, to their honour, subscribed to render a thousand of these volumes obtainable at a mere nominal price.

Will not this entire example stir up Christians in other towns to go and do likewise? Liverpool has its evening addresses to the same class of persons, (also in a neutral room) well attended; and by this means we may effectually reach "those who are without." We hope to refer again, more at large, to the topics of the volume before us, meanwhile we congratulate the Town Mission of Bradford on so good an example, and commend the lectures of Mr. Wallace as a valuable addition to our religious literature for the people.

The Moral Statistics of Glasgow. By WILLIAM LOGAN, Commissioner of the Scottish Temperance League.

THE direct object of this sixpenny pamphlet, is to exhibit the relation of intemperance to crime: it consists of the testimonies of leading men in different institutions, in answer to certain enquiries; and also many useful statistical tables of poverty, disease, and crime, and will be regarded as valuable by all philanthropists, as exhibiting the degraded condition of many in our large towns.

Those who may not sympathize altogether in the Temperance views for which this information was collected, will still find the work valuable, as indicating how much requires to be done to elevate the victims of vice and sorrow.

The compiler of this work is now actively engaged in the Bradford Town Mission, under whose auspices Mr. Wallace's lectures were delivered. In the preface to those lectures, Mr. Wallace observes:—"It affords me much pleasure gratefully to acknowledge the valuable services of Mr. Wm. Logan, the able and devoted superintendent of the Bradford Town Mission, but for whose persevering efforts and admirable arrangements, the lectures (on the Bible and the Working Classes,) would probably not have been commenced, at all events they would not have been so well attended."

Thus the author of this pamphlet, on "The Moral Statistics of Glasgow," is fully committed to the best interests of the working classes; with such agencies multiplied, we cannot despair of the condition and prospects of our country.

The "Amazon." A Sermon preached by the Rev. William Blood, (one of the survivors,) in the Church of St. Andrew, Plymouth, Jan. 18th, 1852. London: Aylott and Jones.

OF all the sermons of which this terrible disaster has been the occasion, there are none invested with so strong an interest as this. The preacher was one of the fourteen who, after being exposed for many hours in a leaky boat to the fury of the waves—without sail, oar, food, or water, were rescued by a Dutch galliot and at length brought to Plymouth. He arrived there on the Thursday, and though too ill on the Friday and Saturday to make any preparation, acceded to the request of the Rev. Mr. Hatchard, Rector of St. Andrew's, to preach a sermon in connection with this awful calamity.

The sermon we have now in our hands is a report of his extempore effort in fulfilment of his engagement. It is by no means without literary merit, but it is chiefly interesting as recording the devout joy of one who had been almost miraculously preserved through the most awful peril.

Mr. Blood has shown his good taste in not choosing as his text any passage of Scripture in which the mere *words* might seem applicable to the event, and has preferred to treat the deliverance as illustrative of the love and care of him, who "so loved the world" in its great peril, "that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

We need scarcely say, that Mr. Blood has met with a ready sympathy in his dear Mother Church. We understand, that he has been presented to some office in connection with the Cathedral in the London diocese, of the value of £683 a year!

I.

CHRIST'S RELIGION.

"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD." 1 Thess. v. 12.

THEODORE PARKER'S NATURAL INSPIRATION; VERSUS, DIVINE WISDOM IN THE GOSPEL.

THE formality of preaching renders the Bible inefficient: we have found deep ruts along the road, from the heavy wheels of the chariot of custom; and so miss the true end of that grand institution, public oral teaching, which the gospel originated, and which has given an impulse to all human knowledge.

The apostles were not so formal, they adapted themselves to the state of society, often took their text from the errors of the people they addressed; and shewed the grandeur and superiority of the gospel of God, by a contrast which was condemnation. So it was with Paul at Athens: so it should be occasionally with us. This method is scriptural and apostolical; that for a moment we should look with other men's eyes, through their mists of prejudice, and seeing how distorted all things appear,—emerge into the true light, to feel once more,—truly the light is sweet, and a pleasant thing it is to behold the sun.

The forms of error are various and manifold; to those deluded by them, they are dark clouds that hide the sun; but to those who, with a higher guidance, turn to examine them, these clouds themselves become illuminated, and attend the rising orb of day, radiant with that splendour they vainly aim to extinguish.

The most seductive form of infidelity in modern days, is an assumption of religiousness and reverence; the Sadducee wearing the phylacteries of the Pharisee; the sceptic turned priest, and worshipping himself and nature, in a style borrowed from the Bible: and finding Christianity in the denial of Christ; and the deification, not of human reason, as before, but of the religious sentiments in human nature.

Now we shall take up the most plausible form of this artifice, to shew how loosely the scheme hangs together; and how safely we may come back to the word of God, as uttered by, or declared respecting—God manifest in the flesh;—Jesus Christ the son of David, the son of Abraham, and Lord of both.

The propounder of this scheme, at least, its most refined and popular advocate, has brought together much that is beautiful and true; but associated so incongruously, that whilst with a shew of occasional reverence,

he betrays the Saviour with a kiss; he also cheats the reader's understanding, by a display of sentiment, and an appeal to certain lofty mis-called natural intuitions, which are but gleams of a neglected and misapplied gospel education.

We might quote several authors by whom the sentiments, we propose to examine, have been adopted; to shew that we are dealing not with an individual case, but with a prevailing tendency: but it is not necessary to trespass so far upon the time of the reader, or the space of this review.

The variations of infidelity and rationalism, in their efforts to overthrow the Scriptures or nullify their contents, are very instructive, teaching us this grand lesson, that the present race of sceptics repudiates all previous methods; whilst it is equally confident with the rejected fathers. The Bible has, therefore, only calmly to wait till another sceptical generation, shall by a *new* demonstration of the falseness of Scripture, prove, at least, the futility of all previous efforts in the same line.

The prevalent colour of the present infidelity and scepticism, is an affected religiousness; a pious and reverential way of bowing the Saviour out of court.

"A very great spiritual phenomenon undoubted thou art; the Eternal shone through thee, and for a time thou wert a God,—but we can excel that any day by the religious consciousness of this nineteenth century."

Such is the utterance of the late oracle of pious infidelity, as spread over several chapters in Theodore Parker's "Discourse of Matters pertaining to Religion."

It is found out, that the world will have a religion, so the sceptics have learned the art of flattery, and tell every man to look within for the Divine sentiment, and get free from the tyranny of old books: and the gospel is quoted for its own overthrow,—"I will write my law upon their hearts," *i. e.*, not in books, nor by any historical religion. And whilst absolute infidels have thus become devout, pleading for a religion on each man's own account, at first hand, out of that clear authority, called "the Religious sentiment;" our rationalists become orthodox, and use the symbols or language of the irrational trinitarians. All these are hopeful signs of dissatisfaction,—a tacit acknowledgment that they are not quite convinced in their scepticism, or that they know of no arguments so powerful as the simulation of what they would oppose;*—that in fact they must become proselytes to gain converts. The honesty of this method we may from prejudice be unable to appreciate; we can at least try its validity, in the shape of argument. Accordingly, we propose to examine the doctrine of NATURAL INSPIRATION, as advocated by Theodore Parker, minister of the Second Church in Roxburg, Mass.

The main assumptions with which we propose here to deal are four:—

1. That God as *naturally* provides truth for the soul of man, as other requisites for our bodily necessities. 2. That accordingly, every man has or may have this natural inspiration. 3. That Christ and his

* Wer sich

Den Menschen nützlich machen will, muss doch
Zuerst sich ihnen gleich zu stellen suchen.

apostles were greatly favoured by this private guidance. 4. But we are not to look into the records of their private intuitions, as the prisonhouse of our thoughts; we may set up for our own Christs, and fulfil what he was a single specimen of—the “*possibility* for every man.”

By these simple propositions, all necessity for the Bible, and all its peculiar authority are laid aside.

We shall let this school of humanity speak for itself by its most eloquent advocate, and then make some general observation on this Bible of Human Nature, which fulfils in a *secondary* sense, the saying of the prophet,—“your young men shall see visions, and your old men shall dream dreams.”

And we hope the effect will be, to lead us to become more thoroughly awake to the grand reality;—responding to the apostle’s invitation—“Awake thou that sleepest and arise from the dead, and CHRIST shall give thee light.”

In his fourth chapter, (book ii.,) our author lays down his general principle of the “relation of supply to want.” “We find in *nature* every want *naturally* supplied,” and this is a priori necessary since “from the perfections of the Deity his *direct* works must be perfect.” No “race of animals is destitute of what is most needed for them: *the animal* keeps perfectly the condition of its nature; each reaches perfection after its own kind. Thus every sparrow in a flock, is perfect in the qualities of a sparrow.” Perhaps none will doubt this grand axiom, but all may see how very helpless it becomes in a very different case. As when the author comes “to apply this *general* maxim to man’s special case.” Unfortunately the maxim is not general but special, and man is altogether another case. The law of perfection belongs to the *direct* works of God,—nature and animals, gravitation and sparrows, not to human character, which is somewhat related to the work of man. For whilst every animal may become perfect of its kind, no men do, therefore, there is no analogy between them. But this natural perfection allows instinct as “the faculty to mediate” between animals and their wants; whilst in man understanding has this office: and yet we are expressly told, that savages and children, are merely animals, having only instinct; whilst savages when outgrowing their condition emerge from the dominion of instinct to follow the understanding. Where then is the natural supply—how is it they remain savages so long, has their nature no demands? Then we cannot trust to a priori perfection of God, as a *necessity* for a natural supply to spiritual wants.

“This general rule may then be *laid down*, that for each animal, intellectual, affectional, and moral want of man, there is a supply set *within his reach*; and a guide to connect the two; that no miracle is needed to supply the want; but satisfaction is given as *soon as the guide* is followed and the law kept, which instinct or *the understanding* reveals.”

It would be very satisfactory to discover the supply within the reach of savage tribes; and meanwhile our philosophers may explain why it is never reached, though the understanding is there *to reveal*.

We have as little reason to expect consistency as logical connexion in

these natural theories, and, therefore, do not wonder, that what in one case the understanding reveals, is in another place of the same book said to be revealed by the Creator: the action of the Highest within the soul, shining to and through reason and conscience. So that all the savages are waiting for is, for God to act upon them, though they have a medium faculty to act upon him, as directly as the senses upon matter! And the Creator is said to act as uniformly on mind as on matter; though it seems there are many minds on which he does not act at all, or very little!

The fifth chapter states "the analogy from this relation" of supply and demand. Where we learn, that there "*must be*" a natural supply for the soul: "some plain, regular, and not miraculous means, accessible to each man, whereby he can get a knowledge of God and his will." What must be, must be, but this "plain regular" method, is not yet in existence.

"This *argument* for a direct connection between man and God, is only rebuffed in one of these two ways:—either first, by denying that man has any religious wants; or secondly, by affirming that he himself alone is a supply to them, without need of reliance on anything independent of himself."

This way of reasoning by a dilemma, seems very powerful: but first the two alternatives contradict each other, for man cannot well have both a want and supply in himself, unless he can be empty and full at the same time. Secondly, there is another way of rebutting the argument, by supposing another kind of supply, namely, by a written revelation instead of direct and universal inspiration. Thirdly, another way, namely, by simply stating the fact, that a great many men are without any supply at all; in other words, are still in want—as our author himself. Fourthly, his own method after all, is to find man's spiritual supply in himself: which he also tells us "is contrary to philosophy; for theoretically speaking, by nature there is nothing in man but man himself, his tendencies and powers: in the religious element there is nothing but the religious element." In *another chapter* our author adopts this second way of rebutting his own argument, by shewing that the religious sentiment, or human nature, is the source and measure of the supply.

Thus (in chapter i., book iii.,) we are told, "all manifestations of religion, proceed from the religious sentiment in man, and are more or less imperfect *representations of that sentiment*." All the teachers and forms have not "*exhausted the religious sentiment, which is the groundwork and standard measure of them all*." "No former teacher of religion, can be greater than the religious sentiment, but at the utmost is only co-ordinate with the religious sentiment, and competent to discover and announce the laws of man previously existing." It follows, therefore, that human nature does supply its own wants, in other words wants nothing, and so our author rebuts his own argument.

Nay the value of Christianity he takes to exist only in proportion to its conformity to the religious sentiment, which is "the absolute religion." But what is meant by the religious sentiment we are not told; except that it is the sentiment of the race,—apart from the *peculiarity* of Moses or

Paul. This is a very usual form of fallacy—"THE Religious Sentiment;"—pray *whose*? "The Religious Sentiment of Man;"—of what man? No man in particular, but all men in general, which is "ABSOLUTE" NOTHING. And thus we get our wants supplied, by relying upon something independent of ourselves, namely, the Religious Sentiment of Humanity; which by a shew of hands would, perhaps, appear to be an irreligious sentiment.

We may now safely return to the boasted "analogy" "the *force* of it is this, it leads us to *expect* such a natural satisfaction for our spiritual wants, as we have for the humbler wants." Blessed is he that expecteth nothing; "the question then comes as to THE FACT;—is there not a regular law by which the religious wants are supplied, as by a regular law the body's wants are met? Yes, it must be so: God takes care of the sparrow's body, can he neglect man's soul?" Unfortunately facts are too stubborn to form themselves to the shape of a theorist's absolute—"must be so:" since first it is not so, many are not at present supplied; and secondly, God may make provision for man's soul in a different manner; and we shall find that it is so.

Our author, however, who rejects the written traditions of Christianity, as too obviously fabulous, swallows the camel of other fables; and finds the fact of a regular supply in "the belief of nations in an early and simple state. It is attested by the literature, traditions, and monuments of all primitive people. They *believe* that God held converse with man: he spoke in the voices of nature, in signs and omens, in dreams by night, in deep silent thought by day; skill, strength, wisdom, goodness, were referred to him. He made the laws of Minos, Moses, Numa, Rhadamanthus." But our author's supply is cut off in the assertion immediately following,—that "thinking men in England and America" have begun to doubt of any such communications in these times; and if thinking men doubt it, we are certain they have no such inspirations; whilst what unthinking men may dream, is of no consequence to anybody. The fact of a "plain regular way" of natural supply, consequently breaks down into a powerful fancy of the author.

From this prevailing disbelief in present inspiration, which is a prevailing disproof of the fact, he accounts for the doctrine of Supernaturalism, or the idea that God did in the days of Christ and his apostles, appear and work in an unusual way; the records of which stand in the place of inspiration to us. (Chap. vii., book ii.) According to this opinion,

"The word of God, has become the letter of Scripture. We can know nothing of God's religion, or morals at first hand. God was transiently present in a small number of the race, and has now left it altogether. This theory forgets that a verbal revelation can never communicate a simple idea, like that of God, justice, love, religion, more than a word can give a deaf man an idea of sound."

This exposition of the doctrine of supernatural inspiration, is as far

* That man has a religious nature, i. e., is capable of religion, none can doubt, but that capacity is not the origin, but the receiver of religious truth.

from the mark, as the assumption of the fact of a natural inspiration. The Bible does not pretend, and is not supposed to give a simple idea of justice, God, love, or religion; *it supposes men to have these*; but comes to purify and elevate these notions: it appeals to pre-existing laws of human nature; it shews God's love, as an incentive to ours; it presents a better religion as a corrective to inferior ones; it commends the truth to every man's conscience. Nor does it profess that God has left the race altogether; it says we live and move in him, he is not far from every one of us, and waits to be gracious to all: we are not led away from God by a written revelation, but come unto Mount Zion, the city of the living God; and truly our fellowship is with the Father, and with his son Jesus Christ. *There is no excuse for this ignorance of Christianity, in men who presume to oppose it.*

There is great dishonesty or incompetence in taking the common truths of religion and philosophy, as a proof of the deficiency of religion; a method exhibited not only in what we have just quoted; but also in the mere doctrine of God's universal presence, and his supporting all nature. Thus (in chap. viii.) we are told,

"If the above views be true, there seems no ground for supposing that there are different kinds or modes of inspiration, in Minos or Moses; *the laws of mind* like those of matter remain immutable. As God has left no age nor man, destitute, by nature, of reason, conscience, religion, so he leaves none destitute of inspiration. It is, therefore, the light of all our being, the *background of all human faculties*. Man cannot, more than matter, exist without God."

Who needs be told all this? Does not the Bible contain it? Then why adduce a half truth, to supplant a whole one? We read plainly enough in the Bible of God as the background of all things, which he upholds by the word of his power; for in him we live and move, and have our being.

That our faculties also are his gift, and in a sense his inspiration, is expressly stated in the old book—"the inspiration of the Almighty giveth understanding;" but this does not prove, that the same Being may not by another method of inspiration, give us *something to be understood*. It is a curious method of exhibiting a universal private and natural inspiration, to turn one plain Bible truth, into a misty philosophical form, and by the aid of *this private inspiration*, to shew the non-necessity of another Bible truth, which is only the complement to the first.

Our theorist cannot say of his inspiration, that it has been hid from ages and generations, but now is revealed through him: it is no hidden wisdom he makes manifest, but the common sunlight of our daily life which he wonderingly reveals to mankind.

And this "inspiration like vision," we are told, "must be everywhere the same *in kind*, however it differs in *degree*." Let us then compare this natural inspiration with vision; are men all as equal and perfect in mental as in bodily vision?

"The wisest and holiest men have spoken in the name of God, Minos,

Moses, Zoroaster, Confucius, Zaleucus, Numa, Mahomet, *profess* to have received their doctrines straightway from him. The sacred persons of all nations, from the Druid to the Pope, refer to his direct inspiration."

Next we have enumerated the Sibylline oracle, Delphic responses, and the apostles of Christ! But some of these

"Have considered themselves the bare tools in the hand of God, they did and said, they knew not what. *Thus charging their follies and sins on God Most High.* Others, going to A GREATER DEGREE OF INSANITY, have confounded God with themselves. No doubt there have been men of a high degree of inspiration, in all countries, the founders of the various religions of the world."

Is it so with human eyes; are a few only in different ages and nations, blessed with good eyesight; whilst the rest are all blind, being led by the nose, or by the wise dog of national insight? For in the various religions of the world, the mass are led blindfold: but it is not so with our eyes which look direct on nature.

Besides in this partiality,—“the plain regular and natural way” of inspiring a few impostors to delude all the rest; the eyes of these founders of the various religions of the world, (and only they have eyes)—their eyes must be variously constructed and differ in kind as well as degree, for it is one thing to see God in a Pope; another, to see him in the Sibylline verses; and quite another, to see him in the sun: so that this plain method is somewhat confused, and we should be ill off, if our bodily vision played us equally false:—if only five or six in eighteen centuries could see; and each had different *revelations* of the same object, one seeing a man as a bear, another as an ape, another as a megatherium. We might then bless our stars for their guidance, since our eyes would be of little use. But quite as useful as this plain way of universal inspiration in which God is within the reach of every man, but seen only by two or three, and that in the most grotesque and contradictory shapes.

Nay our author himself distrusts these SEERS, and properly calls their various degrees of inspiration, “greater (or less) DEGREES OF INSANITY.” And if this natural method, admits of “charging their follies and sins on the Most High,” it would seem that God has not as naturally supplied these dupes or impostors, and their numerous followers, with food for the soul as for the body. Whilst, indeed, the madness of some in attributing their follies and sins to the Most High, is outdone by the insanity of this theory, which ascribes *all* these follies to him.

If from this astonishing variation in degree of mental or religious vision, we turn to examine the origin of these degrees, the theory is equally invalidated.

“This degree of inspiration must depend first, on the natural ability, the particular intellectual, moral, and religious endowment or genius where-with each man is furnished by God: and next on the use each man makes of his endowment. In one word, it depends on the man’s quantity of being, and his quantity of obedience.”

But it has appeared from other observations, that the quantity of being, or original endowment,—the native powers of the mind,—do constitute the main element of inspiration, and, therefore, inspiration in its degree does not depend on native powers, but *native powers ARE inspiration*:—which “is the light of all our being, the background of all human faculties, the sole means by which we gain a knowledge of what is not seen or felt; the logical condition of all sensual knowledge, our highway to the world of spirits.” In other words, inspiration is the ability to use our faculties of sensation and reflection: it is the logical condition for the exercise of our faculties: it is simply our native powers and ordinary sanity, yet depends on the largeness of what it constitutes.

As to the second part on which inspiration depends, namely, obedience; we may enquire—obedience to what? To the amount of being;—will not its laws secure all this? Then, if so, the degree of inspiration depends simply on itself. Which is a very satisfactory position.

That the consideration of and obedience to Christian truth will clear the eye for a further insight, is an acknowledged Christian verity; and a fact of experience:—“he that is spiritual judgeth all things:” but in the quantity of being, we have nothing to obey but a quantity of mystification. Indeed, the assertion of our author, that Newton was as much inspired to write the Principia, as Paul to write his Epistles, shews plainly that the quantity of this inspiration is just nil: for Newton had his native powers, (perhaps not greater than thousands of others,) and was according to his own experience, distinguished only by patience, or hard work; so that this natural inspiration comes to be simply this—our powers and the use of them;—which is the amount of our inspiration!

Our author has consequently framed no new theory, but mistaken the usual meaning of words; and talks of inspiration, where other men, knowing English better, would say ability and industry.

“Now this it seems is the only inspiration which is possible. It is co-extensive with the faithful use of man’s powers. Men may call it miraculous, but *nothing is more natural*; or, *they may say it is entirely human*, for it is the result of man’s use of his faculties.”

In fine our theorist admits, that we may call it what we like, since it is evidently a play upon words.

But whilst he may deal thus with his own style, and frame aameleon coloured inspiration, he is not at liberty to misrepresent other systems, confound all distinctions and falsify the plainest features. Undoubtedly “*this* inspiration is limited to no sect, age, or country;” but he must not assume that *another* inspiration ascribed to a few is intended to “bar God out of the soul;” for Christianity aims to “fill us with all the fulness of God.”

Yet all along it is assumed, that by confining ourselves to the revelation of Christ, we are narrowed in our intellects and enthralled in our consciences. The great Protestant maxim, “the Bible only” is repudiated, since it is said, the *Bible is not to be our master*; the soul is greater than the Bible. *Whose* soul? We shall see afterwards, that it is the absolute soul, some abstract reason and religious sentiment which is superior to the Bible;

and, therefore, there is nothing cramping to concrete and actual reason, to establish over it the authority of Jesus Christ. For whilst Euclid's Elements or Newton's Principia, are not greater than the respective souls of the authors, there is no great degradation in having to submit to their demonstrations, which are an appropriate authority; and the whole is generally superior to any concrete intellect in its educational stage: now what these are in their extent and province, in relation to the intellect, that the gospel is in relation to man's conscience.

And this will prepare us to see the weakness of another assertion, by which a historical religion is to be set aside. Three sources of knowledge are supposed, sense, reflection, and intuition: hence it is observed, "the truths of absolute religion, are not matters of sense; and if objects of intuition or reflection, must be obvious to all who have the reflective or intuitive faculty, and will use it; they are, therefore, matters of direct personal experience; not so a knowledge of any given historical religion."

There is no connexion between these various statements, except that of juxta-position, which is a frequent substitute with our author for logical sequence. As that we are not to believe the Bible, "*and bar God out of the soul;*" regard "*inspiration as shut up in old books, and think God asleep,*" &c., &c.

It is false to suppose, that because the truths of religion are the objects of the intuitive or whatever faculty exists and is used we need no positive truths: for in mathematics we see that whatever faculties may be concerned, their exercise is fruitless without the elements of the science; so the intuition, or understanding, or conscience, requires the elements of religious truth for its true cultivation and profitable exercise.

And this our theorist partly prepares for, by asserting, that whilst "the thinker may depend on his own intuitions," yet "if not faithful, the aid, the council of the good man, will help us to truth." But must not our reflection be in exercise to distinguish the good? And are not all men in need of something higher than themselves to awaken and exercise their native capacities?

If then religious conviction be a matter of intuition and experience, where is the contrariety between this fact and a historical religion which, containing profound truths, serves to give rise to our own experience, by clarifying our intuitions? As, indeed, our author says, "*this is the office of prophets and apostles;*" then it is the complete defence of a historical religion.

But this standing authority, as demanded for the gospel, we are told, "*exalts certain miraculous persons and degrades man.*" This our author himself shall contradict in a little time: meanwhile, let us notice his list of evils in historical religion, and his obvious mistakes as to the nature of the only historical religion, whose claims would be gravely considered in a civilized country. "In prophets and saints, Moses and Jesus, it does not see the possibility of the race made real, but *only* the miraculous power of God." Now this is just what it does see, a realization in Christ of the possibility for the race; we are to aim at that, as the mark of our prize; to put on Christ: and the power of God is exhibited in connexion with the system itself, as the means of aiding others to realize the character which Christ exemplified.

Further, it is assumed, that the idea of a historical and authoritative religion, makes it "our duty *not* to enquire into the truth of their word: it says the words of Jesus are true, because he spoke them, *not* he spoke them because true." Both these are manifestly false. After another equally glaring mistake, our author, in another place, contradicts the two last assertions: as (in chap. v., book iii.,) he asserts, "Christianity asks no man to believe the Old or the New Testament; the Divine infallibility of Moses or of Jesus; [both false] but *to prove all things*;" which is a contradiction of what is said above.

Historical religion further we are told, "denies that common men, in the nineteenth century, can get at truth and God, as Paul and John in the first century." Undoubtedly it does, for if we have the same means, we want not their records: yet we are as well off as Paul and John, because we have their revelations preserved.

Where are the "common men," who either with or without the aid of Paul and John, have improved upon them? Unquestionably the truths of the gospel "*can* be presented directly to the consciousness of men at one age as well as at another," so all men could be inspired with Newton's Principia, but since writing is invented, there is no need of this continued miracle; whilst in religion as in science, truths are most useful when acquired by study and individual mastery. We may "recognize these truths as soon as stated, or when the unprejudiced mind looks that way." But without a written historical religion, there would be no statement to recognize, and the unprejudiced mind *would not know which way to look*, but would *grope* after God, if haply it might find him.

But further, this historical religion, we are told, "*sacrifices reason, conscience, and love,*" to the tyranny of external authority: though authority cannot be tyranny; and all that is employed in the way of authority is the forcibleness of right words.

"Its mediator is a tyrant; *not* a brother, who works in the soul waking its dormant powers, &c." This again is all palpably false. The same is certain respecting the following statements:—

"Its God is *afar off*; we cannot meet face to face; it restricts the *Divine presence*; it makes prayer an address to a deceased man." According to historical religion "you and I must bow our faces to the dust, groping like the blind worm—not turn our eyes to the broad heaven; it has no window toward heaven: according to it, God leaves his tottering child to wander on, *fatherless*, with no guide, but a *feeble brother's* word. [Who before was *not* a brother but a tyrant.] It tells us, that God is no father; that he veils his face, and will not look on his child, his erring child."!!

Is it not a pity our theorist did not look upon the face of that historical religion, which falsifies every one of his assertions? And yet on some occasions he seems acquainted with the untruthfulness of these representations; for (in book iv., chap. iii.,) he gives a very different account of this "feeble brother," whose authoritative teaching becomes no "tyranny" or imprisonment, but a wide field which none have fully explored.

"Has the New Testament exaggerated the greatness of Jesus? *Mon-*

sure his religious doctrine by that of the time and place in which he lived, or BY THAT OF ANY TIME and any place,—yes, by the doctrine of eternal truth, &c. Remember *that the GREATEST MINDS have seen no further*, the richest hearts have felt no deeper, and added nothing to the sentiment of religion; have set *no loftier aim*, no truer method than his, of perfect love to God and man,—and then ask, *have the Evangelists overrated him?* Measure him by the light he has shed upon the world; shall we be told such a man never lived; that the whole story is a lie? Suppose that Plato and Newton never lived; but who did their works, and thought their thoughts? It takes a Newton to forge a Newton. What man could have fabricated a Jesus? None but a Jesus."

If then the Evangelists have not overrated the Saviour, and if he be thus superior to the greatest minds and richest hearts, *does not our author UNDERRATE HIM*, when he assumes, that *to be under SUCH A TEACHER is tyranny and imprisonment*, "THE SACRIFICE OF REASON, CONSCIENCE, AND LOVE?" What are plain readers to understand from such vacillating and inconsistent advocates of a universal natural inspiration?

The most astonishing chapter in this strange work, as compared with the author's purpose and sentiments, is the one on "the moral and religious character of Jesus of Nazareth."

The first part is "the negative side or limitations of Jesus;" in which Theodore Parker kindly defends the mistakes he wisely discovers. Belief in *possession* and the interpretation of the Pentateuch as if applying to himself, as well as "the strong very strong case" to be made out against him as to the *enthusiasm of expecting to be a king in earth* (!) are all admitted blemishes; but Theodore defends the "honesty" of Jesus in spite of these mistakes;—"affecting a man's head, not his heart." Surely the Churches will vote Parker a tea-service, for this bold knight errantry, in defending so weak a character on its weakest side.

But he advances to a more dangerous undertaking,—*"another charge, and the only one at all affecting his moral character is this;—that he denounces his opponents in no measured terms, calls the Pharisees hypocrites."* This surely is a deadly sin: but no; "we cannot tell how far the historians have added to the *fierceness of the invective*." This is a pity. But the defence is not abandoned, for we are to "consider the *youth of the man*." Really our obligations increase; for if this Jesus is the Saviour of Mankind, Parker is the Saviour of Jesus. And now we may imitate Christ with a caution—"no man's indignation should be like his, so deep, so uncompromising, BUT (!) so holy and full of love." How it can be holy and loving, yet requiring these limitations we are not told. Finally, whilst the Redeemer was rather hard on classes, he was kind to individuals and had no "personal animosity."

Well the coat is without seam yet; and there is no hole in it; thank God, not even insidious apologists can convict the blessed Redeemer of sin, or find out his limitations.

We turn then to "the positive side or the excellencies of Jesus."

"He died at an age when man has not reached his fullest vigour. The great work of creative intellect, the maturest products of man, all the deep and

settled plans of reforming the world, come from a period when experience gives a wider field as the basis of hope." Moreover, he had, "No advantage of position; the son and companion of rude people; born in a town whose inhabitants were wicked to a proverb; in an age of singular corruption; in a nation of forms, hypocritical priests and corrupt people; himself ridiculed for lack of knowledge; yet he rises free from all prejudice of his age, nation, or sect; unites in himself the sublimest precepts and Divinest practices; yet Nazareth was no Athens, where philosophy breathed its circumambient air; it had neither porch, nor lyceum, not even a school of the prophets."

How then is THIS RARE PHENOMENON to be accounted for? Let us measure this by an assertion of our author in another place:—"it cannot be proved that the contents of the Bible, *could not have proceeded from man, UNDER THE ORDINARY influence of God.*" Is it then so ordinary for God, in the natural way of inspiration, by the native growth of human powers, to counteract what ordinarily takes place,—the immaturity of youth, the pollution of example, the narrowness of all the ideas of nation and sect, without the aid of porch and lyceum? WAS IT EVER KNOWN THAT GOD SO ACTED, EXCEPT IN THIS CASE? Then this stands out as an inexplicable miracle: to say that under these circumstances Christ "falls back on simple morality, simple religion: and gives free range to the spirit of God in his heart," as the grand explanation, is but to dream and drive. For why did not the Jews ever fall back on something of this kind, or the heathen, the best or the worst of them? Just *because there was nothing but the ground for them to fall upon*; and no spirit within, but their native powers, corrupted by traditional ignorance and iniquity. These sublime doctrines and Divine practices then, are not the ordinary influence of God on man; but an extraordinary beaming forth of Divine intelligence and character. Therefore, natural inspiration, "common as gravitation," is a naked and ridiculous pretence; contradicted by every chapter and every fact in these "matters pertaining to religion."

There are many fine compliments, some gross mistakes, and some glowing truths in our author's concluding description of the "positive side, or the excellencies of Jesus."

"There is God in the heart of this youth." Yes, "God was in Christ reconciling the world unto himself," not teaching us "to seek inspiration as Jesus sought it," but to seek salvation through him. And nothing tends more to prove the Divine and miraculous nature of Christianity than what Parker admits about Christ; while nothing tends more to undermine Christianity, than the notion of a first-hand inspiration by which common men of the nineteenth century may get at truth through the religious sentiment.

Stripped of its rhetorical artifices this strange book meets us with contradictions at every turn: we are perpetually cautioned, that the Bible is not greater than the soul, is not to be the master of reason and conscience, that the religious sentiment is greater than traditional revelations, which are but the outgrowths of that sentiment: yet we are assured, that the religious sentiment, the actual reason and conscience of no real live man has measured or gone beyond the teachings of Jesus! *Then these ARE*

greater than the religious sentiment:—not greater than he who uttered them, but greater than those for whom they are declared. And what but truth and holiness ought to be the masters of reason and conscience?

We might further enquire how the world is to be raised, on this principle of natural inspiration, which is the result of a virtue that few attain unto: it is plain the world wants a positive inspiration, to quicken the dead, and lead to a real communion with the God and Father of our spirits. And since it is acknowledged the gospel is so great, let our natural inspiration men wait till they have produced a colossal character of virtue, that can fathom the truths given dogmatically; and see further on its own account. Meanwhile we leave them to speculate as to what stock or stone they would have bowed to, by the force of their religious sentiment, had not Christ redeemed them from part of their vain conversation, they would have received from their fathers.

We have already trespassed far enough upon the patience of the reader, and, therefore, can state only the outline of an argument, by which this doctrine of natural inspiration, proves the sole authority of the word of God,—the very dogma against which it is directed!

First, it is assumed, that God being benevolent must provide a natural supply of religious truth for the soul; therefore, he has done so: the reply is, that God has not done so; therefore, his goodness leads us to expect a supernatural supply, whilst further the abettors of natural inspiration admit, that Christianity is the highest form of it at present: whence we infer that either such inspiration is useless in all forms, or may be trusted in its highest form. If useless in all, it cannot answer the purpose of "pushing Jesus and Paul aside" for a more commodious method: if it may be trusted into the highest form, namely, in Christianity, then it is overthrown in all other forms, for the gospel is plainly exclusive, is intended for every creature, and assumes the universal authority of Christ.

"Ye call me master and Lord, and ye say well, for so I am," so then this private and natural inspiration in Christ, sets aside all other methods, and proclaims him Lord of all. This fact is involved in the whole structure of Christianity. And we have as much right to believe that Christ meant to set up for the Master of mankind, as that he said, did, or meant anything.

Therefore, this highest form of natural inspiration, puts down all the imaginations of our theorists; so that they who almost deify the Redeemer, that they may crucify him afresh, by setting up their own deifications, must eat their own words or the words of Christ: since they say he never intended and ought not to be an absolute authority, whilst he says, "that all men should honour the Son, even as they honour the Father."

It follows then, that this invidious form of infidelity, must deny its own theory, or submit to the Saviour; for it says, that every man must be inspired, but confesses that none have been so much so as Christ, who will judge them out of their own mouths; for the inspiration they applaud in him, is either a delusion in him, or their denial of his universal authority is blasphemy against the Son of God.

Birmingham.

BREWIN GRANT.

II.

PRIESTS' RELIGION.

HUMAN AUTHORITY AND INVENTION *versus* CONSCIENCE AND THE BIBLE.

The Scriptures are the only standard of Christian faith and practice: every one is at liberty to examine them; but no one is at liberty to decline this examination: and though we may receive the help of others, we may not rest on their authority, (which is Man-worship;) nor receive as religion, what is not in the Scriptures, (which is Will-worship.)

THE USE OF THE BIBLE, BY FENELON.

The above is the title of a Letter in which the admired Romish Prelate, Fenelon, expresses his views on the restriction of the Bible by his fraternity; we propose to estimate some of his arguments on this important subject.

I. "Without entering into any critical discussions, nothing is more manifest, than the following facts,—that the Christian public possessed, each, in their own languages, both the Bible and their Liturgies, which, for their pious education, the very children were made to read;—that the holy pastors of each Church were wont, in their sermons, to explain regularly and in order, the entire books of the Scriptures;—that the sacred text was familiar to the people;—that they were continually exhorted to read the holy volume, and blamed,—if negligent,—for the omission;—in short, that the Church and its pastors, considered the neglect of the Scriptures, both as a source of heresies, and as a cause of the relaxation of piety and morals. The evidence of all this is incontestible, because it is clearly attested by the monuments of antiquity."

The Roman Church boasts of antiquity; and yet its first principle in these modern days, is to depart from antiquity: in primitive times it was regarded as the source of heresy and immorality, that men did not sufficiently study the Scriptures; and now in later days, as will be seen from the Letter of Fenelon, the same heresy and immorality would result from the unlicensed reading of God's word. But the reason for the change is very plain,—namely, that in these times *truth is called heresy, and religion is called immorality* by the Roman Priests.

II. The second observation of the learned Prelate expresses the limitations placed by the early Church on this freedom, namely, that Catechu-

mens and Neophytes, with young people in general, were only allowed to read in proportion to their understanding and docility : an interesting case of this kind is adduced, as follows :—

“St. Jerome observed the same method or economy, in regard of the young *Læta*, prescribing at first, certain books ; and ere long, certain others ; and last of all, the *Cantic of Canticles*, because *the carnal expressions*, under which the mystery of the sacred nuptials of the soul with the Divine Spouse is concealed, might possibly wound the delicacy of her heart, had they been confided to her before she had made a certain degree of progress in the simplicity of faith, and in the attainment of the interior virtues.”

It would, perhaps, have puzzled both the Saint and the Prelate, to explain the mysteries of faith contained in the *Cantic of Canticles*, and if none are to read till they are of age to understand, this would take away the license of all the priests, for none are more ignorant of Scripture ; whilst all of them together could not make out a minute and systematic explanation of the articles of faith in the *Cantic of Canticles*.

“III. It would be a dangerous opinion, and a prejudice too nearly approaching to that of the Protestants, to imagine, that the Christian may not be solidly instructed in all the truths of religion, **ALTHOUGH HE HAS NEVER READ THE SCRIPTURES AT ALL.**”

“It is not that this circumstance diminishes, in the slenderest degree, the value of the holy volumes ; neither ought it, any way, to lessen the zeal of the Christian public to nourish their minds with the heavenly food,—conducted, meanwhile, by *an humble dependance upon the Church*. But, in short, this fact is clear, evinced by the most positive and satisfactory testimonies,—that tradition alone, without the use of the Scriptures, sufficed to establish the faith and to form the morals of countless multitudes of the faithful ; and this too in a degree the most perfect and sublime. The *Church, which has given the sacred books to us*,—has to them, without these holy records, communicated, by the living word, all those same doctrines and instructions, which we derive from the sacred text. That *unwritten word*, which is in the mouth of the Spouse of the Son of God, supplied for the absence of the written word ; and administered to the mind the same interior nourishment. Hence, it was, that those pious individuals, being thus enlightened, would, as St. Irenæus remarks, have stopped their ears at the first sound of any erroneous or contagious doctrine. Strong in the simplicity of faith and humbly docile to the voice of the Church,—they, in these happy dispositions, had the discernment to reject and the delicacy to shun every artifice, however subtle, of the author of innovation. Wherefore, as the same Saint observes, it would be a very erroneous notion to suppose, that the Church cannot conduct her children to perfection, both in regard to faith and morals, without the use or reading of the Bible.”

“The faithful may attain perfection without reading the Scriptures,—since thus the Church, which teaches them by the spirit of her Divine Spouse, becomes to them a living Scripture ; and a Scripture, distributed

amongst them, *in a way, of all others, the best adapted and proportioned, to their capacities and wants?* It is under the impression of these feelings, that St. Austin says to the faithful: '*Attend to the Scriptures: WE are your books.*'—*Intenti estote ad Scripturas: Codices vestri sumus.*"

"Thus, the pastors of the Church are in fact the real *living Scriptures.*"

"Wherefore, behold, what ought to be the conduct of the faithful, whenever the Church, in her prudence, should deem it necessary to restrict their liberty of reading the Bible, in order, by an equivalent, to impart to them a series of instructions, more accommodated and measured, to the nature of their present wants:—They ought, on such occasions, to humble themselves; and, on the assurances of this holy mother, believe, that they sustain no loss. They should rest contented with the simple food of milk and bread."

No one denies that men may be saved by the truth *spoken* to them, and hence the prominence given to *preaching the gospel*, amongst the Protestants; but this is no reason why the gospel should not be *read* in God's own words; the only motive for advocating a restriction of the written gospel, is a knowledge that it does not agree with the teaching of priests; and, therefore, they advocate the sufficiency of preaching, that "the faithful" may not discern how great is their loss when the word of man is entirely substituted for the word of God:—when the priest, in a long dress, calling himself a holy mother, feeds the childish with "milk and bread."

IV. The safety of allowing the freedom in question, in earlier times, is attributed to two causes,—the docility of the people, and the active authority of priests in checking all heretical thoughts. }

"It was by these means, and the simplicity of faith, *the docility of the public mind, and the authority of the pastoral body*, combined with incessant instructions, that the contagion of error and the diffusion of any dangerous abuse, were effectually prevented or suppressed. It is true, indeed, that, notwithstanding such precautions, there did sometimes, here and there, rise up a few daring innovators perverting the sacred text, and creating very dangerous contests and disputes. For St. Peter tells us, that, in the epistles of St. Paul, '*there are some things hard to be understood, which the unlearned and unstable wrest,—as they do also the other Scriptures,—to their own destruction.*' Even the pious Origen seems to have sometimes carried too far his allegorical interpretations, in order, as St. Jerome expresses it, to exalt his ideas into so many Divine mysteries."

The difficulty of the Scriptures is constantly adduced as an argument for their restricted circulation; the incompetency of many persons to understand all mysteries: but we cannot see how this applies to the case, except *some scale of ability be invented*, and if all who are liable to err must refrain from reading, "even the pious Origen" is excluded; together with every priest who is not individually infallible. Some people think that it is not because there are in the Bible "things *hard* to be

understood," that it is placed under these restrictions; but because there are other things *easy* to be understood. Whilst it is further objected, that whatever the unlearned or unstable may do, this is no more an objection to the people than to the priests, unless the latter have a special certificate from Peter, that they alone, and all of them are both learned and stable.

But the Prelate whose letter we are considering, and the thousand and one priests of Rome, that quote this passage of Peter, display a woful ignorance and incompetency to interpret the Scriptures, when they adduce this saying to prove that all men have not a right to examine and judge for themselves: they either know that Peter never intended anything of the kind, or ought to know it; and are all of them either ignorant or unstable, or both; that is, either ignorant or unprincipled, in this employment of Scripture to prove man's bondage to priestcraft. The only logical application of their argument, is to declare priests incompetent to read the Scriptures;—to shut them out from the privilege, on the ground of dishonesty or imbecility.

The ground of arguments, so commonly insisted on by these nefarious agents of deception, is in itself the most preposterous ever advocated:—it implies, that whatever foolish men may misuse, may be forbidden to all men: thus some, the unlearned and unstable wrest the Scriptures, therefore, people in general have no right to read them without license: accordingly, we may argue, some often act foolishly in business; misemploy their faculties; squander their means and abilities; therefore, no man has the right to manage his own affairs; but all should enter an asylum, and own the Pope as the keeper:—the head of an infallible Church of lunatics.

III.

STATESMEN'S RELIGION.

**"EVERY PLANT WHICH MY HEAVENLY FATHER HATH NOT PLANTED
SHALL BE ROOTED UP."—(Matt. xv. 13.)**

THE CLERGY SILENCED BY THE CHURCH;

**BEING A LAW-ARGUMENT TO THE COURT OF ARCHES; AND AN APPEAL
TO THE COMMON SENSE OF THE PEOPLE.**

CHAPTER IV.

CLERICAL SECTS, OR CHURCH SCHISM:—Opposition to each other, and
to the State-documents.

That in consequence of the variegated character of the appointed Formulæ, there are innumerable differences of opinion, amongst the clergy, cannot be doubted: but can the following be true? It appears in the *Nonconformist*, June 6th, 1849:—"In a letter addressed to the Lord Archbishop of Canterbury, by the Hon. Richard Cavendish, he admits the existence of insincerity among the clergy, which he calls a 'moral plague.' Of this he gives a specimen in principles preached 'not long ago,' at a visitation charge, 'by a bishop of our Church.' The bishop told his clergy, that to question the maintenance of the Church, of a particular doctrine which he alluded to, was absurd and impossible. 'But,' says his Lordship to those of his clergy who may reject it, 'this doctrine is in the Prayer-book, but undue importance is attached to it. There, indeed, are the words, but they are only words. Say them, and hear them, but say them and hear them as though they were empty sounds, destitute of meaning.'"

The Rev. John Jordan, forbidden by the Bishop of London, to preach an anniversary sermon (May, 1849,) for the Wesleyan Society, observes, in memorializing the House of Lords, that such exclusiveness, does not become a society, comprising, "Tractarians, High Churchmen, Evangelical High Churchmen, High Church Evangelical, and Evangelical, all of whom have great differences among themselves."

"The introduction of sacrifices, and sacrificing priests into the Christian religion," says Archbishop Whately,* "is utterly at variance with the whole system of the gospel:" "it is not humble piety, but profane pre-

* Preface. "The Kingdom of Christ."

sumption, either to attribute infallibility to the traditions or decisions of any uninspired man, or body of men, (whether Church, Councils, or Fathers,) or to acknowledge in these, *although infallible*, a right to fix absolutely the interpretation of Scripture."

"Opposite views," that is, doctrines of sacrifice and sacrificing priests, the duty of humbly submitting to the Church, &c., "are maintained by many writers of the present day, several of them professed members of the Church of England."

The Archbishop may easily know, that very many members of the Church of England, or rather the whole Tractarian clergy, hold these doctrines which he repudiates.

The following specimens from the *English Review*, (March, 1849,) indicate plainly enough the opinions held by that large party in the Church of which it is an organ. An article on the "Report of the Association in aid and benefit of Dressmakers and Milliners," commences with disgusting flattery to one class, false and invidious insinuations respecting another. They had formerly noticed "the higher orders" of females, "we now step out of that high circle" (where, of course, there is no vice,) "where there is so much that is good and pure, and *descend* not only into the lower, but into the darker states of female life." We are not content "with shewing the brighter and purer side of the female community" but must also notice "how many from the humbler classes, *once daughters of the Church*," "who have been baptized," but are "living instruments of the Evil One," "are now serving devils."

This aristocratic Reviewer should know first, that, as he afterwards acknowledges, the temptations to which those poor creatures are exposed, arise from the under pay they receive from the "good and pure" in the higher circles: and, secondly, that those higher circles have the same sins, without the same temptations. Whilst as a Church-man, he should be aware, THAT A MOTHER SHOULD BRING UP HER DAUGHTERS BETTER: it is strange, that these "daughters of the Church," having "been baptized," and therein received a new nature, should shew the old nature, after all: hence, one might suspect the Church did not tell the truth, when she called those present to witness that these children were born again.

But since this baptism has turned out a failure, the Reviewer recommends the Church to "supply *cells of penitence*;" "as a mother to reclaim *erring daughters*, as well as her erring sons, should impose *penitential discipline*, AND preach in all its fulness the great doctrine of *gospel repentance*:" "this office has been but feebly exercised" "as regards male penitents, we see them *suffered* to regain their place without any Church correction, *however secret*; any *confession* of sin." "The need of restitution is left out," i. e., paying to penitentiaries for erring daughters, as the form of penitence for erring sons.

After the penitence of these daughters, the "*sinner is reconciled to the Church*." What language is this, but turning the Church into God? But this "Church" is next acknowledged to be in a state of corruption, for "the *sound PART* of the Church" is summoned to take up the cause: teaching the nature of sin, as found only "in the doctrines of the Church:" "unless there is a belief in the doctrine of baptismal regeneration, *all is*

wrongly done; the foundation is not laid on gospel truth." "Those who in Holy Baptism were *indeed regenerate*, and *then fell from grace given*, take too tender a view of their sin, if taught that they were never new-born, &c., but have the regenerating gift to receive." They will say,—how could we help it, not having received grace. (*It seems those who HAVE received grace do not help it.*) "They do not see the true blackness of their guilt, as a continued grieving of the Holy Ghost: daily desecration of the temple of the Holy Ghost." "The Apostle Paul teaches teaches the true mode," *"he lays down the doctrine of baptismal regeneration*, as both giving the real view of the nature of their sin, and of the hope of pardon and renewal of spiritual life, when he exclaims to this very class of sinner, (for though to males, it applies to females,) 'what know ye not that *your* bodies are temples for the Holy Ghost, which is in you, which ye have of God, for ye are not your own.'" No men are more blindly ignorant of, or more wilfully misrepresent, the Apostle Paul, and every other apostle, than the Tractarian clergy.

Along aside this *English Review*, we may place another Church periodical, *The Church of England Quarterly Review*. The number for July, 1849, calls the opening of churches daily, "*a Papistical innovation*:" and respecting the frequent crying up of the Church, observes,

"We believe that neither the Church nor the minister have any efficacy, in the salvation of the sinner; we regard them as mere instruments in carrying out the redemption covenant, *so our Church teaches in her Articles*. And we cannot but contemplate *with alarm*, the *dangerous tendencies* of the theory so COMMONLY IN VOGUE AT OUR UNIVERSITIES,—that the Church and the Church alone, is the fountain containing the waters of salvation, and her ministers the sole instruments by which they can be savingly applied to the hearts of men."

On the Puseyite side again, we might quote the bold assumptions and puevilities of "*Sewall's Christian Morals*," together with the whole Tractarian theology; but the subject is too wearisome, and the fact too notorious.

The *Record*, April 16th, 1849, gives the following woful admission of Church heresies and schisms,—in spite of the Litany:—

"God has dealt most mercifully with us in the days that are past. *We were apparently ready to sleep the sleep of death, but he revived, and in a good measure restored us.* Now Romanism and Infidelity both *germinate in our bosom*; they do not excite the alarm and horror they ought to do; in many, and even in high places of the Church, they have been the means of displaying a callousness and feebleness of feeling which is in itself truly alarming. And the question comes to be, shall these Roman doctrines, these sceptical principles, this callousness of feeling, this feebleness of action, accomplish the overthrow of the truth of God in the Church. * * * * * It is a day which calls urgently for the preaching of the Gospel—of the very truth of God, from the pulpit; for much is *in the present day declared from that place which is NOT THE GOSPEL*, which frequently has but the faintest traces of it, and frequently

is distinguished by much in *diametrical opposition* to it. This is truly alarming. Let us advert to some of the marks *which distinguish preaching of this sort.*

“Preachers of this stamp very generally proclaim to their hearers that theirs is the true doctrine, because they are the appointed ministers over them in holy things, and they speak to this effect with a dogmatism which is not assumed by a true minister of the cross, in whom humility is a striking grace. In this they assume the language of a Popish priest, rather than that of a minister of our Reformed Church. They have been endowed by the Church with the power of preaching and administering the sacraments only under the charitable supposition, that they have been ‘inwardly moved by the Holy Ghost’ to take upon themselves this office and ministry,—that the call of God preceded the call of man. But it often becomes too manifest by the carelessness or ignorance they display in their office, by their want of understanding of the things of God, and their inability to ‘instruct others’ in the gospel, that their call has been from man only; that in very truth they have not come into the fold by the door, but some other way; and that amidst high professions of the apostolic authority with which they are endowed, they are no ministers of Christ, but on the contrary, are robbing their people of the bread of life, and, as the blind, are leading the blind out of the way. Woeful and most melancholy spectacle!

* * * * * “By an awful disregard of the truth of Scripture, and a misconception of the doctrine of THEIR OWN CHURCH, (?) they teach that every child born of water, is also born of the Holy Ghost. They thus declare to all their hearers that they are born of the Spirit,—that the mighty change affecting, according to the word of God, the whole body and soul and spirit of the regenerated man, is accomplished on all the millions of the worldly, dissipated, vicious, infidel, idolatrous children of the reform and unreformed Churches,—the fact being, that the incomparably greater portion of them had never a single spiritual perception from the day of their birth to the present hour. They thus make void one of the most essential truths of God’s word by THEIR (?) tradition. The alarming sayings of our Lord and his apostles on the subject become good for nothing. Their whole ministry is hereby changed from the ministry of the gospel. And their people, being, in truth, for the most part, dead in trespasses and sins, are addressed as those who are born of God, and have only need to go on unto perfection. Practically, virtually, the course of their ministry issues in little else than the following:—‘All will well be with you, ye regenerated children of God, if ye be sufficiently diligent to establish your own righteousness.’ Christ, no doubt is named in the system, as he was in the system of the false teachers in the Galatian Church; but the issue in both is alike; the gospel is another gospel, and not that gospel which is the ‘power of God unto salvation,’ because therein is ‘revealed the righteousness of God.’

“And the system, false in doctrine, is false in morals and in practice. Balls and racecourses and operas and theatres are all tolerated tacitly or avowedly by these teachers. Where the world is from which the Church is to be separated—to be the friend of which is to be the enemy of God—who can discover? The world, no doubt, may be in the heart of the

most flaming professor; but where is it in its most ostensible shape, in its most glittering and fascinating attire, if not in the places we have named? But many of these teachers attempt to make friends of things which God has eternally separated."

The same Article tells us, that the numbers who in this generation renounce these doctrines and practices are great;—this, says he, is "*the gift and the grace of God.*" Evidently it is perfectly independent of Church machinery, which so long cherished the evils here complained of, and which does still cherish them, in all the virulence of theory and practice.

There is, however, another sort of Churchmen, a MEDIA VIA SECT, between the *Record* and *The English Review*: this is in part represented by THE CHURCH AND STATE GAZETTE, which, in a prospectus, says,

"We have no sympathy either with the adversaries of the Reformation, or with the champions of the Reformation, in opposition to primitive truth. We war against all tendencies to Popery on the one hand, and on the other to *Dissent* and *Sectarianism*." * * * "The Conductors, grateful for the support received from the clergy and laity of the *Moderate*, or *via media* PORTION, of the Church of England, during the last seven years—have the pleasure to announce, that their firm and steady advocacy of *SOUND Church and State principles*, has secured for them the patronage of some of the highest dignitaries of the Church of England. The list of subscribers now contains upwards of twenty Archbishops and Bishops."

What their "*sound Church and State principles*" are, the same Prospectus, explains, "we *support* the State as the *nursing-parent* of the Church, and the Church as the *guide* and *counsellor* of the State." This is very sound, when THE CHILD IS THE GUIDE AND COUNSELLOR OF THE NURSING PARENT. And these sound Churchmen, or foster-children, the State's nurslings and counsellors, admit that the country is prosperous, "*especially in proportion as the State has become religious.*" This is the most fearful description of England's misery, it is relieved only in *proportion to the State's religion!* And this *precariously* religious STATE, is the nursing-parent of religion—how carefully it will *mind the baby!*

"The *via media* PORTION" or Sect of the Church of England, is supported by the Rev. Walter Farquhar Hook, D.D., in his "Three Reformations," Roman, Lutheran, Anglican. These *three* Reformations are the exhibition of three parties in their relation to *Religious Authority*. The Roman takes the *Bible and medieval theology*: the Anglican takes the *Bible and primitive theology*: the Lutheran takes the *Bible and conscience*. Whether our learned Ecclesiastic has not mistaken the Lutheran principle for a later one, we would respectively suggest, as an enquiry worthy of his consideration. The *Bible and conscience*, (the *rejection of all other authority*, and the *welcoming of all helps* in understanding or interpretation) this is a modern development, or rather recognition of the true principles of Nonconformity; and is EMBODIED IN THE ANTI-STATE-CHURCH ASSOCIATION, OR REFORMATION.

So amazing is the insolence of the High Church clergy, that they affirm even falsehood through their mouths is blessed by Christ to the instruction of their hearer : but whilst this blessing of Christ will descend on a *false teacher truly appointed*; a true teacher even thus appointed may fail—

“When the sermons breathe nothing but truth, and the sacraments are administered by men of tried piety and faith. But when everything seems against them, so that on a *carnal* calculation, you would suppose the services of the Church stripped of all efficacy, then, by *acting* faith on the Great Head of the ministry, they are instructed and nourished, *though in the main, the lesson given be falsehood, and the professed sustenance little better than poison.*”*

Is not this a method of SPIRITUAL TRANSUBSTANTIATION, that belies all the truth of the gospel, all the experience of Christians; the common sense of mankind, the Articles of the Church, and the oath of this very clergyman—“to drive away all strange and erroneous doctrine?” For why drive away what is so harmless? Yet Dr. Hook, in his “Three Re-formations,” “*dreams*” of the destiny of “our dear and holy mother,” “to be the restorer and preserver of the faith;” though his dream, as usual, is *interpreted by contraries*, since that work concludes with lamenting and blaming the extensive Romanism of “our dear and holy mother’s” unnatural offspring.

In one part he tells us, the Romanist Reformation—the Bible interpreted by medieval theology—“was accepted by some of those *respectable* but *unfortunate* individuals who have been of late years perverted to Romanism. *Justly offended* with the puritanism which, at the close of the last century and the beginning of this, obtained an ascendancy in the Church of England; when a *Catholic ritual*, administered by a *latitudinarian clergy*, SEEMED to be full of contradictions; when BAPTISMAL REGENERATION, *asserted at the font and in an office* to all and everything contained in and prescribed by which, the clergy give their *unfeigned* assent and consent, *was* NEVERTHELESS, too often, by those very clergy DENIED IN THE PULPIT:” hence our author accounts for the disgust and perversion of his Romanist brethren.

Indeed the entire description of the Church, from the pen of our Rev. Doctor, is, that if a very broad road, with carriages driving in every direction, whilst Hook and his *via media* friends, keep about the middle, having latitudinarianism on both sides.

Let then one party in the Church judge another, *either would, if it could, exclude the rest, as faithless to the Church*; whilst an impartial judge would exclude the whole.

They shall not have *their choice*, WHICH PART of the Constitution they shall abide by, they all have sworn to everything, but none of them keep to this complicated law which has received their “UNFEIGNED assent and consent.”

* Melvill's Sermons. Vol. I., Sermon I., quoted in Wardlaw's Lectures on Establishments.

CHAPTER V.

A CONVOCATION demanded : which demand admits and proves the legal failures hitherto asserted by us : but endeavours to cover them over by *legalizing them* : this is attempting to re-enact the building of Babel : but *the Church* cannot be rebuilt, to alter is to construct a new one : and none have a right to stay in it as it is at present.

So fully are these differences admitted, that a Convocation of the clergy, or some power of self-management, is advocated by many, to settle these points. But we assert, that it would be *unconstitutional to allow the Church, or clergy, to alter the system and retain their pay* : the income is appended to the established forms and articles : **THESE ARE THE ENDOWED CHURCH** : these speak and teach : they are what "our Church says ;" they *are* "our Church ;" to alter them, is to transfer the property : AN ALTERATION IS DISSENT from the Church's teaching. "To know what was generally believed in all ages," says Selden in his "Table Talk," "the way is, to CONSULT THE LITURGIES, not any private man's writings. As if you would know how the Church of England serves God, GO TO THE COMMON PRAYER-BOOK ; not to this or that man. Besides, Liturgies never compliment, nor use high expressions. The fathers often speak oratoriously." Selden must have forgotten that compliment to Majesty, at which Charles the Second and his ribald companions jested so naturally.

But if this method of enquiry be true, to look only at established creeds, articles, and forms, what becomes of the method adopted by Burnet, in explaining the Articles by the writings of divines : and of the same plan pursued in the Arches Court, as in the case of Gorham, to learn thence the doctrine of the Church of England ? *The Divines should be tried by the Articles, and not the Articles by the Divines.*

The Articles and other Parliamentary established documents, then, are the only valid and authoritative and endowed Church. Hence, from the contradictoriness of these, many claim a Convocation, which would be another Church, to revise and decide the doctrines, which would be another Church still.

Some seek it on other grounds ; for though many clergymen boast of their Church, as the enforcing the reading of so much Scripture (a thing not quite omitted by Dissenters,) yet Archbishop Whately, speaking of the mistakes in gospel history from the irregular reading of detached fragments, observes,—

"The whole New Testament is read in this irregular mode, in the second lessons *appointed* in our *service* ; as these are appointed in reference to the day of the month only ; it is a matter of chance, which of them shall fall on Sunday. This is *one* of the imperfections which a Church-government, *if we had one*, would not fail to remedy."*

"The government of the Church," says the same writer, in his Ap-

* "Kingdom of Christ." Page 5. Third Edition.

pendix to the First Essay on the "Kingdom of Christ," "(except as far as relates to temporalities, which are CLEARLY THE PROPERTY OF THE NATION,) government ought to be monopolized, by the members of that Church." The reverse is exactly the fact at present,—the Church monopolizes a vast amount of public or national property, but has not the least power of self-management.

The changes which such a Convocation might make, could not be valid of themselves, nay a Convocation would be an infringement on our present "glorious constitution in Church and State." The alterations would require Parliamentary sanction, and so would still involve the interference of "a body as unwilling as it is unfitted, to exercise any such functions." These are the Archbishop's words, and yet whilst demanding a "legislative government for the Church," or a Convocation, he admits, that "the Prayer-book does not rest solely on the authority of Convocation, but is PART AND PARCEL OF AN ACT OF PARLIAMENT."* The next alterations, must then, on the same grounds, be tried by that "unfitted body of men,"—the Commons House of Parliament; though the Lords having *spiritual* Peers, should be well able to make up for the Commons' deficiency.

That civil sanction is required to give validity to a Convocation,—to allow it to meet, and to give legality to its proposals, is plain from the nature of the Royal Supremacy, and from previous Convocations. We might on this point, content ourselves with the following title:—

"Constitutions and Canons Ecclesiastical, treated upon by the Bishop of London : President of the Convocation for the Province of Canterbury, and the rest of the Bishops and Clergy of the said Province, and agreed upon with the KING'S MAJESTY'S LICENSE, in the synod begun in London, Anno Domini MDCIII. And in the year of the reign of OUR SOVEREIGN LORD JAMES, (not JESUS,) by the grace of God, King of England, France, and Ireland, the First, and of Scotland the Thirty-seventh : and now published, for the DUE observance of them, BY HIS MAJESTY'S AUTHORITY under the GREAT SEAL OF ENGLAND."

From the Preface and Ratification, we may quote a few sentences,—

"James, &c.,—to all—called by virtue of our especial writ, of OUR especial grace,—Royal prerogative and supreme authority,—we give and grant—full, free, and lawful liberty, license, power, and authority,—to said bishops, &c.,—to confer, treat, debate, consider, consult, AND AGREE of and upon, such Canons, &c." * * * * "And furthermore, we do not only by our said prerogative Royal, ratify, confirm, and establish these Canons, &c., but do propound, publish, and enjoin,—the same to be diligently observed, by all loving subjects." *Also that they be read in every Parish Church annually ! Is this done ?*

That such Convocation is now required, is further evident from *The English Review*, (March, 1849),—"all the hierarchy, including men of

* Appendix to Essay II.

various political views, and even of DIFFERENT religious schools, (!) are agreed in wishing for an increase of the Episcopate:" that some *decision* is requisite in so undecided a body of "different schools," and the same Articles, is very plain. "An expression of opinion on these points (Church extension) was wanted from such men as Lord Ashley and Lord Harrowby, to prove the CORDIAL concurrence of all men of ALL shades of opinion in the Church of England, as to the desirableness of the object;" i. e., of Church and Episcopal extension: now *what is it* these men would extend? Which of the "all shades" is to be carried further?

The very same Journal, number, and article, which advocates the extension of something cameleon-like, observes,—“there are two questions of VITAL importance;—the necessity of obtaining some *additional security from the Crown*, that persons appointed to the Episcopal office, shall possess the fitting qualifications.” Now this implies, that hitherto the Crown has failed: who then is to be the *new judge*, and to exact this further security? *Not the bishops*, for they cannot decently quarrel with Crown appointments:—shall the thing formed, say to him that formed it, why hast thou made me thus? *Not the clergy*, for they are sworn to reverence and obey the bishops. *Not the people*, for they are not part of the concern; “the Church,” is a machinery for their instruction. Then no one is left to exact these new conditions: therefore, the demand is vain, (though valid as an exposure and condemnation of the system)—“that this important office shall not be made the reward of mere political and family services, or a means of gratifying any body or set of men, but that religious (!) qualifications shall be sought for.”—What sort of religion?

The other question of vital importance, according to the *English Review*, is “CHURCH LEGISLATION.”

“Plausible as might have been, in *former times*, the theory of those who would represent Parliament as the sole and sufficient legislative body in Church matters, to talk of *any SUCH THEORY NOW*, as applicable to our condition, WOULD BE PERFECTLY ABSURD, when Parliament comprises Sectarians of all kinds. There are many subjects which it *would be absolute profanation* to bring before such an assembly. LEGISLATION, therefore, except on the *merest externals* of discipline, IS IMPOSSIBLE: the Church in any of her more delicate and sacred interests, cannot obtain a hearing in Parliament. The atmosphere is unsuited to them. We have, therefore, only to SEEK for the *restitution* of an ECCLESIASTICAL LEGISLATURE.”

Now from whom must you seek this? From this same incompetent Parliament: and what legislation could be *restored*? Only a Convocation, which would *require the SANCTION of Parliament, to give VALIDITY* to its most “delicate and sacred” acts.

And why is Parliament now repudiated? Because Churchmen are afraid of another Reformation: they argue for Royal Supremacy, the Authority and Duty of Governments to support religion, when “applicable to *THEIR condition*,” that is, when it will suit themselves: at other times they turn round and insult their Lords and Masters, with the charge of incompetence: then THE NURSING FATHERS AND NURSING MOTHERS

ARE REPUDIATED; but *the sweet-meats* given by these incompetent fathers, are greedily demanded by these *rebellious children*.

Nevertheless, let such who have been "nourished and brought up" at the State's expense, "in purple and fine linen," fear the rod, "for the magistrate beareth not the sword in vain." Let them, therefore, wait awhile, before denying the authority which annexed all they have, to doctrines they do not teach, and duties they do not fulfil. They must not be allowed to alter the doctrines they do not teach, and change the duties, thus defacing the fair front of "the Church," as an accommodation to the faithlessness of *her* sworn servants.

Any change by Convocation, would be a change of "the Church," dissent from, and repudiation of, what she now is, and what they now generally boast of. This principle, is sufficiently maintained by the *English Review*, which in one article advocates change, but in another of the same number, advises us to "stand in the old paths."

"These are the arguments, on which the advocates of the bill" (for marriage with a deceased wife's sister,) "rest their cause. Are they sufficient to induce the members of the Church of England to condemn their own Church, by supporting that bill? The bill is, we repeat it again A CENSURE ON THE CHURCH OF ENGLAND." These are the Reviewer's own capitals. Then would not a *Convocation* be a condemnation of the Church? Every improvement, indeed, is a censure of what is removed.

But to give *legislative power* to a CLERICAL COMMITTEE, would be to unmake the Church and enslave the country. The Church is that constitution of Canons, Articles, and Prayer-book, established by Royal and Parliamentary Authority: and those clergymen who do not like it, should leave it: the country will not allow them to remodel our glorious constitution, and so to transfer property from one Church, or set of doctrines, to another Church, or set of doctrines. If you do not approve of this constitution, leave it, and give up the money appended to it: but do not ask us to let you train this glorious Church to suit your taste, and render your faithlessness legal.

Let the people then clearly understand this grand maxim,—the Authoritative Church, is the Ecclesiastical Constitution, expressed in the Articles, Homilies, Prayer-book, and Canons: to which Constitution the clergy have subscribed by all the possible formalities and specialities of oaths and solemn assertions: and hence to allow them to alter these conditions, is to let them change the Church, break their oaths, be both masters and servants,—as a reward for being faithless to the promises they have made.

If they may do this, than the Queen may become Roman Catholic, and as the same right to break her Protestant oath,* as her Protestant clergy have. Let the Evangelicals and Puseyites manage *this* dilemma between them: but let the people decide upon this, will you have, your Church Constitution preserved, and the money still appended to it; or, will you break up as old law timber, and resume the national resources for truly national objects? They, we are sure, will never dream of letting the clergy tear the Constitution of the Church, that as now with bad faith, so then

* If the Coronation oath includes preserving "*inviolable* the settlement of the Church of England, the *doctrine discipline*, and government thereof—as by law established."

with the good faith of apostates, they may still keep the money. For why do these clergy now hang together, seeing there are such fierce contentions and vital differences amongst them? There is *but one link of union*, the golden link of State pay:—it is not the communion of saints, but the communion of mammon. If then any clergymen are gulled, let them throw off the yoke; but let them not frame and pad to ease their shoulders, that yoke which they have stipulated, and are paid to bear,—*in its integrity*. For what do these Convocationists aim at?

“All I want is, that *She*, in common with every other religious body, and with private individuals, should be protected in the quiet possession of her property.”*

But who is “*She*?” Not a private individual; but the *Church of England*, as by law established: she has no property, but chiefly as conferred by Parliament: who had the property before? Why then are not other religious bodies under control? Because they are not under pay: the *Church of England is not a religious body*; BUT A CODE OF LAWS: and the property is legally attached to obedience to those laws, and the whole may be distributed by the law-makers.

This is why “*the Church is the mere slave and tool of the State*,” and why the Church officers are bound to take State-control, as the inseparable accompaniment of State-pay. But they cannot make a new *Church of ENGLAND*. This belongs to the Legislative power of England.

The cases of clerical infamy, the absence of clerical discipline; may be evils, but the Rev. K. M. Pughe should come out, and touch not the unclean thing:—a clerical Convocation must be composed of his brother clergy, who are thus either tainted or aspersed.

“I will content myself,” says he, “with demanding that Convocation be permitted to enact Canons for the discipline of the clergy, upon the ground that all the attempts hitherto made by Act of Parliament have utterly failed.”

No doubt Parliament has failed in the whole business, but will yet more nobly retract its error, than by a Babel Convocation of clerical sects, viz., by undoing all it has done, and letting religion stand on its own merits.

Whether the laity of England, will admit this gentleman's suggestion, respecting a *code discipline for them*, we leave to the good sense and independence of the laity. Besides this discipline for clergy and laity required—“for several years past,” we are told, “*the Church has been torn, by DOCTRINAL DISSENSIONS*,” whereas in truth, *the Church cannot be torn*; the Articles, Prayer-book, Canons, and Homilies remain intact: we have a clear copy of each, the whole is still sound, only the clergy are divided, from each other and from their Church: therefore, we say, let the pay be stopped, and the “depravers” of the Church silenced!

“Now in asking that Convocation should be *permitted* to interfere in

* “*The Discipline and Government of the Church of England: and the Disadvantage at which the Church is placed, as compared with Dissent, by her existing connexion with the State. A Letter to the Right Hon. Lord John Russell, M.P. By K. M. Pughe, B.A., Clerk.*”

these dissensions, I do not ask that it should be permitted to alter, or add to, or take from the doctrines of the Church, but *that it should be permitted to DECLARE THE MEANING of her acknowledged standards.*"

This is a mere evasion ; for if Convocation declare the meaning, against the Evangelicals, will not these say that the Church's doctrines are altered ? And so with the others.

Nay, WHAT IS THE GOOD OF DECLARATIONS,—may not the various sects of clergy, still say of the new declaration, it is "hypothetical," or "non-natural," and that these two theories, are what is meant by "the plain grammatical sense?" So then you will want ANOTHER DECLARATION : and then again another.

"At present," says our author, "ALL SORTS OF DOCTRINES are maintained within the Church, from the verge of Romanism, to the verge of Socinianism. YET *all alike* subscribe to the Thirty-nine Articles : all alike give their solemn assent to the Book of Common Prayer : all alike profess their approval of the general teaching of the Homilies."

Well, and does not all this prove, that new and old declarations of senses, will be wrested to any sense, so long as there are public national prizes appended to any doctrines whatever, and, therefore, subscriptions are entirely vain—mere waste paper, and a deception of the people, who in clinging to the Church, suppose they have a secured national doctrine ?

Now of whom would this Convocation be composed, but of the different clerical sectaries?—nay, we are told, "its' first act should be a reconstruction of itself!" Here is work enough cut out for our united brethren. Our author notes the objection, that

"The deliberation of such a Convocation would keep the Church in a perpetual ferment; yet not more than it *has been for the last ten or fifteen years*. As regards DOCTRINAL MATTERS, it has been in a *state of COMPLETE ANARCHY* : and as regards matters not strictly doctrinal, I might, perhaps, with truth say, that a ferment is what we want to WORK OFF THE SCUM. We have been too long stagnant already, and are grown *somewhat foul and fetid.*"

May we not then say, the Constitution is breaking up ; and that a Convocation would be the last dying convulsion, after this "speech and confession?"

It is needless to take up space, by enumerating the practical omissions of the services and catechising set down in the Canons, and still binding as the Canons are: the departures, by the clergy, from the Church, are fragrant, manifold, and acknowledged : therefore, it is time the Church awoke her sleeping powers, and silenced her unprofitable and disobedient servants.

This argument is new only in its general application: it has been applied to Gorham in the Court of Arches, and has long been recognised in principle. Both the Court of Arches and Privy Council acknowledged, they had only to decide what the *Church* teaches, that is, what the *Prayer-book* says.

"The Church," says Mr. Gladstone,* "allies herself with the State, in consideration of advantages accorded to her; which are accorded in respect to her PECULIAR CONSTITUTION AS A CHURCH, and which would CEASE TO BE DONE if she violated that Constitution! Therefore, the State must have the means of observing all her movements, judging what change is violation, and interposing the veto, which means simply,—if you do so you must no longer enjoy civil advantages."

Now we contend, that the Church clergy have done so, and that they are virtually condemned by the laws of the Ecclesiastical Constitution, imposed by the State, and agreed to by the clergy.

Speaking of the Universities, Benjamin Dann Walsh, in a letter to Lord Radnor, has observed, that "the old laws neither have been, are, nor can be observed," though "we are all generally sworn to the observance." This is precisely the condition of the Church: and the legal consequences may be inferred from a note by the same writer:—

"It is maintained by lawyers, and has I believe been decided in the Court of the King's Bench, (*Rex v. Vice-ch.*, 3 Bur. 1756,) that a code of statutes, *unless it has been accepted in the gross*, by the corporation for which it was compiled, is only binding so far as the corporation can be proved to have acted upon the laws contained therein. Now the code by which the University is at present governed, was not so accepted."

That is in the gross: but the Church code was necessarily so accepted, and, therefore, is binding as a whole: but not having been conformed to by any, the Church corporation, is legally deprived of all right to its places and revenues.

"The national Church," says Coleridge, "is a public and visible community, having ministers, whom the nation, *through the agency of a Constitution, has created trustees of the national fund* UPON FIXED TERMS, and with defined duties: and *whom in case of breach of those terms*, the nation through the same agency may discharge."†

We maintain, that in law and equity, every clergyman is thus discharged, and awaits only the legal expression of this fact.

This "legal expression" is what the people should demand of Parliament: and no longer be deluded by the senseless clerical cry—"hear the Church," but repeat the salutary lesson to the Church's paid servants: and enforce obedience, or the proper penalty—dismissal. There is no clergyman in existence, that does or can obey in "the grammatical sense," the teachings at once of the Articles and Prayer-book, Protestant and Popish, or each a mixture of both.

Our conclusion then is, that a certain portion of national property, has been consigned to the usufruct, or beneficial holding of the established clergy, on the condition of having first *taken office under the State*, and

* "The State, in its relations with the Church."

† Coleridge's "Church and State," quoted by Wardlaw.

promised to teach what is contained in State documents, (called the Church that teaches): that this office could by the mere will of the appointer and creator of it, be abolished; but the holders, have of themselves forfeited all claim to the emoluments of the office; through not fulfilling the stipulated conditions; not obeying the Church to which they in every particular subscribed "willingly and ex animo:" that further, these stipulations (this Church) cannot be entirely conformed to, without contradiction; nor altered without creating a new Church, (*i. e.*, ecclesiastical constitution,) and so *transferring the property*: and, therefore, the whole system falls through, and the emoluments revert to the Crown, that is, the nation, which annexed this money to these doctrines and duties, and to no other. And the clergy in seeking a Convocation to alter the Church, commit treason against it, whilst they by the same act, aim to legalize rebellion.

The saying of Bishop Horne, in his "Essays and Thoughts," will be found appropriate to this proposed Convocation:—

"If the proposed Reformation of the Liturgy goes on, our Reformers may hereafter bring us in a bill like that of the Cirencester painter:—

'W. Chas. Terry,

'To J. Cook, *Dr.*

'To mending the Commandments.

'— altering the Creed.

'And — *making a new Lord's Prayer.*'"

To which we may add as *TOTAL of work*—**MAKING A NEW CHURCH.**

By which desire and necessity they are proved faithless to the old one, and, therefore, ought legally and morally, to be deprived of its incomes, and not be allowed either to retain the Property with their present illegalities, or to transfer it, to the legalizing of what is unlawful.

IV.

SCEPTICS' RELIGION.

Under this department, sceptical objections, and systems or principles advocated as hostile to, Christianity, are dispassionately considered.

THE DANGER OF THE SOUL.

(Concluded from page 237.)

It would be pleasant still to linger amid the bright prospects of a blissful immortality, did not the actual condition of man and his highest well-being imperatively demand of us to turn our thoughts in another direction. It is not certain that every man will realize the blessedness of which he is naturally capable : nay, more, the certainty is that a vast proportion of those who are passing out of time into eternity are exchanging the evil of this present condition for evil of a more permanent and direful nature in the world of spirits. It is right that we should contemplate with admiring desire, the things which God has prepared for them that love him ; but if we are wise, our next and immediate inquiry will be,—“What ground have I to hope for a share in this favour? Is there any risk or danger which jeopardizes the happiness of my deathless and inestimable soul?” In ordinary cases we guard with the greatest care those things which are of the highest value ; and if, at the same time, they are in special danger of being injured, lost, or destroyed, our cautious attention is the more diligently bestowed upon them. There is nothing that belongs to us in such danger as the soul ; no dangers are so terrible and fatal as those by which it is encompassed ; while in respect to no other thing is man so thoughtless—so systematically and voluntarily off his guard. Hence arises the necessity of pointing out these dangers with special clearness ; and of sounding the alarm with all possible solemnity : and hence also the duty of every human being most honestly setting his heart to investigate the perils which beset his path, and of sternly charging his memory to cherish an ever abiding sense of their magnitude.

Man in this world is a probationer for an eternal existence, which existence will be honour and bliss, or shame and misery, according as the state of his heart at death, shall fit him for the one or the other. Probation implies that failure may ensue : and, as failure results in spiritual and eternal evil, so, exposure or liability to it constitutes a danger of proportionate magnitude. On the one hand, it is certain, that God, through his Son, has prepared a rest for the soul ; on the other, it is equally certain, that punishment is in reserve for every impenitent transgressor : but that any

given person will escape the latter and obtain the former is, to that person and to all men, a fearful uncertainty. The ordeal he has to pass through is one of great severity: the struggle he has to engage in—the battle he has to fight—are encounters wherein millions, even of the mighty, have been conquered and reduced to a vassalage and thralldom from which they have never regained their liberty. It is, therefore, consummate folly for any one to presume, in spite of such examples, that he has nothing to fear.

To be a candidate for immortal bliss, under the alternative of eternal misery, is the most dangerous part man can fill. Were it left to individual choice, every reflecting mind would tremble with hesitancy, whether or not to volunteer on such conditions. None but the stoutest hearted would find courage enough to encounter the risk. But God, in the exercise of his supreme prerogative, has, independently of our will and choice, placed us in this position,—exposed us to this alternative. In this act all the perfections of his nature concur: so that to suspend our destiny upon the issue of such ordeal is, in him, perfectly right, and, towards us, perfectly equitable;—albeit our knowledge and our intellects may be too limited to grasp the equity and goodness of such an appointment. The part which becomes us is not to arraign the Divine conduct and impeach the character of the Holy One; nor to sit down in sullen resentment—abandoning ourselves to what we might be tempted to deem a hard fate; but, like a wise general in the heart of a hostile country, we should use all possible means to obtain information respecting the nature and extent of the peril,—the numbers and prowess of the enemy,—the strength of their fortifications and fastnesses,—and whatever else might render them formidable; or, like the mariner in some dangerous sea, re-examine the chart,—sail on slowly, observe with suspicion every sign that seemed to intimate a peril: we should, in short, be all eye, and ear, heart, intellect, and will, in learning the very worst of our extremity and in availing ourselves of what advantages and helps may lie at our command. God can be under no obligation to explain fully to his own creatures the mysteries and ultimate reason of their nature, mode of existence, and moral test. It is enough for them that the inward voice is positive and clear, in deciding that the Judge of all the earth will do right; and that his goodness, as revealed both in nature and Scripture, lays a safe foundation for our confidence in the issue of all his proceedings.

This much being plain to the apprehension and judgment of all, the path of duty is cleared of all stumbling-blocks; and every wise man will set himself to explore the dangers of his position—neither allowing his judgment to be warped by prejudice, nor his conduct misdirected by an imperfect survey,—yielding no matter-of-course assent to a flattering testimony, nor reposing in a visionary hope of extraordinary personal exemption from evil. He will thus reason,—if there is danger I ought to know it;—if one human being has perished miserably (since God bear the same relation to all,) my jeopardy must in all important particulars be the same.

The danger implied in our state of probation is prodigiously augmented by the frequency and power of the temptations which beset our earthly course. No one will deny, that we have many and strong inducements to give way to states of feeling, and indulge in modes of conduct which

in our more thoughtful moments, we emphatically condemn: and every one will readily confess, that every one, just in proportion as these abound, are in danger of falling a prey to the evils which they entail. It deserves, therefore, our special notice, that temptation appeals to every sense, and affection of our nature,—accosts us at every turn in life,—assumes some new form with every changing scene,—follows us into our daily pursuits,—annoys us in our social intercourse,—interrupts our retirement, and even haunts us upon our beds. The young are assailed by a class of deceptions and allurements fitted, with insect adaptation, to their age, sex, and temperament: advancing to manhood, though leaving many of this class behind them, they enter ground infested with others, better fitted to cope with their more matured understanding and less excitable hearts: nor does old age conduct men to some sequestered retreat sacred from their incursions. The rich man finds a temptation in every luxury, refinement, advantage, and pleasure, his wealth can supply: and the poor man in his humble cottage, feels the same adversary attacking him through his scarcity and depression. Is the man of business and the man of leisure, the man of friends and the man of retirement; whether gifted with exalted genius or inheriting the plainest intellect, well versed in all learning, or totally ignorant of science and letters,—temptation is common to all, and adapts itself to the peculiar stations and tastes of all. And, alas, it frequently happens, that those persons, whom Providence has appointed to dwell together for mutual help and comfort, take upon themselves the part of the tempter. The parent, oft unwittingly, tempts the child; the brother a brother; a friend his friend: so that every fountain of earthly good seems to be poisoned; or, at least, close to every fountain some venomous monster lurks.

The mode of warfare which the tempter practises vastly increases our danger. It is not by publicly proclaiming hostility to us,—not by assuming a threatening aspect,—not by bidding us defiance. Were it so, we might thoughtfully reckon the cost of an encounter, and prepare ourselves to resist an attack. But the legions of our foes, under disguise, insinuate themselves into our friendship, professes a high regard for our well-being, and, before we are apprised and convinced of their treacherous designs, they have bound us in their fetters, or decoyed us into prison and slavery. “Little by little,” is their motto. By almost imperceptible steps in their progress: till at length man, incautious, finds himself entangled past recovery. To change the figure, sin is dressed out in garments so much resembling innocence, that it often requires more reflection than most men are at all accustomed to, in order to recognize her vile features. Sometimes, again, sin is made to appear as a stringent necessity, to which people are compelled to yield against their better inclinations:—circumstances were so urgent! the internal fire of carnal passion was so raging! that reason, judgment, and will, had no effectual power of restraint! The tempter suggested to Eve, that the prohibition was unreasonable, ungenerous, the dictate of jealousy;—that transgression of such a law involved no evil, was fraught with good, would entail a Divine blessing. The tempter urged the adorable Lord to gratify the craving of hunger. And if any excuse could be made for dereliction, surely the craving of nature would justify the deed which the tempter suggested. Herein he showed

consummate craft. In like manner are all the sons and daughters of Adam assailed. They are deceived and enthralled when off their guard,—by what is made to appear a friendly interposition of some generous benefactor. Weak and strong alike are bound before the alarm is given and almost before any evil is suspected.

Our argument thus far has viewed man chiefly as *exposed* to evil: but this is by no means the whole, nor even the chief part, of his case. The most alarming fact is, “all have sinned and come short of the glory of God.” Men have not hitherto resisted the voice of the charmer. They are not now standing at the head of the right way contemplating the dangers of the journey. Already they have wandered into forbidden paths. Some have grievously erred; and “there is none righteous, no not one.” These remarks will be admitted by all parties as substantially correct; though some will be disposed to give them a different construction from that which the writer intends, and draws from them less alarming inferences than he thinks to be inevitable. “Fools make a mock at sin,” says the Divine testimony: and it is to be feared, that most men, in their folly, contemplate the sins of their lives under an aspect which greatly conceals their real nature and portentous deformity. “The little errors (such is their reasoning) of the insignificant, short-lived, creature-man—whose knowledge is so limited, whose appetites and passions are so powerful, cannot be of much account with the Eternal God.” And, under their converging lens, all the transgressions of a whole life are brought into one, or two small pictures, and made to appear very harmless, sometimes even pretty things. Then, by the aid of monstrous representations of Jehovah coming forth to exhaust his rage upon these pigmies of creation because of the little excrescences of almost necessary growth which have deformed their characters, a revolting absurdity is brought up to their own dismay; they shrink back from the creature of their own imagination; exclaim (and truly exclaim) “this cannot be the counter-part of truth;” draw a sweeping conclusion respecting the comparative guiltlessness of sin, and the non-necessity of its being punished by God; write down as an article of their creed, “sin involves but very trifling guilt and entails no certain and appreciable evil;” lull their consciences to sleep on the downy pillow of false confidence; and in this slumber live, grow old, die, and, according as we read Scripture, are damned. Instead of reasoning under the bias which personal motives are universally allowed to create, and of setting up our own absurd self-sufficiency as an arbiter in matters which of necessity lie beyond the power of man correctly to decide, we should resort to that sure testimony which God himself has given,—reverence its teaching as infallible truth,—enquire thoughtfully and prayerfully into the full meaning of the sacred page,—and take our views of the nature of sin and its evil consequences from its plainest and most obvious doctrines.

In what terms then do the Scriptures speak of sin? Their language is varied, but in no instance is sin made to appear a trifle. It is called ‘iniquity,’ or ‘unrighteousness;’ because it withholds from God his righteous claims. It is called ‘ungodliness;’ because it is an obstinate neglect of the being, worship, and service of Jehovah. It is called ‘transgression,’ because it violates the precepts of the Divine law. It is called

"rebellion," because it practically denies to God the homage and allegiance of his creatures. It is called "wickedness," because it *delights* in things which are evil.

Sin is, therefore, opposed to God—to his being, his character, his law, his administration. "The fool hath saith in his heart, there is *no God*." Conduct opposed to the most rightful authority,—the most equitable and benevolent rule,—the wisest and most righteous law,—in short, to immaculate holiness and infinite perfection,—cannot be regarded, by any unbiassed intellect, as a trivial thing. If anything is bad, this is essentially so: if one thing can be worse than another, undoubtedly the climax of all badness is sin against God. For if enmity against God is to be resolved into a weakness, deserving to be pitied rather than to be punished, there, in the name of consistency, let all crimes against fellow-men be sunk into innocence. If a life spent in dishonouring God and violating his law merits no condemnation, then, in the name of equity, let all human tribunals and penal enactments be at once swept away. It is a strangely perverted judgment that can punish man for his sins against man, and palliate, or even justify, his sins against God. Such an absurdity is sufficient to demonstrate the error of apprehending little evil from transgressing the Divine law. The whole Bible, in its entire substance and particular parts, is utterly opposed to such a notion. God solemnly warned man on the morning of his creation not to sin against him; and, when he disobeyed, visited his sin with a grievous curse.

From the first day of transgression down to the present, by the bitter ingredients mixed up with every earthly portion, God is making us taste and know his displeasure against the evils of our doings. In awful majesty he came down upon Sinai, and declared his irreconcilable aversion to sin. This doctrine is armed on all sides, by denunciations and judgments recorded on almost every page of the Old Testament; and, in the New, it becomes even more stern and terrible, by the desertion, dejection, and death of Christ, when he stood between God and man, as the propitiation for sin.

Scripture, reason, and experience unite in testifying that to fall into sin is to fall into the direst evil: at the same time, Scripture, history, and observation are equally agreed, that every responsible human being has fallen into this evil: while conscience in each particular case acknowledges the evidence to be correct. So that, in estimating the dangers which beset us in our passage to eternity, the guilt of our personal offences against the great God of heaven and earth must be taken into account.

And there is this additional fact, which should fall upon the ear like the midnight alarm of fire, and stir up every slumbering energy. The soul, having sinned, sinks into a spiritual lethargy. A strange indifference steals over it as to its highest destinies and supremest joys. So some poisons, when imbibed, shut the senses to all danger and incapacitate the victim for all effort by throwing him into a profound and unnatural sleep. The fact is indisputable, that the commission of sin greatly impairs the moral judgment, and weakens the power of conscience. The moment a man transgresses, he is at issue with the lawgiver; and all the feelings which hostility and enmity can excite, rise up to prejudice the sinner's mind against his God. He now contemplates the Divine law in a differ-

ent and deceptive light. He sees it from a new point of view, in which everything is distorted and disproportionate. He has motives within himself for interpreting the language of Scripture in some non-natural sense: and as it is difficult, if not impossible, to understand the spirituality of religion, but by a practical submission to it as a law of love and liberty, so, the transgressor under the stirrings of conscience is in danger of substituting the form for the essence, and of building his hopes of pardon upon ceremonies and partial observances of that law which all the time is heaping its curses upon his head. And in proportion to the time a person remains in this state of alienation from God, does the difficulty of convincing him of real danger, and of arousing him to becoming effort, increase. "He has sinned, and God has not cut him off; nor ever visited him with any marked indications of his displeasure: how does he know that God will ever bring him into judgment?" "He *has* sinned; he *does* sin; and he feels a strong inclination *still* to sin: what proof is there that he can *refrain* from sin?" "He enjoys health, and has many temptations to gratify his sinful desires; death seems to be at a distance: there is time enough yet!" "Religion never gave him any pleasure; it is a mournful theme, for it requires a contrite heart and great self-denial: what substitute does it offer for the pleasures of the world?" Thus he reasons. At any rate, practically he comes to these conclusions. At first his conscience troubled him. On the commission of some new crime his conscience continued to trouble him, and often he was disturbed. But the habit of sin became established, and then, as the commencement of mortification, releases the sufferer from his pain, so he, having fully surrendered his will to the prompting of his carnal nature—whether they inclined to the grosser forms of lust—or the more refined and passable customs of his age,—is fairly soothed into spiritual indifference. The visions of his fancy are all formed out of the imagery of the present world. These make up the entire sum of his consciousness; or, if occasionally, a flame should seem to shoot across his path, and the smoke of the bottomless pit darken his horizon,—or should an angel-voice seem to echo in his ear, "Prepare to meet thy God," it rarely is sufficient to arouse him to sober reflection, and excite him to the needful enquiry. The danger in this case is analogous to that which folds around the frost-smitten traveller, when in drowsiness he sinks down upon the snow; and the difficulty of alarming the one, is as great as that of arousing the other. To be sensible of danger is often a sufficient guard against it. Not so here. Man will thrust his soul into almost any jeopardy, be the threatening never so clearly attested and dreadfully portentous, in the hope of gratifying some darling lust or ruling passion. When, however, to this brutal recklessness, we add the almost total insensibility to danger, in which the practised and confirmed transgressor seems to be encased, we have before us an object of forlorn wretchedness, at which if, weep we can, weep we must. Here is the chief danger. Men have sinned; and their very sins, instead of leading them to more thoughtfulness and effort to secure their eternal well-being, make them callous, stubborn, unteachable, insensible.

"It is a fearful thing to fall into the hands of the living God;" and, so far as such a terrible event can be understood by reasoning and reflecting upon the Divine character and dispensations, every man ought to make it

the subject of solemn inquiry. Few, indeed, are the thoughtful believers in a revelation, or even in the existence of God, who have not, more or less, speculated on the results of being at his disposal. The conclusions adopted vary according to the aspect under which God the governor, and man the subject, are viewed. To some, God is all goodness,—mercy the “darling attribute” of his character, to which holiness and truth may be, and even must, be sacrificed. These see no terror in the approach of God to judgment, anticipate no evil in standing before the righteous governor of the world. Sin with them is a trifle; and so they conclude it is with God. Holiness, as they understand it not, so they discern in it no special excellence, and no essential qualification for superior and permanent bliss: therefore, they imagine it is not so regarded by God. With them, the passage quoted above is a wild hyperbole.

There is another class, however, who think upon God with no other feelings but apprehension and terror. He is to them an impersonation of awful severity, from whom, while there is very little hope, yet there is an eternity of the direst woe to dread. God with them is all justice; yea, more, a wronged, enraged Being, resolved in the omnipotence of his power to torment to the uttermost capability of endurance, the miserable wretches whose sins have brought them under his frown. Both these views are extreme,—each of them verging so far from the line of truth, as evidently to present a sadly distorted view of the Divine character. By contemplating God from either point, the beauty and perfection of his nature are destroyed; and the soul of man is left, by such delusive or revolting doctrine, to its own cherished indifference. Let us then, with all possible calmness and discrimination, examine the aspect, which, according to Scripture, God bears towards the wicked.

“**HOLY, HOLY, HOLY, IS THE LORD OF Hosts.**” The holiness of God is set forth with great frequency and emphasis throughout the Bible. The history of responsible creatures contains an overwhelming exhibition of this attribute. The intercourse of God with man everywhere displays it. The revelations he has given asserts it, and demand for it the most complete homage. The institutions of religious worship, and the whole scheme of redemption, unite in ascribing holiness, immaculate, unchangeable, to God. Holiness prescribed the law, “love to God and love to man.” Holiness declared, “the soul that sinneth it shall die.” Holiness has “reserved” the Devil and his angels “in chains of darkness.” Holiness sent forth the fallen pair from Paradise. Holiness drove out the first murderer from the presence of God; at a subsequent period, by a flood of waters, destroyed man from the earth; in still later ages, “rained fire and brimstone out of heaven” upon the “sinners exceedingly” of Sodom and the other cities of the plain. Other manifestations of God’s displeasure against sin will readily occur to the reader of Scripture history. It is enough for the present purpose further to remark, that in all these instances we see the displeasure of God revealed against sin, and they establish the fact, that it is opposed to his nature. He has no sympathy with it; but, on the other hand, prohibits its practice, condemns its commission, and punishes the sinner by casting him out of his presence. The law has gone forth; to some extent the threatenings of that law have been inflicted upon transgressors; but, above all, a day is appointed in which

he will judge the world in righteousness, and render to every man according to his deeds.

Unquestionably sin is an evil. All the miseries that have been felt by the human family are the offspring of sin. Could the veil that hides the past from our view be drawn aside, so that our own eyes should see all the murders, the wars, the cruel oppressions, and hardships, of past generations,—and our ears listen to the groans of afflicted humanity, our sense of the enormity of transgression would be overwhelming. But though the greater part of the woes of our race are shrouded in oblivion, nevertheless, the page of history, in its plain recital of barbarities, wrongs, and sufferings, is too revolting a picture to be laid, in all its truth of colouring, before the public gaze. Not unfrequently the tale of sorrow which embodies the chief history of some particular person, or family, is so distressing to the heart as to forbid narration. It is a very small part of the evil which sin has brought into the world that any one person can witness: even the annals of kingdoms, and ages, record but some (and these not the most deplorable) of the evils of human life;—a *few* sufferings, which happened to fall under the notice of a *few* individuals, have, by *chance*, been *imperfectly* transmitted to posterity. The stream of misery,—the *ocean* of woe,—remain unexplored—unfathomable. This enormous evil has marred the fair creation of God: and a very important question springs out of it, which must be satisfactorily answered: *viz.*, who is chargeable with the guilt of all this evil?

If the Governor of the world pass it by without demonstrating its true origin, and punishing the real agents, then an evil report might be brought up, not only against the Divine administration, but also against the Divine character. The holiness of God must be vindicated from all participation with evil doers, and connivance at their wickedness. In vain is it to promulgate a law forbidding sin under pain of death, unless the sanctions of the law are carried into effect. God is the guardian or magistrate of the universe, as well as its creator, and is bound to punish evil doers, because of the evil of their doings. The voice of blood, the tears of oppression, and the groans of woe, call aloud for redress:—and not only is sin, when it produces its most tragical and dire effects, to be punished,—but, as all wicked and froward actions are of the same nature, proceeding from ungodly motives, and producing evil in greater or less degrees,—so according to its demerit must *every* transgression be punished. The law of holiness, which God has given in his word, is supported by the law which is written in the heart; and both agree in condemning every man as an evil doer for the *least* deviation from the path of rectitude. “Thou shalt love the Lord thy God with all thy heart, with all thy mind, with all thy soul, and with all thy strength.” In the sight of God, a revengeful thought is murder; a lustful look, adultery. What hope then has any sinner in the presence of the Holy and Righteous One. “His wrath is revealed from heaven against all ungodliness and unrighteousness of men;” and not a word of threatening, which he has uttered, can ever be recalled. How should it? for the repeal of a law implies, that it was imperfect, or unjust, or that the state of things which once rendered it expedient has passed away. But the essential perfection of God, both in knowledge and wisdom, renders the idea of an imperfect or unjust law absurd. The

great law of moral conduct, under which man is placed, must be binding upon him for ever. No change of circumstances can ever release a rational creature from absolute homage to the Creator. The law of God, therefore, can never be repealed. Nor can its sanctions, or the threatening with which its authority is enforced, ever be mitigated. For to mitigate a sentence implies, that it was too severe,—that in equity it was not proportioned to the offence, and that its full infliction would have been an act of injustice. But all the punishments for breaking the law have been appointed by him who is perfect in righteousness,—who cannot err in any matter, consequently, whose works and dispensations admit of no improvement. Towards the sinner, therefore, bent upon his wicked courses, and heedless of the voice which calls him to repentance, the aspect of God is truly fearful. It is one of stern, inflexible, justice. He comes forth from the pavilion of his holiness, arrayed in the vestments of truth and equity. His attending angels are sent forth to bring the evil doer to judgment. No craft can elude their search. No sophistry pervert the sentence. The law is precise, both as to the crime and the penalty. Whatever guilt be proved against the transgressor must be followed by a full punishment. “It is a fearful thing to fall into the hands of the living God.”

There are some other representations of the Divine character in the Bible, which, though of a highly figurative kind, and belonging to a comparatively barbarous and revengeful age, nevertheless bear testimony to the sinners danger, in such a firm, clear, and positive manner, that it would be unwise to pass them by. Jehovah declares himself to be a *JEALOUS* God. “Vengeance belongeth unto me, I will recompense, saith the Lord.” We read of the *WRATH* of God, of his *ANGER* and *FURY*. Now though we ascribe not to God the passions of indignation, resentment, &c., which evidently are the attributes of creature weakness, and must be incompatible with Divine perfection, nevertheless, we must attach to all such representations of God’s character a consistent meaning. They are unquestionably used, not to represent the motive of Divine judgment, but the certainty and fearfulness of human calamity, when God should come to punish sinners for their evil deeds. When a powerful enemy has all his might aroused by the passions here ascribed to God, he becomes truly terrific. “Jealously is the rage of a man: therefore, he will not spare in the day of vengeance.” There is no room for hope. In the fierceness of displeasure, and the violence of wrath, mercy is forgotten. Though the judgments of God spring from a very different cause,—though they are required, by truth and justice, and ever controlled or regulated by equity and goodness, yet, when a sinner falls into the hands of the living God, hope flees and mercy for ever disappears. Hence the danger of the soul! The anger of God is stirred up. His righteous displeasure has been incurred. The omens of coming judgment are neither few nor doubtful, and the severity of Divine condemnation, when mercy and forbearance have left the hardened sinner in the hands of justice, not only surpasses all power of description, but, as involving infinite and terrific woe, is altogether beyond the reach of thought. Yet while the Scriptures undoubtedly reveal God as wearing this stern aspect towards the sinner, nevertheless, let him but regard the voice of merciful invitation addressed to him in the gospel, and the milder attributes of compassion and love

immediately shed their benign and cheering radiance upon his heart. It is upon the sinner *out of Christ* that the frown of justice rests, and as the sinner's soul in this perilous destitution is the whole of the present subject, the encouragement of the gospel must for the present stand postponed.

Meanwhile let reflection linger a few moments longer on this theme. Here is a man whose soul is exposed to all this danger *now*. His memory, by a brief retrospect of by-gone life, recalls some of the principal scenes of wickedness in which his heart has revelled. His conscience is often oppressed by the acknowledged guilt of a sinful life. He occasionally glances a thought towards the Omniscient and Holy One, and apprehends that one day the vial of his wrath will be poured out upon his soul. The Bible declares, that these apprehensions are founded in truth,—that every man has sinned,—and all shall come to judgment. It asserts, that “the wrath of God abideth upon him,” who is unrenewed: so that it is not so much a future sentence he has to dread, as one that is already declared. True, a day is appointed for the general judgment and final award; but that day will find all the criminals in chains, and their guilt evident. It will be a day for the holiness of God to be vindicated and glorified, in the presence of assembled worlds. But the soul dies as soon as it sins. Upon transgressing the law it immediately comes under condemnation, and the wrath of God abides upon it henceforth.

This wrath is over the sinner constantly, in the mirthful group, in the walks of business, in the social band, by night and by day, sleeping and waking, at home and abroad. In a sense differing indeed from the design of the word, but still with fearful truth,—“Behold he that keepeth thee, shall neither slumber nor sleep.” By the slender threads of life he is suspended over the dark abyss of terrific and interminable punishment. The time when that thread must be broken cannot be far distant,—it may be very near. The continuance of life for a single day is an uncertainty, when manifold diseases and accidents are ever hurrying thousands to the grave. Surrounded, therefore, by the plague of death to whose ravages he must soon, and may the next hour, fall a prey,—already condemned and followed closely through every turn of life by the avenging angel,—would the sinner find the house of refuge, he has not an hour to lose.

Not only is the danger present, it is hourly increasing. The sinner's back is turned upon heaven, and every step is an advance in the direction of hell. His course his downward, and his progress from time to time becomes more determined and precipitous. The commission of sin estranges the affections from God, and hardens the heart against the persuasive motive of religion. The conscience that once, magnet like, was sensitive of the least deviation from virtue, by a life of continued sin, loses nearly all its vitality and power. The cravings of carnal appetite, instead of being satiated by long indulgence, become still more clamorous and ungovernable. Worldly connexions and acquaintances multiply from time to time, and each one is as a new cord drawing the soul to destruction. Thus the soul becomes hourly more entangled in the meshes of sin, less sensible to its danger, and less disposed to call upon God.

The danger, thus faintly depicted, is the real condition of thousands and millions of men and women living on the face of this earth, gay as

the flowers of spring, thoughtless as the butterfly, or, if thoughtful, concerned only about the perishing things of time. Who could imagine, that rational beings, born for eternity, warned of their danger, conscious themselves of running the risk, not only of losing perfect and eternal happiness, but also of sinking down into merited disgrace and misery, would spend their few and uncertain days in anything and everything, no matter how foolish and unsatisfactory, rather than devote them to pious thought and holy endeavour. Children might, on some luckless morning, stroll to the sea-shore, and amuse themselves for hours in gathering shells and building little grottos, till the tide rushed with all its fury and engulfed them in its waves,—and the event awakened no astonishment, though much sorrow: but where thousands of persons, who have come to years of maturity and reflection, who know the peril which threatens them, stubbornly persists in wasting their time and abusing their privileges—recklessly postponing all religious inquiry and effort to some future day. A marvel of insensibility does indeed embody itself in human conduct, at which reason may well shudder. How can it be that men and women, who look with dizzy brain over some precipice or parapet, and shrink away from a barely possible jeopardy, can nevertheless walk heedless on the very brink of eternal perdition and scarcely can be persuaded to stop and inquire how many more steps on firm ground they may be able to take?

How can it be, it may farther be asked, that persons straining every nerve to ward-off poverty and keep themselves out of prison, or a work-house, labouring long and hard to realize some of the comforts and honours of this life, nevertheless, seem, in their thoughtlessness about the future, perfectly reconciled to the prison of hell, and insensible to the attractiveness of the goodly possessions in heaven? Oh! ye careless ones! be admonished. What will it avail you in the hour of death to have lived in pleasure on the earth,—to have been “clothed in purple and scarlet,” and to have “fared sumptuously every day,” if the sunset of the present life is to end your days, and all beyond is to be one black, eternal night of wretchedness? What is the joy of earth if succeeded by the horror of despair? What are the honours of this ephemeral existence, if they must be followed by rejection of God and eternal exclusion from heaven? Think, oh think, that every thing precious is now at stake! You are risking eternal bliss for a day or two of carnal gratification. Before it is too late, look calmly at your danger. Have the manliness for once to retire from the bustle of the world, to divest your thoughts of all deference for custom, and to sit down in solemn communion with your own heart. Have the manliness, in spite of a scoffing world, to dare to believe the Bible, and to tremble under the upbraidings of a guilty conscience. Have the courage to count the cost of that insane hostility which you are carrying on against “the God in whose hand your breath is and whose are all your ways.” Ask yourselves, is it wise to disregard the words of the Almighty, to provoke his righteous judgments, and, as it were, to court his awful condemnation. Yet this, ye careless ones, in the wantonness of your mirth, or the folly of idle fashion, or the vice of sensuality, ye are doing. Nor are your days so blissful in fact, as, in the visions of futurity, your ardent thirst for joy made them appear. Anxiety, fretfulness, sorrow, and tears, and many days of utter vanity and toil,

are appointed to man. All these troubles should, by demonstrating the real poverty of the earth, teach your thoughts to soar in quest of purer bliss. Yet, alas, these very things often make men lean to the world with stronger desire, and throw themselves with more intensity of devotion into its arms. Poor deluded creatures! So does Satan deceive you, and chain your souls in the hardest bondage, and so unless a great revolution speedily take place in your hearts and characters you must be lost for ever.

W. G.

THE BIBLE.

WHAT is the world?—A wildering maze,
Where Sin hath track'd ten thousand ways,
Her victims to ensnare;
All broad, and winding, and alope,
All tempting with perfidious hope,
All ending in despair.

Millions of pilgrims throng those roads,
Bearing their baubles, or their loads,
Down to eternal night:
— One humble path, that never bands,
Narrow, and rough, and steep, ascends
From darkness into light.

Is there a Guide to show that path?
The Bible:—He alone, who hath
The Bible, need not stray:
Yet he who hath, and will not give
That heavenly Guide to all that live,
Himself shall lose the way.

MONTGOMERY.

IV.

THE PHILOSOPHY OF HUMAN NATURE.

The Nature of Man as Spiritual, Immortal, and Responsible, will be the most frequent topic of this department: though sometimes we shall introduce MISCELLANEOUS Subjects.

ON SOME OF THE WRITINGS OF OLIVER GOLDSMITH.

OLIVER GOLDSMITH has achieved fame as a prose writer and as a poet. He has for his readers both the young and the old. The grave and the gay, the learned and the illiterate, all find something in his pages suited to their varied tastes and requirements. The names of many learned men might be mentioned who have given expression, in their writings or recorded conversations, to the pleasure which his works have yielded them. Nor them alone: there are few persons at all acquainted with our national literature, who are not ready to bear witness to their charms; who would not gladly confess how great has been the measure of delight they have occasioned them; or, who can deny how entirely they were led captive by them on a first perusal; how again and again recourse has been had to their pages; and how on each fresh perusal, their love for the man has increased with their admiration of the author. One cause of Goldsmith's universal popularity is his entire truthfulness to nature. All his pictures—and they are not a few—are faithful living transcripts of originals. Another cause is, as one of his biographers observes, because "few have so eminently possessed the magic gift of identifying themselves with their writings. We read Goldsmith's character in every page he has written; and grow into familiar intimacy with him as we read."

Our intention on the present occasion is to notice only a portion of his works:—"The Citizen of the World," and "The Vicar of Wakefield;" "The Traveller," and "The Deserted Village;" with a few passing remarks on his comedies. His essays, compilations, and biographers we shall not refer too.

His "Chinese Letters," which were subsequently modified into "The Citizen of the World," first appeared in a newspaper, called *The Public Ledger*, and were commenced in 1760. In the whole there are one hundred and twenty-three letters, most of which are pretendedly written by a Chinese Philosopher, one Lieou Chi Altangi, who is represented to have

overcome the prejudices of his countrymen, and visited the land of barbarians, so that by experience he might "get wisdom." In this assumed character, Goldsmith remarks pleasantly and not unfrequently with pointed force on the follies, foibles, and characteristic traits of the English people; and whimsically enough holds them up for ridicule, contempt, and amendment.

Amongst other things he points out the silliness of many customs which were greatly in vogue in his day; some of which are equally so in ours:—

"To appear wise," says he, "nothing more is requisite here than for a man to borrow hair from the heads of all his neighbours, and clap it like a brush on his own." There are others, who "have their hair cut close to the crown; and then with a composition of meal and hog's lard covers the whole in such a manner as to make it impossible to distinguish whether the patient wears a cap or a plaster; but to make the picture more perfectly striking, conceive the tail of some beast—a greyhound's tail or a pig's for instance—appended to the back of his head, reaching down to that place where tails in other animals usually begin." Thus equipped, "the fine gentleman" "is qualified to make love, and hopes for success more from the powder on the outside of his head than the sentiments within.

"Yet when I consider," he continues, "what sort of a creature the 'fine lady' is, to whom he is supposed to pay his addresses, it is not strange to find him thus equipped in order to please. She is herself every whit as fond of powder and tails and hog's lard as he."

Indeed the ladies are represented as being so peculiar in their tastes, that "they like to have the face of various colours as among the Tartars of Koreki, frequently sticking on with spittle little black patches on every part of it except the tip of the nose." Of one of these faces he promises to send his friend a map as soon as he has prepared one.

The fashion of having strangely-incongruous signs to our taverns and public-houses is thus ridiculed:—

"The houses borrow very few ornaments from architecture; their chief decoration seems to be a paltry piece of painting, hung out at their doors or windows,—at once a proof of their indigence and vanity: their vanity in each having one of those pictures exposed to public view; and their indigence in being unable to get them better painted. In this respect the fancy of their painters is also deplorable. Could you believe it? I have seen five black lions and three blue boars in less than the circuit of half-a-mile; and yet you know that animals of these colours are no where to be met with except in the wild imaginations of Europe."

The subjects upon which his wit and humour, his gentle yet telling satire are exercised, are many and various. Our innumerable laws and the intricacies and long-windedness of our Courts of Justice, are not forgotten:—

"The laws of England," he compares "to the books of the Sybils; they

are held in great veneration, but seldom read, or seldomer understood: even those who pretend to be their guardians dispute the meaning of many of them, and confess their ignorance of others." And again, "to embarrass justice by a multiplicity of laws, or to hazard it by too great a confidence in our judges, are the opposite rocks on which legislative wisdom has even split: in one case the client resembles the Emperor, who is said to have been suffocated by the bed-clothes which were only designed to keep him warm; in the other, to that town which let the enemy take possession of its walls, in order to show the world how little they depended upon ought but courage."

The fondness of the English to witness sights, especially when monsters formed the staple of the exhibition. The abuse of the Church patronage system, by means of which "clergymen are appointed to preside over temples they never visit; and while they receive all the money are content with letting others do all the work." The custom of writing laudatory epitaphs, which in the graveyard represent all men as equally remarkable for being the most sincere Christians, the most benevolent neighbours, and the honestest men of their time." The peculiarities of an English election, "in which *eating* makes so grand an ingredient." These with many others are topics discussed in "The Citizen of the World."

Of all Goldsmith's works, "The Vicar of Wakefield" has attained the widest and most enduring popularity. It is our first genuine novel of domestic life. In its portrayal of those pure and hallowed feelings which have an abiding place round the home of a truly Christian man, it has undoubtedly been the instrument of much good. It makes us acquainted with the life and trials of one, who united "in himself the three greatest characters upon earth,"—"the priest, the husbandman, and the father of a family." He is introduced to us as possessed of affluence and rural ease; surrounded by a loving wife and children, the acquaintanceship of kind neighbours, and all else that can render happy man's life here below. Suddenly his riches are lost; and he and his family are reduced to comparative poverty. Yet he does not repine. He seeks in humbler circumstances that peace with which all may be made happy. He is tried with a multitude of trials, quickly succeeding each other, like as in the olden day, Job was tried. His daughter is stolen from him; his house is consumed by fire; he is reduced to beggary and unjustly sent to goal; and yet never is a murmur heard arising from his lips: but even cheerful himself in the belief that "all is for the very best,"—and that there is no situation, however wretched, but has some sort of comfort attending it;—he tried to make others cheerful too: an attempt in which, as the readers of his story know, he was thoroughly successful.

We read the account of his trials again and again, and "bless the memory of an author who contrives so even to reconcile us to human nature." Each fresh perusal makes us happier and more charitable. The chord of human sympathy, which runs throughout the book, from the first chapter to the last, is continued in our breast and seems to influence our entire nature. An inexpressible something which has found its way to our hearts

has fortified us against the trials and the troubles of the day. We have learned the lesson of patience, hope, and resignation; and have gained determination to "practice what we know." We do not stay, as we read, to notice the plot of the story,—which in many parts is unlikely and unreal;—we are impelled onwards by an unseen power, as though the result had some personal interest for us. And when we have at last read the concluding sentence, how much have we learned and gained! We have seen the patient suffering of this good vicar; have watched him as heavily burdened with trials, he practiced un murmuring resignation; and found the secret of it all to be his trust in God. We have learned, that though his life has been darkened by sorrow, the shadow was occasioned by the sun of happiness which eventually shed its light across his path, and warmed the most distant recesses of his inward self;—and the story has taught us, that there is good to be done in every position—even the humblest; that in no situation of life ought we to repine,—for whatever it is, we may make it subservient to our being, *men*—men in the truest and highest sense; that each has "a work to do"—little it may be, but yet *a work*; and that, in the providential arrangement of things, though the wicked may seem to prevail, that the righteous have the real, the enduring victory. It teaches us not to rail against the weaknesses and foibles of our broken worm, but to look on them with the eye of pity;—it would not, however, let any thing hurtful remain un mended. The bad it would have good, and the good better.

Goldsmith saw many evils, whose roots had sunk deep below the surface of our social system. One of these was the penal laws. They were to him a matter of frequent and earnest consideration. He saw in them one of the curses of humanity. The principle of love was in them nowhere to be found. They were throughout blackened by the direst revenge. But he would have

"——— mercy season justice."

He would not punish to gratify a passion but to reform. In the "Vicar of Wakefield" he gives, in a picture of the prison, as it *was* and as it *might* be. And he indicates a plan—which having since been weighed in the balance of experience—he has not been found wanting, whereby the change might be produced.

It will be remembered how the Vicar is thrown into goal by his rascally landlord. While there he is horrified by the lewdness and brutality of its inmates. He went back into his cell and pondered "upon the strange infatuation of wretches, who, finding all mankind in open arms against them, were labouring to make themselves a future and tremendous enemy also."*

Their insensibility excited his highest compassion. It appeared a duty incumbent upon him to attempt their reclamation. He resolved, therefore, once more to return to them, and in spite of their contempt, to give his advice and conquer them by perseverance. At first he meets with ridicule; but, nothing daunted he holds on his way, upheld by the considera-

* Vide chaps. xxvi. and xxvii.

tion that he was "doing good;" and the success of his design was the reward; for some

— "who came to scoff remained to pray."

"In less than six days," he says, "some were penitent and all attractive." But he did not stay here, observing, that some of them for amusement made wooden tobacco stoppers, he "took the hint of setting such as choose to work, at cutting pegs for tobaccoists and shoemakers," which were afterwards sold; "so that each earned a something every day—a trifle indeed, but sufficient to maintain him." Fines were "instituted for the punishment of immorality and rewards for peculiar industry;" and "thus in less than a fortnight," he says, "I had formed them into something social and humane." He concludes with the following extract, with the sentiments of which we most cordially join.

"It were to be wished, that power, instead of contriving new laws to punish vice; instead of drawing hard the cords of society till a convulsion come to burst them; instead of cutting away wretches as useless, before we have tried their utility; instead of converting correction into vengeance; it were to be wished that we tried the restrictive arts of government, and made law the protector, but not tyrant, of the people. We should then find that creatures whose souls are held as dross, only wanted the hand of a refiner: we should then find creatures, now stuck up for long tortures, lest luxury should feel a momentary pang, might, if properly treated, serve to sinew the state in times of danger; that as their faces are like ours, their hearts are so too; that few minds are so base as that perseverance cannot amend; that a man may see his last crime without dying for it, and that very little blood will serve to cement our security."

(To be Continued.)

CHRIST'S RELIGION.

"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD." 1 Thess. v. 12.

THE DOCTRINE OF CREEDS; OR, THE IMPORTANCE OF FIXED PRINCIPLES OF RELIGIOUS BELIEF.

I. THE position of having no fixed and definite opinions.

In the great conflict of opinion, which is the inevitable consequence of commencing enlightenment and general enquiry; it is of the greatest moment to have some fixed principles and steady lights to guide us in our progress. Indeed, THERE CAN BE NO ADVANCEMENT, IF NOTHING BE FIXED; for if we travel from one place to another, the two places at least must be stationary. Therefore, we want landmarks of abiding principles, that we may not travel after a country that flees before us; nor seek to run away from our shadow which moves along with us. Nor must we go round and round, travel without going much further, like a horse in a mill, or a squirrel in a cage,—which is very active, nimble, and clever, goes very fast, but does not get along—a fair emblem of those "ever learning and never able to come to the knowledge of the truth."—(2 Tim. iii. 7.) They find no resting place; and lay down no fixed road, but are like Indians travelling through a forest, going in and out, and covering their trail with fallen leaves.

We must seek a city which hath foundations, and press along the road which the builder of that great city hath mapped out for earnest emigrants after the lasting home of truth.

It is a fixed principle of civil and religious liberty, sealed at the cross, the stake, and the scaffold,—THAT NO MAN IS RESPONSIBLE TO MAN *for his belief*: it is an equally fixed principle, vindicated by the inevitable circumstance of human condition; (wherein our views, which guide our actions and business enterprise, bring their appropriate consequences;) and fixed by the solemn sanctions of Christianity, (wherein truth saves, and error destroys us, like a right or a wrong road)—THAT MAN IS RESPONSIBLE TO GOD FOR HIS BELIEF. *If this were not the case, truth and error would be matters of indifference*: but we find, that a false principle in trade, unsound speculation, or other mistakes, lead to bankruptcy and distress: that false methods of politics, or unsound principles of political economy, degrade, injure, and embarrass a nation; that unnecessary and lavish expenditure, on foolish offices and iniquitous wars,

imprisons a people in the goal of national debt, and cripples the energies of industry for many ages: those false notions of pleasure, and of enjoying life, together with lax principles of morality, ruin constitutions and squander estates.

And why all this? *Because men start on wrong principles; because they have FALSE political, economical, commercial, or sanitary CREEDS.* And how are these evils sought to be averted? By creating a new public and private opinion; by advocating the true doctrine on these subjects—by laying down a sanitary creed, WHOLESOME DOCTRINE, which points out the sources and liabilities to *visitations*, together with the remedy: which begins first in the mind, by a new conviction, and then appears in the circumstances, by a new condition.

Thus it is, that FAITH IS EVER THE WORKER; nothing is done without heartiness, based on instruction:—"FAITH WHICH WORKETH by love." Now, if it be so in all other things,—in our temporal concerns,—we may from this alone, (independently of direct authority from revelation,) fairly conclude, that we are equally responsible in our spiritual concerns: for if our material constitution and earthly well-being, depend in the main upon our mental state,—on a right or a wrong creed or conviction; on true or false beliefs; it is more natural to suppose, that our spiritual estate is closely dependent on our spiritual principles; in other words, on our religious creed.

And since a wavering method in trade, a changeable course of politics, an unsettled line of foreign commercial policy, starting in a new business every year, changing our business premises every quarter,—since this is the fatality of the rolling stone which gathers no moss; (this is the voice of nature;) we conclude that it is equally true of our spiritual and intellectual character—"unstable as water, he shall not excel," and a double-minded"—a half settled, changeable man—who has no fixed faith, "is unstable in all his ways." His course depends on the way the wind sits: but they who have roots, lay firm hold on the grounds of confidence, and grow strong and stable from the storms overhead.

We are not from this to conclude, that men should never change; but that they should look to their foundations, and if on the rock, abide there; if on the sand, dig deep, and rest the house on the solid basis beneath. This may be preceded by doubt as a *transition state*; a doubt more allied, however, to anxious inquiry, than to a settled indefiniteness.

And whilst some boast of their freedom from all benefit by the discoveries and knowledge of others; (yet it may be have nothing of their own, *for all good is partly borrowed*, and there is nothing new under the sun;) while such declare they are in bondage to one, that by this shew of freedom, others may be in bondage to them; it is necessary that others, from careful enquiry, reading, thought, and truthfulness, should seek to win the attention of a few earnest thinkers, and help to equip them for their destined enterprize of enlightening and ruling the masses.

There was a glorious principle, expressed incidentally by a dishonest witness, in the trial of the Mannings, "*I will tell the truth, IT WILL GO THE FARTHEST.*" It is of the nature of error to have a quick growth, and it often makes a shew, but it is contemporary of a few ages only, another lie takes its place;—truth lasts,—the contemporary of all ages:

it like Elijah wait still the time of the evening sacrifice,—till the world comes round it.

It is our duty to seek and welcome this truth; to entertain it, as a deep mental conviction, that it may grow into a living and permanent moral principle. That we may be enabled to do so, God has given us the Bible; by this the Father of Lights shines upon us.

We are here provided with the utterances, sources, and evidences of truth; and are, therefore, so much the more bound to examine and listen that we may arrive at definite principles.

The simple, open, and earnest mind, is, in general, sufficient to learn this lesson: but seeing that from the multiplicity of views, the sophistication of the gospel, by human subtleties and passions, the utterances have become in some cases confused and indistinct:—a great difficulty may arise: and this is further increased by the fact, that the clamours of necessity, the urgent demands of business, and the force of inferior passions, have *sophisticated our minds also*; and rendered them both less disposed and less competent to decide on these matters.

There is, however, an advantage to set off against this, which can best be explained by an illustration. In the complicated state of civilized life, no man can supply his own wants, but must be content to apply himself in co-operation with others, to supply some single want of his fellowmen, and in return for this, they supply his many necessities. But being bred to one business, he is no great judge of another: and, therefore, by trial and comparison, by visiting the different “expositions of manufactures,” he acquires sufficient insight for practical guidance. He would not think both of making his own books and building his own house: he looks to others, by the light of judgment and experience; and so in the usual way is comfortably provided for. Now it is the same in religion: the merchant, trading, and working man, has the advantage of a spiritual and intellectual luxury, from the efforts of those not immersed in business, but “given to reading, to exhortation, to doctrine.”

And here they many lay aside that hardness of mind, and worldliness of spirit, which trade engenders, to enjoy a luxury, *of which they may judge, by the same trial and comparison, as they judge of other things out of their immediate line.* They must seek “a workman who needeth not to be ashamed,” because he rightly “divides the word of truth.”

And this workman, must not be one who comes down to us, who has the shop and the world about him, and descends to please; but who refreshes our spirit, by taking us into a higher region, and sending us back to the duties of life, with principles that shall adorn life,—“a victory that overcometh the world, even” our reinvigorated “FAITH.” To accomplish this grand object, we want not teachers, who only increases our own flightiness of thought, and levity of will, but who have the profundity which conviction alone gives; the sincerity of a believer, the patience and investigation of a lover of truth, the honesty of one who will neither flatter us by falsehood, delude us by smooth words, nor seek glory by a rudeness in stating our faults so as to lead us rather to admire his boldness than to be ashamed of our sins.

There is a false independence, as well as a false liberality in the world: an independence ever boasting itself, that is not quite satisfied, and wants

people to admire it. They who are independent, are too much so, to talk largely about it, and shew their freedom, by honestly advocating the plain truths of which they are convinced,—“whether men will hear, or whether they will forbear.”

In reference to religious doctrines, there are three positions taken by existing parties:—

I. INDEFINITENESS, *no settled faith.*

II. VERBALLY EXPRESSED CREEDS.

III. LIVING TRUTHS, *uttered in the language of conviction; and judged of by the LIVING CONSCIENCE.*

We shall notice these three in order.

I. First, THE POSITION OF INDEFINITENESS, *no settled faith.* There is a shew of liberality in this position, which is only a cloak for policy: since it is sometimes easier to gather followers from the loose floating capital of all denominations, and the large no denomination, than to fix men in earnest and definite principles: though it cannot last, being a mere matter of personality, which dies with the person, or forms only a sand bank, till a strong wind blow it all away. It is the philosophy and defence of this position, we propose now to examine. It is supposed, that the teacher, is out in search of opinions, and brings home what he happens to fall in with: but this hunting for vension, requires great faith in the searcher,—since he is not to “stir up the mind by way of remembrance,” of what is “most surely believed” amongst his followers; but to exhibit the rovings of an unsettled mind;—the crude guesses of a teacher, who has not yet learned; and is, therefore, a master, when he should be at school. There is one topic, however, on which all such are agreed, namely, that they are the people and wisdom will die with them. Hence while there is no danger of offending any of their prejudices, (since by hypothesis, they have no principles,) the coast is quite clear for setting down those who have any; as being merely “the sects,” who are weak enough to have a conscience, and stickle for doctrines: hence the sentimental cry of sceptical horror, set up by a Professor Newman and Co.,—“oh, dogma! dogma!” like the idle gardener, who cried out, “oh, Adam! Adam!”—accusing his progenitor of digging, as a perpetuation of the fall.

This position is becoming especially famous with some classes of Unitarians, who are getting to be above a name, and wish to be called Christians. They would also in general language, approximate very much towards Trinitarians, thus to obliterate party distinctions, *by removing their neighbours landmarks.*

The more thinking and consistent Unitarians, however, repudiate this position, and desire to be either one thing or another. Nor must we altogether despise past attainments, or why essay to form a creed, if you must *begin again* entirely? Since surely a creed is of no use, when at length made by you, if all other creed makers have failed: for it is but modest to acknowledge, that if the many thousands who have preceded, and tried to form creeds, have wholly failed, it is so many thousand to one, that you will fail also. If all past enquiry is useless, all future enquiry may be; therefore, you may as well abandon the fruitless study. But if it has

produced any fruit in times gone by; if there be any principles established, why not take these as the basis of your creed? Your final result, will be no better than that of some others; and, therefore, it would be as wise to start with something of their conclusion: in all other sciences, men go on from where their predecessors left off; they do not throw away all discovery and experience, to start as unprejudiced savages, neither ought we in religion, to begin as if nobody had been here before us.

We should regard it as a strange recommendation, for one who applies for the situation of teacher in a College or University, if he should say, this language or this science I have not yet learned, I am but a beginner; and as the final result of a life's study, I may arrive at an understanding of the subject. The reply would be, that is too late, we want you to teach during your life, not to be ready for work on your death-bed, close upon "the hour when no man can work."

And is religion so unimportant an affair, that we must follow a teacher to the grave, before he has a belief to give us? No! nor is it necessary that we should be so long in suspense, for the main elements of religious truth, are very clear and simple: and whilst learners may, if they choose, begin afresh, teachers should have a doctrine, or what can they possess to impart? Whilst in many respects their views may and ought to enlarge in the essentials; at least, their mind should be made up.

The world of politics requires as definite principles as sectarians in religion: a man will or ought never to get into Parliament as a latitudinarian, he must take his creed ready-made to the hustings. Few merchants will follow the currency reform, of one who is a paper man now, and a gold man to-morrow, but would turn away from a man of straw.

Many a religious pretence and cheat would thus be shivered, if persons would but try it by the affairs of common life:—religion is for the common people, and is pre-eminently an affair of common sense.

There is a very complimentary saying, which men of indefinite and changing views may take to themselves,—to this effect, "speak what thou thinkest to-day, in words as cannon balls, though thou shouldst unsay it to-morrow." But such persons can never speak words so hard, no cannon balls are formed after the manner of such a waxen image; such individuals can never speak cannon-balls, but deal in paper pellets, idle sky-rockets, or empty wind.

All great men have been believing steady enthusiasts, adhering to one great idea. It is not from fitful gusts of faith, that progress is made; oscillation is not advancement; the pendulum comes round to the old place: *progress does not always mean abandonment of present views, but steady learning, and healthful mental growth, may enable us to appreciate more deeply common truths*; to perceive their grounds and bearing on human life, duty, and hope.

But to travel there, only to travel back again, is no cannon-ball movement; nor is it any indication of advancement, to teach at one time, one view of a debated subject; and to read *then* on the other side, in order to teach back again afterwards.

To many this would seem bold, and consistently inconsistent; but such a method, is a *summer-set not a progress*; it is not spiritual heroism, but spiritual harlequinism.

A seeker after truth, will not teach one side till he has seen the other: but his cannon-balls are made from melting down the metal of both sides: this is the only way into the temple of truth.

It is only by earnest study and true purposes, that great lights struck out, "this kind goeth not forth but by prayer and fasting," earnestness and diligence, that can "scorn delights and live laborious days," that burns the midnight oil, and improves the present by all the combined aids of the past, the condensed lights of previous researches, illuminating our own enquiries: that starts not with the discouraging lesson that nothing has been learned, but sees in former attainments, the germ of our own, that follows not some *ignis fatuus* of to-day, as a punishment and judicial blindness, for despising the eternal watchfires set for "signs and for seasons, for days and for years:" but that sees in every invention only a slight step beyond old methods; and leads a little further onward along the road which the wise have trod for ages.

To follow any other plan, is only to become the victim and exponent of uncertainty.

It is from perpetual enquiry, and constant mental growth and expansion, that a seeker will find any certainty: and we know from experience, that by this method persons may come to feel that *something* is SETTLED,—that so far, the road is made good, and may be travelled on for ever,—a path over the Alps, or down into mines, cut out by labour, and made secure for ever. Thus it is we shall feel that what we are from such a process, *that* we shall ever be: that we cannot, for instance, become a Romanist, without unthinking the clearest thoughts, destroying man's independence, Christ's supremacy and sufficiency: so opposed are the principles of priestcraft to everything that we have learned, to the whole advancing tide of our character, under a constant examination of God's word, that our mental machinery must work backward, and whole moral nature become transubstantiated, before we could either bend the neck to such a yoke ourselves, or enforce it upon others. With the same confidence we feel, that we could never become an Unitarian, in such a sense as to exclude the divinity from Christ, or the atonement from his cross: these doctrines are so thoroughly interwoven into our convictions and character; are so confirmed by every fresh examination, that to abandon them, we must first become dead to all the principles of Christian feeling, and secondly forget all principles of interpretation.

And to this full assurance we have arrived, by having our senses exercised to discern good and evil. This confidence every teacher should have: and every learner of Christianity is bound to *decide* on the same momentous questions. To follow those who are not decided, and who know not what they may become, to cry out against dogmas, and aspire after emptiness, is to throw away our patience, and travel after an uncertainty; they who do thus follow, must always drink new wine, though the old is better: and one cup is enough to teach us, (without emptying an amphora,) that they have abandoned wild oats, for wild grapes.

Thomas (we are sometimes told) doubted, still was retained in the Church, and no doubt many doubters are still in the Church; but the propriety of their staying there, depends upon the nature of their doubts.

Yet it is especially certain the press or the pulpit is not the place for doubt, but for the removal of doubts.

Thomas did not doubt Christ, but doubted the disciples,—whether they had seen Christ or not. Thomas loved him as much as they did, and, therefore, belonged to the Church: but if Thomas had continued to doubt respecting the resurrection, he would *have been expelled the ministry or apostleship*, which was commissioned to preach “Jesus and the resurrection.” *Thomas was not recognized, but reprovèd, as a doubter*: and if, in that state of mind, he had seceded from the apostles, to question the resurrection, and set up a Church of doubters, it would have been a very doubtful Church. The true Church is composed of the faithful, or *believers* in Christ Jesus.

Unquestionably Thomas doubted, but he was none the *better* for that, and is no more a pattern of Church fellowship, than Peter was when he denied his Master.

Let every one be fully persuaded, in his own mind; and seek the full assurance of faith unto the end; that we may become firm and immovable, always abounding in the work of the Lord; that we being rooted and grounded in love, may be filled with all the fulness of God. Whilst others cherish uncertainty as the rock of their creed, we should know in whom we have believed,—Jesus Christ, the same yesterday, to-day, and for ever.

Apart from him, there is no gospel, if we lay aside plain decisive Christian doctrine, we are heathen: if we preach up virtue, honesty, kindness, without reasons drawn from Christ, our obligation to him for his death, our responsibility to his judgment seat, we do not preach Christianity: nothing is Christianity, without Christ as an element; we are so to “*learn him*,” he is our lesson, he is “the truth:” we are to know him and the power of his resurrection, in sealing our hopes, and raising our souls, and “the fellowship of his sufferings;” all our sacrifices for principle, must be from regard to him, that we may be conformable unto his death,” as the only avenue through which we ascend to “newness of life.”

All our religious creeds, duty, and expectation, are related to “Christ and him crucified,”—Christ even in his character of an offering and sacrifice to God—made unto us, wisdom and righteousness and sanctification, and redemption:—instruction, pardon, regeneration, and final safety.

This is Christianity, that our hope is in Christ, our duty is to Christ, our help from him, and our final award from his sentence.

To be without fixed principles on these points, is to have received the grace of God in vain: to hold such principles with a loose hand, and not to place them frankly on the front, as the image and superscription on every coin we issue, is to desert, deny, and betray our Lord: to hold them with the theory, that we may abandon them on further enquiry; is to keep Christ on the threshold, and to suppose that his claims are not settled and may fail on trial: it is to insult him with that politic maxim, love your friends, as if you expected some day to hate them; hate your enemies, as if you expected some day to love them.

Wherein has the Redeemer deserved this? Can we have no liberality but at the expense of him who bare our sins in his own body on the tree?

Is this the kind return,
Are these the thanks we owe,
Thus to abuse eternal love,
Whence all our mercies flow ?

Let us rather seek to appreciate our obligations for his great work, and then we shall have no backwardness in espousing his cause,—if we sufficiently remember how he espoused our own, and saves to the uttermost them that come unto God by him.

He laid down his life for our sakes ; and this is declared unto you, not to leave a balance of mind, not to foster the equilibrium of doubt and indecision, but “that ye might believe, and that believing, ye might have light through his name.”

The Bible is to create Churches, and Churches are to disseminate and defend the Bible. God has two depositories of truth ; the living word, and the living soul ; the Bible and the Christian.

And we have already enquired into the importance of collecting into our souls, some definite instruction from this Divine source ; now we have to point out the methods of preserving the truths so obtained.

The fallacy of being without fixed opinions, has sufficiently been shewn, especially since, though none are responsible to man for belief, all are responsible to God, who has given us instruction that we may learn from him.

Indefiniteness, or mysticism, is the grand enemy of human progress and liberty ; because so many things may be wrapped up in it : and nothing is a greater asylum for mysticism, than a general and indefinite style of expression. It suits priests of the Roman and Puseyite school, as well as those philosophers, who having learned nothing, to hide their ignorance in enlarged phrases, so open that spirit and meaning evaporate. It is the unfair artifice of those who having laid aside what are usually considered the fundamentals of Christianity, yet retain an orthodox phraseology, to beguile unwary souls.

Those who deal in such wares, would be woefully disconcerted, if in the torrent of words, they were requested to stop and explain themselves :—to translate their phrases into plain English. For instance, ask a priest who is “the Church,” and where she lives ? Ask a philosopher what is “the open secret,” and what is “the inward in man ?” And demand the answer in a clear sentence, one single logical definition, or plain assertion, not in a long confusing essay or book. If this plan were adopted hearers and readers would no longer be fed with winnowed chaff.

It is from this looseness of language, that some forms of modern enquiry,—schools of philosophy and religion have escaped division, and gained some followers. So much has our mother tongue been sophisticated from its native truthfulness, that men talk about freedom of opinion, when they mean *freedom* FROM OPINION : and by largeness of view, mean, looking so far as to see nothing at all distinctly, and to be wide of the mark.

The true purpose of early education, is so to quicken the faculties, that persons shall know what they are about,—to look with both eyes on what is before them,—collecting all their faculties, to a clear apprehension and clear performance of the work in hand. But the business of subsequent

education, is too frequently by talking without point and meaning, to train persons to listen or read and be pleased, without understanding. By this means, patient thought, is almost banished from general readers and popular audiences; and they have to be trained again in the prime act of humanity, the Art of Thinking.

Another method of escaping definite opinions, is by *underrating differences*, professing a large catholic spirit, that can be confined in no communion, and yet, perhaps, does manage to live in the smallest communion in Christendom.

Now if the divisions and distinctions of sects, be so small and unimportant as evangelical alliance men, liberal Unitarians, and philosophical radicals profess to believe, it follows, that *there is no reason in the world to set these harmless distinctions aside*. There is no need to war against trifles: and our lovers and liberals may as well grant us the favour of preserving nonessential differences. But should they seek to destroy them, or force any new trifles upon us, the case is one of liberty and not a trifle. True liberality could rejoice in those Christian varieties which leave the essential features of the Christian undisturbed; and need no more seek to remove varieties of Christians, than varieties of men. Nay, it is by local associations and nationalisms, that the world advances; to destroy these, would make us all so full of a vague philanthropy, that we should have neither patriotism nor friendship left. A true philosophy teaches us to encourage and hope the most from the greatest number of organizations, intellectual and religious.

Allow us then of your clemency, to preserve our vanities, which affect not substantial agreement. It may be our weakness, to cherish this hobby of Sectarianism, but all have some weakness, and we readily concede yours of general love, we complain not of your Catholicism, width and charity, provided it be not a Trojan horse,—a loving gift with armed men inside, to surprise and capture our confiding city.

Now we also, taking a general view, can regard many differences as not vital,—not directly affecting the salvation of a man's soul; yet these differences *are vital as points of conscience*: everything conscientious is vital; whatever is not of faith is sin; and what is against faith, is a deeper sin. And though the point in question be not fundamental in religion, yet to give up this against conscience, is to sin in one point of conviction, and so to be guilty of all. For what a man thinketh to be sin, to him it is sin: and that cannot be "of faith," which is against conviction.

Let none, therefore, exercise such a charity and width of view, as should require us to sin in this way, in order to be embraced by universal love.

One other remark may be made in favour of sectarianism, against indifferentisms under all forms, viz., that whilst we regard distinctions as vital generally in relation to conscience, but not generally vital to salvation; it should not be forgotten, that as education is independant of this or that form, school, or subject, yet it must have some form, some school, some subject; so whilst religion may exist apart from this or that form of opinions and government, yet there must be some method, or religion is

lost; therefore, *A method is essential, but THE method is left to men's freedom and understanding.*

A thirsty man only desires water or what shall quench his thirst, it is of no great consequence, whether it be conveyed in a stone pitcher or a glass; but this does not prove that vessels are useless, for we want something to carry the liquid in.

So Christianity is the water of life; it receives not its value from the earthen vessel which conveys it, and may be received as well from one as from another: the enclosure of sects,—the Baptist, Methodist, or Independent pale,—is not itself essential to salvation, nor any obstruction to salvation; but *all are very useful vessels FOR CARRYING WITHIN THEM, WHAT IS ESSENTIAL*: nor is there any other way of carrying this precious liquid, but in a vessel of some form.

They, therefore, are no universal friends of Christianity, who would destroy every particular vessel, whether gold, silver, earthenware, stone, or wood—every vessel in which Christianity is carried to the world.

But whilst it is thus necessary to have some definite opinions, and varieties or sects of Christians: we may enquire, what is the *best method of perpetuating such truths as may be attained*; whether to embody them in verbally expressed creeds, on which societies shall be founded, and by which they shall be regulated, or to leave these truths entrusted to the living conscience of the Church, as the best tablet?

II. And this leads to the second position to be examined, viz., that of VERBALLY EXPRESSED CREEDS.

This enquiry include creeds, catechisms, articles, and all Church doctrinal standards. There is no such thing in the Bible, as a creed, or a catechism, or an article: the first principles of the oracles of God, the only form of sound words is there. And if such things had been essential, we should have found them prepared for us. But the Bible is written on an entirely different principle,—not as dry abstract propositions, to be received in the very same words; but a living portraiture of living truth, to be powerful on the conscience, by a natural appeal, not by a theological definition. Truths expressed under a thousand varied forms, and so coming with the freshness of nature. God trusted his truth so: and man cannot improve upon it.

Now it is supposed by some clergymen of the Church of England, that the forms of prayer, liturgy, creed, and catechism, constantly preserve the truth before the minds of the people, whatever may happen to be the character of the ministry: and in past ages especially, as well as in many instances in the present day, it would have been a blessed thing to have counteracted the pulpit by the prayer-book: but it is not in the nature of such formalities to work this good.

But in the case of the forms belonging to the English Church, every earnest Christian in that communion, would be struck (on a candid enquiry) with the very slight amount of peculiarly gospel truth contained in these forms: for to say nothing of the catechism, which is a stumbling-block of all parties; it is plain, that the creed, "I believe in God the Father Almighty, &c.," DOES NOT CONTAIN A SAYING TRUTH; it is occupied chiefly with historical facts, that Christ was born of Mary and

suffered under Pilate: but what Christ is, or WHAT HIS SUFFERINGS WERE FOR—which is the very heart of Christianity—is all left out. “The forgiveness of sins,” is taken away from Christ’s death, and put along with the Holy Catholic Church. That creed, therefore, is scarcely in any sense Christian—for it does not explain our relation to Christ. And the Athanasian creed, (*Quicumque vult,*) is no statement of Christian but of metaphysical speculations. Examine both carefully, and see if they would tend to *convert* a man.

If again, (laying aside the prejudice of early association) taking the Bible in our hand, we look at the set service of morning and evening prayers: they commence on a false basis, and suppose the whole congregation to be converted,—needing only such general confession as all confirmed Christians may employ. The foundation of Christian character is presupposed, in the ordinance of baptism. This form then, of itself, tends only to deceive.

But if setting aside the imperfections of this particular standard, we look at the principle of all set forms, we shall find that they degenerate into a dead letter.

This is very forcibly expressed by Archbishop Secker, in his “Third Charge to his Clergy:”—

“Men are strangely apt both to hear and to speak *words that become familiar to them*, with scarce any attention to their SENSE. And so by degrees, a bodily attendance and worship, becomes all that they pay: and they return home as little edified, as they would BY DEVOTIONS IN AN UNKNOWN TONGUE.”

This is from one in the highest office of the Church—Archbishop of Canterbury. This authority may be seconded by a present living ornament of the Church, and one of the greatest men that have arisen in her communion, Archbishop Whately:—

“Supposing such a summary of gospel truth had been drawn up, and could have been continued with such exquisite skill as to be sufficient and well adapted for all, of every age and country, what would have been the probable result? It would have commanded the unhesitating assent of all Christians, who would, with deep veneration, have stored up the very words of it in their memory, without any need of laboriously searching the rest of the Scriptures, to ascertain its agreement with them; which is what we do, (at least, are evidently called on to do,) with a human exposition of the faith; and the absence of this labour, together with the tranquil security, as to the correctness of their belief which would have been thus generated, would have ended in a careless and contented apathy. There would have been no room for doubt, no call for vigilant attention in the investigation of truth,—none of that effort of mind which is now requisite, in comparing one passage with another, and collecting instruction from the scattered, oblique, and incidental references to various doctrines in the existing Scriptures; and consequently none of that excitement of the best feelings, and that improvement of the heart, which are the natural and doubtless, the designed result of an humble, diligent, and sincere

study of the Christian Scriptures. In fact, all study, properly so-called, of the rest of Scripture,—all lively interest in its perusal,—would have been nearly superseded by such an inspired compendium of doctrine; to which alone, as far the most convenient for that purpose, habitual reference would have been made, in any questions that might arise. Both would have been regarded, indeed, as of Divine authority; but the compendium, as the fused and purified metal; the other, as the mine containing the crude ore. And the compendium itself, being not, like the existing Scriptures, that from which the faith is to be learned, but *the very thing to be learned*, would have come to be regarded by most with an indolent, unthinking veneration, which would have exercised little or no influence on the character. Their orthodoxy would have been, as it were, petrified, like the bodies of those animals we read of incrustated in the ice of the Polar regions; firm fixed, indeed, and preserved unchangeable, but cold, motionless, lifeless. It is only when our energies are roused, and our faculties exercised, and our attention kept awake, by an ardent pursuit of truth, and anxious watchfulness against error,—when, in short, we feel ourselves to be doing something towards acquiring, or retaining, or improving our knowledge,—it is then only, that *that* knowledge makes the requisite practical impression on the heart and on the conduct.”—(*“Essay on Omissions,”* p.p. 34—37.)

The inefficiency of teaching truths by set forms, is abundantly exhibited by the facts of experience: as in cases of clergymen appointed by government to enquire into the progress of education in National Schools, where it has frequently occurred, that children knew the answer, only when *the exact words of the question* were employed. They had *got it by heart*, not by *understanding*. They could not answer, “what is a sacrament?” But, “what mean you by this sacrament?”

Persons may be led to have a veneration for a creed, without the least understanding of its contents; just as we heard a Romanist priest wake up an ignorant and slumbering audience to enthusiasm, by mentioning “the old I.H.S. over the altar.” Not a man there knew what I.H.S. meant, but it *was their creed*.

One argument for creeds is, that they preserve truth and unity: they do neither, but destroy both.

The ministers of the Church of England subscribe, but besides their different explanations of the Articles and Prayer-book to which they subscribe, they have fourteen or fifteen ways to explain the meaning of a plain subscription.

One of their own number, writing to Lord John Russell, the late head of the Church, complains, that

“At present all sorts of doctrines are maintained within the Church, from the verge of Romanism on the one hand, to the verge of Socinianism on the other. Yet all alike subscribe to the Thirty-nine Articles, all alike give their solemn assent to the Book of Common Prayer, all alike profess their approval of the general teaching of the Homilies.”

What then is the use of forms and creeds? Employed as standards of

truth and tests of office, they are in every way injurious: employed as methods of teaching, they stultify the understanding, and consign the people over to a learned theological ignorance. They serve to keep conscientious men out of the ministry, but a man who has no belief will sign anything:—as one said, he would not only sign the Thirty-nine, but Forty-nine if presented.

Most persons are acquainted with the late legal trial as to the meaning of the baptismal service; what strange twistings have been employed on that subject: explaining it hypothetically or positively, according to the occasion! And finally, it has been discovered, that one copy has a *comma*, which the general copies have left out, and so the clergyman who has been silenced, hopes in another trial to prove his doctrine right, because he has found a comma, in an old Prayer-book! Thus men are led away from the source of truth, the Bible, and instead of having only to explain that, must waste antiquarian ingenuity in search of old copies, and human traditions.

So useless are such matters for perpetuating truth, they only impede enquiry and engender strife. *There are no secessions from the Independents, because they have NO VERBAL CREED.*

The present Archbishop of Canterbury, in his first address to the clergy, said, he would not enter upon the question of regeneration, because "it would be easy to add a volume to the thousand and one books which crowd our shelves, and perplex our views, as to the interpretation which is to be given to our service for infant baptism."

Then let us be content with the Bible as our creed, and not be entangled in the meshes of "human composites."

But it is not necessary to be without definite religious principles, which can best be maintained by the third method we have

III. briefly to enquire into, namely, LIVING TRUTHS, expressed in the words of conviction, and judged of the LIVING CONSCIENCE of the Church.

This is to some extent the principle of the Bible Society,—letting the Saviour speak for himself,—“without note or comment.”

In this way are all other truths preserved: only Christian men, are sufficiently capable judges of Christian truth; and, therefore, Christian societies are the appropriate judges of what is spiritually discerned. We neither preserve nor advance science, by a few fixed propositions, to which all are to conform; but the united body of living professors and students are its jury and defenders. If a man starts some new theory of astronomy, he is answered by those devoted to the science, not brought to a book as a code of laws, but by the lovers of astronomy confronted with reasons, and referred again to the great text-book of nature. So we deal with those who bring a new gospel;—those personally interested in the subject defend the old truth, and bring out the Divine Standard.

If any scientific man desired admittance into a learned body, or a professor's chair, he would not have to sign a ready-made creed, but to express in his own way his acquaintance with the subject, whilst the initiated would judge.

So if we would judge of a Christian teacher, it would be a poor way to

allow him to descend from a hunter and sign ready-made Articles. But allow him to sit down, and write from his own thoughts, what his views of Christianity are, and why he desires to teach these views. Would not this be a different affair? What a strange Babel dialect many would utter in such circumstances!

Whilst on the other hand, a very short confession, indicating truthfulness of conviction, and right Christian feelings—not contradicted by the life—would at once commend itself to Christian men. The same is applicable to Church-fellowship: if Christianity be a definite thing; a matter of certain clear experience; conviction of sin, faith in the atonement, as the groundwork of the life of God in the soul, then they should be received into this fellowship who meet its qualifications, as the qualifications of any other society, and can declare, with apparent honesty, that being saved by Christ, they wish to serve him, in this manner of public association. Here a very short creed will suffice, it need but embody these sentiments.

“—What shall I do for Christ that died,
To save my wretched soul?”

Let us then seek a definite Christianity, and since we are not responsible for belief to man, let us have no tyranny of man's creed; but since we are responsible for belief to God, let us take his creed; that reading his testimony concerning his son Jesus Christ our Lord, we may by believing find life in him.

The first method of indefiniteness, deals only in clouds; the second method of human verbal creeds, deals only in dried lifeless specimens; the third method, deals in living shoots, that grafted into our souls, will bear fruit unto eternal life.

But we may have religious opinions, clear, and decisive, yet may keep them as dried specimens in our memory, as much as others their formal creeds on paper; and, therefore, if we have views, let them come from their hiding places, and not be recognized merely on review and discussion, but become our ruling opinions, abiding convictions, and master thoughts.

Christian truth, should be a living law in our souls; it should be as Christ dwelling in us, to sanctify us to every good word and work. If he be found in us, then we shall be found in him. “For ye are dead, and your life is hid with Christ in God, that when he *who is our life* shall appear, then we also shall appear with him in glory.

He looks not at our formal creed, but at our fixed principles; we must not only call him Lord, but prove that he is our Lord, by doing the things that he says.

Faith and love are the true orthodoxy, and to put on Christ, is the Christian's only creed.

II.

PRIESTS' RELIGION.

HUMAN AUTHORITY AND INVENTION *versus* CONSCIENCE AND THE BIBLE.

The Scriptures are the only standard of Christian faith and practice: every one is at liberty to examine them; but no one is at liberty to decline this examination: and though we may receive the help of others, we may not rest on their authority, (which is Man-worship;) nor receive as religion, what is not in the Scriptures, (which is Will-worship.)

THE WRONGS OF IRELAND, AND THE RIGHTS OF FRANCE.

OUR readers who may have heard of the wrongs of Ireland, cannot have been prepared for so extraordinary and atrocious cruelty as, according to the organs of the priests, has lately been and still is perpetrated upon that ill-used country: we cannot trust ourselves to characterise this new system of Protestant torture, by the awful methods of books and and bread, the bane of body and mind; and, therefore, shall leave it to *The Catholic Guardian* to describe, in glowing eloquence, a method of persecution never adopted even by the Roman Church.

“TRAVELLING PROSELYTISERS.

“Just at this moment, one of the greatest annoyances to which the humbler classes of the Catholics of Ireland have to submit, is the absurd and mischievous endeavours making to unfix their faith and their principles, on the part of a set of wretched itinerants, who make a lucrative trade of religion when all others fail them, and literally hawk about the word of God—not as a means of enlightenment, but as a source of profit for themselves and their still more culpable employers. In England, the open conversions to the true, holy, and infallible Church have become so numerous among the upper and educated classes of Protestants, that the change seems little less than miraculous.

“In order to form something like what is called ‘a set-off’ against this wholesale desertion of so many exemplary and distinguished professors, Protestant bigotry has, in Ireland, resorted to the most heartless and unfeeling schemes, in order to win over perverts to its fading cause. Enormous sums have been subscribed for the purposes of temptation, and the

most unblushing and unscrupulous agents have been selected to go through the country, almost desolated by famine and wretchedness as it is, with a bribe in one hand and the Bible in the other, prostituting the holy word to the basest purposes, and offering the poor man provision for his family and support for himself, if he will only listen to their temptations, and promise to fall down and worship *the evil spirit that speaks through their polluted lips*. In order to leave no stone unturned, no artifice unused, *these wretched hyprocrites* procure the sanction of landlords often as fanatical and unscrupulous as themselves—of the Protestant clergymen, who, of course, in their hatred to the Catholic Church, always lend their countenance to those who seek to injure her—and, if possible, *of the local magistrates, in order to protect them* in the violent intrusions to which it is part of their business to resort—and thus authorised, as they think, they roam through the land, defiling all things holy by their blasphemous allusions.

“Thank God, however, *these miscreants* have as yet taken little by their pains but ridicule and contempt.

“Here and there some few misguided creatures, *noted for their evil lives*, or possibly on the very verge of starvation, may have listened to their *ignorant ravings*, consented to receive their *blasphemous tracts*, or even promised to become their followers and adopt their creed, whatever it might be; but again and again have these nominal converts abjured the tempter when the bribe was spent, and hastened back, agonised and broken in spirit, to prostrate themselves at the foot of their ancient altars, and to mourn over, in bitterness of heart, the hour when they suffered themselves to be seduced by those who cared not for their principles in order to *enrich themselves*.

“Now, although we repose the utmost confidence in even the humblest of our fellow-countrymen, and although their whole history proves to us that steadfastness of religious principle which has always enabled them to avoid or defy the utmost snares of the tempter, still we think it becomes our duty, when such almost superhuman efforts are making to entrap them, *to point out to them the exact course which duty demands* them to pursue. In the first place then, as Catholics *they have no right to let even curiosity tempt them for a moment to listen to strange doctrines, or to pick up any of the tracts or papers* which are to be found scattered by thousands on every highway. If any of the fanatic dealers in such things intrude themselves into their dwelling, *it should be their business to expel them*—not roughly, but decidedly—and to warn them *not to come there again at their peril*. If papers or tracts are forced upon the people, they should be at once torn up or burned, for such a fate is the only fit one for *the impious ravings* they contain, and the abominable doctrines they are sure to inculcate; and, if a bribe, in the shape of food, of clothes, or money, is offered, then let it be rejected once, *since a curse and not a blessing must attend it*; and the cause and instruments must be indeed impure ones, when they require *such vile and unfeeling means* to win even a hearing from those whom they seek to seduce.

“There is yet another agency by which these proselytisers seek to unfix the faith and principles of the humble Irish Catholic. There are ‘District Societies’ formed, under the superintendence of the Protestant clergy, and

the members of these 'District Societies' consist of 'pious and benevolent ladies,' as they call each other, who meet on certain days in the week, in the vestry or school-room of their church, first to *gossip over the news of the day or the scandal of the parish*, and then to go forth, laden with many tracts and a little money, in order to intrude themselves uncalled and unwished for into the humble dwellings of the poor, and to *take up the time* of the industrious with their absurd and ignorant inculcations. These 'pious ladies' are generally persons notorious for their hatred of Catholicity, and who would not admit a Catholic servant inside their doors, although *they force themselves into places where they have no business*, and where *their intrusion is a positive loss* as well as a positive nuisance, under the pretence of being useful, but, in reality, merely to act the part of spies on the actions of the people, and to leave discomfort and uncharitableness where they found peace and good will. Now as these 'pious ladies' are for the most part *persons of neither modesty nor good sense*—remarkable for their propensity to talk and to pry—mere busy-bodies, in fact, who in the decline of life take up the trade of conversion as an agreeable occupation to pass away their idle time—they *should be treated without ceremony* wherever they make their appearance. The time of a poor man or a poor woman is their means of livelihood, and it is intolerable that an hour or two should be taken up listening to or answering 'the twaddle' of *some fanatic old woman*, who is only amusing herself *at the expense of those who can ill afford to be idle even for a moment*, if they wish to live or support their families. It requires only a moderate amount of resolution on the part of any Catholic to inform intruders that they are not required.

"We have dwelt on these things at some length, because *the prevalence and extent of the nuisance* to which we object renders it necessary; and because it is our duty and our business to put our humble Catholic brethren completely on their guard against *the violent attempts* that are now making, in such various means and shapes, to mislead them. Protestant Bible readers and missionaries, or Protestant 'pious ladies,' *have no right to intrude themselves into a Catholic community*, or to offend the ears of Catholics by *their blasphemous railings* against all that, if they were really Christians themselves, they would be the first to reverence and respect. If such *restless incendiaries* require a fair field for their efforts—or if these efforts are really intended to be beneficial—let them go to Protestant England itself, where the masses of the people, although nominally Christians, are wallowing in such utter ignorance that thousands of them know not whether there is a God at all, except when they swear by his holy name; *there* they may meet with sympathisers and followers, but Catholic Ireland rejects them, and the sooner they quit their *unfavourable trade* and retreat from it the better," (for Irish Priest-craft.)

Whoever heard of such wickedness before? We hope, however, the priestly advice will be followed, that the ladies will be *treated as they deserve*, for venturing to obtrude their instruction and relief upon an insulted, but enlightened and prosperous community of Catholics, in the face of the priests, their spiritual advisers, whose interest and honour are best secured by the darkness and destitution of their flocks.

How little need they have of instruction is obvious from the following direction ; which will clearly show further how *much liberty* the rulers of the Church allow to their followers :—

**“PASTORAL ADDRESS FROM THE RIGHT REV. DR. BLAKE,
TO THE ROMAN CATHOLICS OF NEWRY AND ITS
NEIGHBOURHOOD.**

“Dearly Beloved in Christ—It appears from a printed circular signed by several Clergymen of the Protestant Established Church officiating in Newry, Killevy, and Drumbanagher, that they are about to commence in one of their churches a regular series of controversial lectures, not to vindicate or strengthen their own religious tenets, whatever these are, but to attack the principal doctrines of the Church of Rome ; not to correct the abuses which exist among themselves, but to throw out upon us all those vile calumnies and misrepresentations which the sinister policy of wicked statesmen, the craving avidity of heartless flatterers, and *the cruelty of inhuman monsters* have invented for the destruction of our holy religion, and the debasement of our people. They hope you will receive them ‘in a spirit of kindness and good will,’ although, unfortunately, it has generally happened, that missionaries of that kind have made themselves less remarkable for sincerity and kindness than for deceit and hypocrisy. Like the Devil when he tempted Luther on the subject of the Blessed Eucharist with these words, ‘what if the mass were an act of idolatry ?’ They ask, ‘What if the Roman Catholic doctrines should be wrong ?’ Let them also ask, ‘What, if the gates of hell, that is, the powers of darkness, have prevailed or can prevail against the Church of Christ ?’ (Rome ?) Dearly beloved, *you will take care to leave these doors of mischief to themselves ; you will not go near them ; you will take no notice of them.* The more they endeavour to excite controversial warfare, which, at the present time is *so peculiarly to be deprecated*, the more diligently will you attend to promote social peace and good neighbourly feeling among your fellow-creatures without exception—convinced and fully persuaded as you are, that the Church of Christ (Rome ?) is but one, and is to last for ever—that the spirit of truth shall always abide with her—that Christ is her head, and that whoever is separated from the Church, His mystical body, is undoubtedly separated from Him ; *you cannot be too cautious in governing yourselves by that conviction.* You cannot deny your religion on any account, or in any manner, neither in your heart nor outwardly. You cannot be a Catholic in heart and Protestant in appearance ; *you cannot, therefore, go into the churches of Protestants in time of their religious services, because by doing so, you, in the first place, outwardly deny your religion*, and your example may confirm others in error ; and secondly, *because the Catholic Church, invested with the authority of Christ, and identified with Him, most strictly forbids it.* In all worldly concerns, dearly-beloved, let no one, of whatever creed, country, or class he may be, have reason to accuse you of being unkind, or unfaithful, or uncourteous, or in any manner dishonourable or uncharitable to him. In short, give to Cæsar the things that are Cæsar’s, and to God the things that are God’s. The more strictly you are attached to your

religious principles, be the more exact in doing honour to them by cheerfully giving to every one what is due to him, and by the constant exercise of beneficence. But if any man will attempt to draw you from the faith once delivered to the Saints, be mindful of the great apostle's words and act upon them—"Though we ourselves, or an angel from heaven, should deliver to you a doctrine different from that which *we* have preached, let him be an anathema."

"The grace and peace of Our Lord Jesus Christ be with you all.—Amen.

"Newry, 2nd July, 1852."

† M. BLAKE.

Whilst Ireland is thus exposed to Protestant persecutions, France is held up in the "Poet's Corner" of the Catholic *Lamp*, as blessed with a *religious leader*, a true Catholic prince, who does not persecute with loaves and books, but in the more manly method of expatriation, and by the aid of bayonets and cannon balls. A prince who favours his people with shows at their expense, and in his boast of justice and religion, does not forget to buy a mansion and estate for his English lady, at the small charge of forty-four thousand pounds.

Will not every Englishman read with envy the Catholic privileges of France, thus celebrated in *The Lamp* poetry?

"THE TENTH OF MAY IN PARIS.

"FRANCE! BEAUTEOUS FRANCE! once more thou'rt glorified
Among the nations of the teeming earth—
Thy sons, within whose manly bosoms burns
The inextinguishable fire of love,
Have shown the world a *mighty spectacle*,
The which to wonder at and feel its power.

"*Cold Saxon come!* and with thy soulless gaze,
Look on this glittering army as it binds
Its myriad-head before *the God of Battles!**
Then back—and with the *sun of Truth refulgent*,†
Dazzling thine eyes with its magnificence—
Compare thy puny efforts at a shew
Of *right divine* o'er *leigons* exercised.

"Hero of Waterloo! approach—behold!—
Where is *thy* nation's boasted triumph *now*?
He who was slain is here resuscitated;
In all the grand sublimity of strength—
Of might unvanquish'd—To *religion* sworn—
From *curst ambition* free and *lust of power*!

"Lo! 'midst the blaze of the meridian sun,
Shining o'er Heaven's imperial canopy;
'Midst princely pomp and martial pageant—rais'd
High and sublime, a throne of sacrifice!
An altar unto HIM THE ETERNAL GOD!§

* *Quere*, Boney? P.D.

† The Eagle? P.D.

‡ Is the Nephew transubstantiated into the Uncle?

§ The Pope?

Hush! at the canons' thunder—signal given,
Beats the big pulse of this vast multitude
*As of One man!**—while he, *Christ's messenger*,
Encircled by the anointed legion dense,
There, where the sacred incense doth ascend
In clouds thro' sunshine up to Heaven's high Throne,
Invokes the Triune Majesty of God!

'Thrice HOLY! HOLY! HOLY!
LORD GOD OF HOSTS!'
'HOSANNAH IN EXCELSIS!'

• • • • •

"Bow down brave Prince! Firm-sinew'd army bow!
Your thrice-score thousand suppliant knees to HIM
Who ruleth rulers, keepeth *kings* in awe,
And calls up *Order* at His *high behest*!

"Ye countless compact multitude of men,
From different climes and regions—*bow ye down!*
Ye dazling chiefs from perfum'd Araby,
Apparel'd rich in Gold and purple sheen,
Bow down to HIM THE CHRISTIAN'S MIGHTY GOD!
Turk—Russian—Jew—blind, sneering Infidel—
And you, *cold, doubting Britons!*—*bow ye down!*
If not with knee, your *awe-struck spirit* bow,
And own the *awful Majesty of Heaven!*

"Once more from out the cannon's brassy throats
A *hundred thunders*† loud reverberate;
Proclaiming to the now awaken'd world
The mighty truth—**GREAT FRANCE AGAIN IS FREE!**
Her ancient Faith once more miraculous!
Her people, arms, religion, ruler, **ONE!**‡

"Regent's Park, May, 1852."

"COSMOPOLITAS.

* Boney again? P.D.

† How many lightnings?

‡ One, viz.,—the Priest-President, ruling by one means, the incense-clouds of gunpowder, a true "son of a gun," and of the Church-militant, and Nephew of his Uncle

III.

STATESMEN'S RELIGION.

"EVERY PLANT WHICH MY HEAVENLY FATHER HATH NOT PLANTED
SHALL BE ROOTED UP."—(Matt. xv. 13.)

A MODERATE CHURCHMAN'S OBJECTIONS TO ANTI- STATE-CHURCHISM.

In endeavouring to express and meet the views of moderate Churchmen on the Anti-State-Church movement, we may safely assert, that

1. The first difficulty that would strike the mind of a moderate Churchman, arises from the *extreme nature of those opinions* presented to his notice. *Moderation is to be known in all things*; so, at least, the sentence is rendered and applied; nor can any one doubt that moderation is a good quality, the symbol of prudence and self-control: hence it becomes the watchword of careful, grave, and considerate men. Extremes in ex-pence brings men and nations to beggary; extremes in indulgence, are the harbingers of intemperance, profligacy, and suffering.

If, therefore, in any such sense, opinions be extreme, they are justly condemned. But *that* moderation which would correct the evils of excess, may be fairly expected to be associated with candid enquiry; and this will lead to the conclusion, that the terms moderate or extreme, refer only to those things which are good or bad in proportion to the extent to which they are allowed. The rule applies exclusively to our passions and feelings; these are to be regulated, and kept under legitimate control: we are to moderate our temper and discipline our passions, and the only regulator for these is an enlightened judgment.

Reason, therefore, being the measure and arbiter of all indulgences, must itself be free from control; nor is there anything left to judge of its proceedings, except the inferior and subordinate elements of our nature; consequently, nothing can be more extreme and unreasonable, than to set up the arbitration of our irrational and brute instincts, as the criterion of reason.

And since our views, opinions, or judgments, are the exercise of reason, they cannot properly be called extreme, as going too far, there being no measurement beyond reason itself. Opinions may be true or false; and they are to be condemned, not for going too far, but for going the wrong road. Nor can we stop short of the conclusions to which they lead, as an instance of moderation; since, if it be reasonable to go so far, as that point at which we decide to remain, there is the same reason for conclud-

ing the process. To stop in our course is to condemn all that we have done, to deny the reasons and principles on which we set out. Here moderation is recantation : and is open to the reproach, "ye did run well, who did hinder you, that ye should not obey the truth?"—(Gal. v. 7.)—not follow it out to the end.

To stop in this course is not moderation, but vacillation and inconsistency, suitable to the "double-minded man, who is unstable in all his ways:" to fall short of that point to which truth would lead us, is unfaithfulness, with whatever other name we may garnish our defection.

We are bound, therefore, to moderate our prejudices, and to abandon this misuse of language by which opinions or principles are called extreme, since in right and wrong, truth and falsehood, duty and sin, every degree of the letter is extreme and immoderate, but no degree of the former.

Moderate truth and moderate honesty are poor compliments, but not less unbecoming than moderate opinions, for if they be false, they are wrong entirely, and if true, it is wrong to moderate them by our respect for falsehood.

Temperate views are "yea and nay," "but our word," says the apostle, "was not yea and nay," it was plain, thorough and decisive: it is time then to lay aside all praise of moderation and temperance in matters of truth and duty; and to avow boldly that to avoid extreme opinions, is only a genteel name for compromise; and for temperate judgment to write plainly temporizing policy; as the decision of the Privy Council in the Gorham case, avoided either extreme by comprehending both, and is, therefore, called a temperate judgment, because it included the two extremes of Evangelicalism and Puseyism,—black and white.

"To halt between two opinions," by way of avoiding extreme views, may be painted in pliant language as moderation, but it is plainly condemned in the word of truth; it is a species of neutrality, and aiming at the impossibility of serving two masters.

Moderation in our political, religious, or ecclesiastical opinions, is fitly exhibited in the conduct of that diurnal visitant, who, to avoid extremes, provides his customers with "milk and water," and thus alone can we moderate truth by diluting it with error.

And the same reasoning is applicable to our conduct, in the advocacy and carrying out of our conscientious convictions, moderation is indifference or betrayal; those whom men call temperate, God calls *lukewarm*, and whilst the careless condemn the earnest, for being hot and fiery in their zeal, these are commended in the Scriptures, where we learn, that "it is good always to be zealously affected in a good cause;" whilst the men who bathe in the tepid waters of moderation, are thus sharply rebuked,—"I know thy works, that thou art neither cold nor hot:"—thou avoidest extremes, but I would thou wert extreme, either one thing or another,—"I would thou were cold or hot. So then because thou art lukewarm, and neither cold nor hot," the sentence is written against thee, in "the Book of the Revelation of St. John the Divine."—(Chap. iii. 16.)

2. The second objection that will be advanced by a Moderate Churchman, to invalidate all Dissenting arguments, is, that WE MUST HAVE SOME RELIGION. This, indeed, cannot be denied; but it evades the true

question, namely, how are we to get it; by what means may it be best and safest supplied to the world. The objection is pious, its meaning is impious and uncharitable; impious, as supposing that God can convey no religion to the world, without the aid of Parliaments; and uncharitable, in insinuating, that our proposition is, to do away with all religion.

Undoubtedly we must have some religion; but was there none before the time of Establishments? Is there none in our missionaries and converts; none in the United States? Is there none amongst Dissenters at home? And are not these Dissenters the great source of that new religious life, which has of late struggled into existence in the Establishment?

The religious history of the country affords abundant proof of this statement; but we shall content ourselves with some illustrations from a high authority.

Dr. Chalmers, whilst forgetting that a voluntary supply may create a voluntary demand for Christianity, though naturally none exists; as none exists for refinement, luxury, and literature, (which have to create a demand for themselves;—which also have created a demand of the kind supplied, and are elevated in requirements by an improved supply,)—forgetting this principle and its analogies, the good doctor, even whilst a University Professor and State-Churchman (which he never in principle departed from,) bore important testimony to the value of Dissent, or Popular Christianity, as the great security for the vigour and purity of a Parliamentary Church.

Affirming that even the religion and life of the Establishment are the result of a Dissent outside.

When pleading for a division of parishes, and increase of parochial clergy, this author observes,

“Let such a machinery (of increased parishes and clergymen) be well wrought, and in no other way will the population be so thoroughly seasoned with religious instruction.”

But “this necessary condition” of being “well wrought,” requires first fit men, who can be secured only by a well-exercised patronage, but to procure this patronage, and urge the fit men “to work *the machine of the Establishment well*,” it requires the influence of Dissenters, to influence future nominations, and to improve the present clergy. Thus he declares, that,

“Though we hold a *revival in the Establishment* to be the likeliest means by far for the *revival of Christianity*,* such a conviction does not preclude the conviction, that it is of the very highest importance to have AN ACTIVE, UNRESTRAINED, AND FULLY TOLERATED DISSENTERISM: this will never supersede an Establishment; but it may *stimulate that Establishment to a TEN-FOLD DEGREE OF EFFECTIVENESS*.† It may act by a *moral compulsion*, [this is the compulsion we advocate,] not merely

* Which he admits hereby, had been strangled there.

† So he makes the machine of State a cypher, which being preceded by the Dissenting unit, is raised to ten.

on its existing clergymen, but on those holders of patronage and power, to whom we have to look for our future clergymen.

"For this purpose, it is well that sectarianism should flourish and prevail, even to the degree of *alarming* the dignitaries of our land for the safety of its Ecclesiastical Institutions,—of *reducing them to the necessity* of providing these institutions with those functionaries who are best fitted by their talent and their piety to uphold the Church in public estimation."

Could there be a greater tribute paid to the vigilant and purifying rivalry of sectarianism, or a more severe condemnation of the sluggish and decaying tendency of a Government machine for religion? Dissent makes the clergy vigilant, and the patrons honest.

"We question not (continues our author) the direct service of sectarians to Christianity; but their chief service is, that *they set in motion* and in more efficient play, a far more important instrumentality than any which is wielded by themselves."

Thus have they a corpse which they cannot galvanize into action; a machine which they cannot set in motion; a number of carriages, which must stop at the station, till engine and stoker and driver appear, in the shape of a stout living and "active Dissenterism," to convey this "Parliamentary train."

Hence the same writer observes of Dissenters,

"They occupy a high place of command, for they touch the springs of that mechanism which is effectual:"—"they have done much for Christianity, by the congregations which they have formed, but the benefit which they have wrought, by their wholesale reflex influence on the Establishment, is above all computation."

If then "we must have some religion," where must we go for it? Religion is life and power, which does not reside in the State machine. As the Doctor declares,—

"What we affirm is, the superiority of an Establishment *as a machine*:—first, there must be a right machine; and secondly, the appointment of fit men to work it, and for this purpose an adequately endowed Establishment, and a virtuous patronage."

But for this virtuous patronage and the right men, he looks to Dissent, and the advance of the popular mind.

"The perfections of an Ecclesiastical system (he tells us) lies in the ample endowment of the one (the clergy) and the ample toleration of the other"—(Dissenters.)

So that to make his system perfect he takes in Dissent—a violation of the principle to give validity to Establishments!

"Without an Establishment, the light of religious instruction would

shine forth but rarely, or be spread but superficially over the land. *Without a free and active Dissent, THAT LIGHT MIGHT WANE TO ITS EXTINCTION, and become darkness.* The Establishment reposing in undisturbed security, would become inert and inefficient, or along with the intolerance, might be further deformed by all the corruptions of Popery."

Thus Dissent keeps the Church alive, maintains its purity, disarms its natural fury, and keeps its candlestick in its place, whilst it both lights the candle and preserves it from waning into darkness and Popery.

How much better then would the Church become, if escaping from the benumbing influence of its established position, it would become itself Dissent from all secular alliance, and receive of its own accord this energy of voluntarism; no longer galvanized into the bustling appearance of activity, by jealousy of Dissent, but having *life in itself!* Then we SHOULD have some religion. Meanwhile, we have the wood and the trench, the Parliament can fill the trench with water, but no fire comes down from heaven at the Government invocation, the priests may cry aloud, and cut others with knives, but it is all in vain:—"the God that answereth by fire, let him be God,"*—and this is the God of voluntarism, our opponents themselves being judges.

The answer then of a moderate Churchman, that we must have some religion, is beside the mark, since, if Dissent from the Establishment has preserved religion in it, what would the abandoning of an Establishment be, but life from the dead? We may leave this objection, with one other question,—you say, we must have some religion,—would you then, and the clergy and laity in general, have no religion, if you had no State Church—would you give up religion then? No.—Then you would still have some religion.

3. A third objection arising in the mind of a moderate Churchman, is, that a minister having to instruct and reprove his people, should be independent of them; or, either they will discard one who denounces their sins and exposes their errors; else he will comply with their ignorant prejudices and connive at their vices.

This argument, though very common, is in no way complimentary either to the clergy or laity of the Church: we hope, that a moderate Churchman exaggerates the meanness and truckling character of the Episcopal priesthood, in supposing, that were they dependent on their congregations for support, they would have no independence of character; but preach to the favour of ungodly hearers, to please men, forgetting their master in heaven.

As for congregations, however, much individuals may be attached to their sins, few are so shamelessly wicked as to prefer ungodly exhortations from the pulpit; the majority of hearers prefer holiness there, and some, indeed, are too apt to find in the means they attend, a kind of set off against the life they live, but this argument, whilst defending the independence of a ministers position, at the expence of the independence of his character, asperses the judgment and motives of the hearers, and

* 1 Kings xviii. 24.

sacrifices to the false independence of the clergy, the legitimate independence of the laity.

If the right of private judgment be the essence of Protestantism, and the laity may, therefore, judge of religion, they may try the spirits, and judge the teachings of the ministry; for this is but the exercise of private judgment in religion.

We need only suppose a parish condemned to the ministrations of a strict Puseyite clergyman, whilst objecting to his doctrines and ecclesiastical practices; to understand that security should not be confined to one side, the few clergy being depended to the discomfort of the numerous laity: and does not this occur to some extent in all instances where there is a rubrical clergyman?

Mr. Bennett, of St. Barnabas, being at length dismissed by his vacillating bishop, is after a sojourn in Rome, presented by the Marchioness of Bath to the Vicarage of Frome: the clergy and laity of the parish remonstrate with the patroness, (they say nothing against patronage,) and "cling to the hope, that her ladyship would not make any appointment which be otherwise than agreeable to the inhabitants of Frome, and conducive to their spiritual benefit."

Here is a whole parish or township at the mercy of a patroness, losing its independence to preserve that of a single person: for though there are Dissenters in Frome, this is an accident, the theory of the Establishment, is, every parishioner to his parish church; that is, all spiritual independence is sacrificed to the position of the incumbent. And what is the answer they receive? The Marchioness of Bath replies, that the appointment is made and cannot be revoked. Those who do not see that the road out of the Church, is as plain as the road into it, wait now in bondage till the bishop interfere!

If, at their solicitation, he dismiss the Vicar, then he will admit, that the clergyman should *not* be independent of his parishioners: if he confirm the appointment, he will secure a Moderate Churchman's desire—the slavery of the laity.

Indeed, beyond all these points, it is plain, that at present, a clergyman is open to warping motives of interest, since, if so disposed, he may preach and speak and act, so as if not to please his present congregation, at least, by compliance, to please his future patron, and pitch the tone of his orthodoxy or politics to the ear of his bishop, or of a private or governmental place provider. And, therefore, the present plan, whilst securing the degradation of the people, does not prevent the servility of the clergy.

Nor can we dignify with the name of independence the privilege claimed in the objection we are considering:—*the privilege of stopping where we are not wanted.* Every honourable and independent mind, would shrink sensitively from so unworthy a position. And, therefore, the removal of a clergyman at the will of his hearers, is no violation even of his independence, whilst his remaining against their will, would be a degrading bondage to his income there, and a *great want of self-respect*: therefore, neither clergy nor laity can be honoured at the expense of one another. The independence of both consists in the adjustment of their mutual feelings.

So then, this objection, that a minister should be independent of his people, in order freely to reprove their vices and refute their errors, is a stigma on the character of both, it would secure, at the expense of the laity, an independence dishonourable to the clergy.

Whilst, finally, it should be remembered, that those who prefer a real episcopal government, and not the direct agreement between minister and people, may still reserve to themselves any ecclesiastical arrangement, even when the Church is not allied to the State: for as amongst the Wesleyans, Presbyterians, and others, there are authorities appealed to beyond the immediate congregation, by which ministers are placed or removed, so Churchmen could adopt their own form in this respect, whether connected with government or not: and consequently the objection that ministers should be independent of their congregations, founded on arguments so degrading to both,—an objection sometimes boastfully, and often conscientiously, brought against voluntarism and the Anti-State-Church agitation, is founded purely on mistake, and has nothing to do with the subject.

The laity of the Church will be at liberty to secure their own dependence and the independence of their pastors, by the controlling authority of the episcopate. We do not prescribe to them that they shall wear no fetters, every man may chain himself, but if the chains be golden, his taste must be gratified at his own expense; the nation can entertain only national objects, whilst parties and individuals may please, whilst they provide for themselves.

4. The fourth objection of a Moderate Churchman, is, that a secure provision ought to be made for godly teachers. We think so too, and should be glad to find it the case; it would, however, not be a moderate but an extravagant supposition, to imagine this as the result of the English Church.

Is the money spent in teaching; do the teachers obtain anything like a fair proportion? We fear, that facts apart from theory, will tend to shew that the secure provision is for godly dignitaries, godly feeders, and not so much for godly teachers. The official incomes are not looked upon as national benefits, but benefits and revenues exclusively appended to fortunate offices, that turn up to the lucky in the spiritual lottery. There are more starving clergymen than starving Dissenters: but godly teaching is an excuse for prebends and palaces.

No one acquainted with the distribution of Church funds can be ignorant of this; nor does Ecclesiastical Commission remedy the evil.

Of the recipients of the greater part of Church wealth, it may be said, "if ye have been unfaithful in the unrighteous mammon, who shall commit unto you the true riches!" If ye be not upright in worldly things how are ye qualified for spiritual offices?

Without coming down so far as Sir Benjamin Hall's exposures of his own Church, we may refer to two facts recorded in Mr. Horsman's speeches in the House of Commons, respecting the conduct of the Ecclesiastical Commission, the chief members of which were the Episcopal Bench.

Noticing first only one point to shew how private interests, and not even general Church purposes form the basis of management, viz., that by a

kind of feud, the bishops separate *the episcopal fund* from the common welfare of the Church; opposing all employment even of surplus funds from the bishoprics for parochial objects: hence the Ecclesiastical Commission had two ends in view. First, the improvement of poor livings from cathedrals and dignified clergy; secondly, the improvement of poor sees from the richer ones. Thus at once creating a division of interests, and by episcopal jealousy, proving that the funds of the Church, are not intended for godly teachers.

The first fact to be noticed is, that this Commission spent on eight Episcopal Residences, or Bishop's Palaces, in purchasing, building, or improving, £143,014.

In these eight dioceses, there were at the time 85 benefices or parochial livings under £50 a year:—"less than three shillings a day, below the wages of the masons employed on those buildings. Eight as little as 18*d.* a day, and one 6½*d.* And strange to say, the greater the parochial necessities of the diocese, the larger the episcopal outlay. In Gloucester, where £23,627 had been laid out, there were 218 benefices £100 a year." This is Mr. Horsman's statement.

Such is the secure provision for godly purposes.

The second fact to be noticed is, that after the Commissioners had failed "in many instances" to endow churches built by voluntary subscription, though this endowment had been promised,

"The Commissioners state their inability (in 1844) to give any further assistance, because the Commission was bankrupt; *at the very time the (Episcopal) Commissioners were sharing among themselves*, according to their own shewing, no less a sum than £26,000 a year. I believe (says Mr. Horsman) it was nearer, £40,000 a year, out of the Ecclesiastical revenues they had been appointed as trustees to administer for Ecclesiastical purposes. And at what time was this occurring? When their own statements assures us, that there were 2,000,000 of our population, who, from want of teachers, never hear the word of God; and when there are no less than 2,000 beneficed clergy with incomes lower than £100 a year."—(This is exclusive of curates.)

So that whilst Parliament decided, that each bishop should receive so much yearly, we find, that besides the enormous difference between the net and the gross income of the bishoprics, the poorer sees, received more than was their due, and the richer sees paid less than they ought, and thus the bishops defrauded the nation of many thousands, such is the secure provision for godly preachers.

If leaving these two instances of Episcopal rapacity, we turn to the clerical incomes, we find, besides the clerical distress graphically described by Mr. Horsman, the two following samples:—first, what a facetious journal calls, "a Christian of ten thousand," the Rev. George Robson, of Erbistock, near Wrexham, of whom we are told, "since his nomination by Bishop Haseley he has raised £100,000 from the livings he held."

His epitaph is also held forth as a matter of edification:—

"The Rev. Briareus Tithepig, pluralist,
died —, aged —,
£100,000."

The second serves as a contrast, and forms a grand indicative circumstance, it is extracted from *The Times*, Dec. 29th, 1851, and appeared amongst the advertisements, as follows:—

THE FRIEND of the CLERGY, for allowing Permanent Pensions (not exceeding £40 per annum) to the Widows and Orphan Unmarried Daughters of Clergymen of the Established Church, and for affording *Temporary Assistance to Necessitous Clergymen and their Families*. Founded 1849. *Supported by voluntary contributions.*

Treasurer—R. M. Bates, Esq.

Bankers—Messrs. Strahan, Paul, Paul, and Bates, 217, Strand; Messrs. Hanbury, Taylor, and Loyd, 60, Lombard-street; Messrs. Parsons, Robinson, and Thomson, Old Bank, Oxford; Messrs. Mortlock and Sons, and Messrs. Fisher and Sons, Cambridge.

The Committee earnestly solicit contributions to enable them to extend the usefulness of this important Charity. There are at the present time 70 widows, daughters of clergymen, candidates for the next election, and the applications for assistance from necessitous clergymen, with large families, &c., under the special object are most numerous and most distressing.

Life subscription, £10 10s.; annual ditto, £1 1s.

Contributions received by the Treasurer, the Bankers, and at the offices of the Institution, where forms of application and every information may be obtained, between the hours of 10 and 5 daily.

STEPHEN J. ALDRICH, Sec.

Society's offices, 18a, Basinghall-street.

Here are clergymen supported by *compulsoryism* at the starvation point, appealing for "*voluntary* contributions," the "*applications from necessitous clergymen*" being "*most numerous and most distressing*;" is it not then a mockery to defend the National Church by the objection of the necessity for a "*secure support for godly teachers*." The support actually rendered, is mainly to "*the pomps and vanities of this wicked world*," and, therefore, the pretence of maintaining teaching, is a pretext, a "*delusion and a snare*."

IV.

SCEPTICS' RELIGION.

Under this department, sceptical objections, and systems or principles advocated as hostile to Christianity, are dispassionately considered.

PASSAGES IN THE LIFE OF AN ENQUIRER.

(Concluded from page 279.)

CHAPTER VIII.

Fly, envious Time, till thou run out thy race;
Call on the lazy leaden-stepping hours,
Whose speed is but the heavy plummet's space;
And glut thyself with what thy worms devour,
Which is no more than what is false and vain,
And merely mortal dross;
So little is our loss,
So little is thy gain!

MILTON.

SOME days had elapsed since the conversation recounted in the last chapter. Roger had spent them in the society of Louise and of the doctor. He passed some hours with him every day in his museum. There, surrounded by birds and beasts that seemed to flutter and to growl in their glass-cases on every side of the room, while the Professor's trusty and withered old Famulus sat busy stuffing a bird or preparing some anatomical curiosity, Roger used to listen, with an occasional question or reply, to the fascinating conversation of his friend. They talked of the animals about them, and travelled all over the world in conversation on the haunts and habits, till Roger caught the enthusiasm of the naturalists and ceased to wonder that he should regard these lifeless things as companions, and enjoy their presence almost like a friendship. Man, too, passed before them as well as the creation, he had learnt to classify and to rule, and when many an observation, full of humour or of practical wisdom, had fallen from the lips of Heinrich, Roger would lead the winding train of talk to the highest theme, and question the friend who understood so well the creature, about the Supreme Creator. But at this point the clearness, the vivacity, and the force, which so charmed him, but a moment before, seemed exchanged for wordiness and obscurity. The Professor would speak earnestly and long, but when he had concluded, no light, no conviction, had been produced. He seemed sometimes even to out-Hegel Hegel.

His love for dumb creatures led him to speak of them almost as informed with God, and he descended from a spiritual to the lower depth of a material pantheism. Roger returned to Louise and reported a failure. The two enquirers were where they had been at first. The only result was a slight shock given to the confidence and the admiration which Roger had before bestowed on a philosophy which led to conclusions so gross.

"Glorious news," cried he as he hastened one morning, with a letter, into the room where Louise was sitting. "I can marry to-morrow if I like."

Louise blushed and started.

"Three hundred a year—think of that! A Croesies! A Rothschild!"

"What do you mean, my dear Roger?"

"Some distant relation—never heard of him before—died worth a hundred thousand pounds—left me this—all friendship for my poor father."

After this broken fashion the truth was out. It was even so.

"What shall you do?"

Back to Dantzic to-morrow—get a house and furnish it, and fetch you as soon as paint and paper-hangers please.

Let us follow Roger to Dantzic—he finds it fair time. Most auspicious of fairs! He is congratulated on all sides—most warmly of all by Erdmaun and Ahlfeld. Early in the morning he is plunged into a sea of wares—an ocean phosphorescent with brilliancy of colour—carpets, silks, jewellery,—all that glitters. He floats rather than walks among chairs and tables, stoves and china. He wonders to see any one with a grave face, and has a vague sensation that every one must know how happy he is.

The days passed in making purchases and superintending workmen. At another time he would have been all eyes for the gay scene. Now it contributed to his exhilaration only as a single element among many far more potent. The picturesque figures—the striking contrasts—the effect almost grotesque at times of so many different costumes in that mart where the south and west met the north and east, where the Slavonic and Tartonic races were mingled—the Pole with yellow boots and footmen clad in white—the wealthy Jew, so oriental in aspect and attire—the Russian merchant, with his uncouth splendour—all these objects were but the motley background to his souls' one picture—the ever-present form of Louise, sole regent of his young imagination.

His evenings were mostly spent in Ahlfeld's little study. There he forgot the vexatious faithlessness of tradesmen and of workpeople, and reconciled himself again to his species during long conversations with the pastors.

"And are you really content," he said, one evening, "with the life you live? It is to me a heavy burthen—it is to all who knows you—as we think of your hard poverty-stricken life—the miserable pittance you receive—the ceaseless labour of all kinds, quite foreign to the sacred office laid on you, in addition to its proper toil, by the ill-adjusted usage of the country—and with all this to see how feeble is your condition and how precarious your health."

"My dear Fenton," replied the pastor, "you look only upon one side. I know I am doing good. I have the love of the poor and suffering

people, whom I am enabled to guide and comfort on their way to a better country. Ah! you know not how rich my poverty is. I have enough, standing alone in the world as I do, as far as mere substance is concerned, and as to the invisible, far more than I deserve—treasures it will take eternity to count."

"I do not quite apprehend your meaning. Do you say, that you are rich in thought—in vision? Is it that you feel that all humanity has ever done—the glory of the world of mind is part of you—an All which contains you and yet which you contain?"

Ahlfeld smiled somewhat sadly. "You come from Dr. Heinrich's," he said. Then after a pause he added,

"Do we make a scaffolding of sandal-wood or cedar? Do we fasten the poles and planks with chains of gold? Let the marble and the gold lie in the building, but while we raise it, will not common timber and common rope do for the builder's framework? My life here is only the scaffolding of a spiritual structure whose top stone is laid in heaven, whose builder and maker is God."

There was another silence. "Look at that," said Ahlfeld, pointing to a small black speck of dust that lay on a blank sheet of paper. "That is my life here which affects you so much."

He rose up and went to the window.

"Come here," said he, "look out at that sea—where it loses itself in its distance in the cloud. That is my life to come—you can see no limit to it. Yet this speck determines that."

Roger sighed and said, "I understand you now." They seated themselves once more.

"Fenton," said Ahlfeld, "there are two words you will never understand from philosophy. Only the Spirit of God can seal the full impress of their meaning on your heart. One is *Father*; the other is *Father's house*. In what sense now would you call God your Father?"

"As the maker, preserver, and benefactor of all his creatures. I believe that we live and move and have our being in God."

"True. But that is not enough for me," was Ahlfeld's answer. "When God calls himself our Father, and employs that dear earthly relationship to express his regard for us, I believe he must mean something more and not something less than the love a mortal father bears his offspring. The love of an earthly father is something more than a general superintendence of his family. It is a deep personal affection for each child individually. Now, if I am God's child, I believe that he loves me with a love of that kind, only as much higher as the Divine is higher than the human. I must believe that towards me individually there is such a personal love—an immediate relationship between my spirit and the Father of Spirits."

"Most blessed conviction, if attainable," said Roger. "That might well be a sustaining joy, bearing us triumphantly through life."

"And then the Father's house," continued Ahlfeld. "That is something more to me than a mere cold conviction of the immortality of the soul—such as philosophy affirms. It is not merely the negative of pain and sorrow—not merely endless duration, but a state in which, with a body, as well as a soul, made gloriously susceptible of the most exalted

pleasure. I shall be occupied for ever beneath the smile of God in serving him, by praise, by obedience, by action, which shall be the action of endless progress, not the struggle against inward hindrance,—yea by my very happiness itself. I believe there are different employments as there are different mansions there, that is not a place of rest merely, but of action, where we shall study the Divine nature unweariedly, and haply teach and guide other natures with a benevolence which will never tire and will never be disappointed. I bear what I have to bear, not merely because it is the Divine will, because I feel I regain trial as an erring forgetful creature, but because I think sometimes that my particular trials are to train me to some particular work above. My soul is here beginning to use in feebleness the weapons I shall afterwards wield in strength. It is an education I think, for a certain object. When I see good men so very variously trained by chastisement, I cannot but regard them as different classes in a great school, some are brought up in time for one avocation in heaven, others for another. Whatever similarity may come in when myriads of ages, hence eternity, has more fully done its work in elevating the spirit of the blest, and when the distinctions and the record of time have become immeasurably remote, I cannot say, but I do think, that, for a vast space at least, our happiness and our occupation above will bear a far closer proportion to the degree of our faithful diligence, a far nearer analogy to the character of our discipline here, than is commonly supposed."

"I should like to know," said Roger, "how you have been able to realize so strong a hope as this. These anticipations sound quite new to me as you utter them, yet a something tells me, that if religion be anything it must be a power such as you describe."

"I will tell you. When I went to Halle to study theology, I looked on a pastorate as on any other intellectual profession. I was a zealous Lutheran, yet I did not find my conscience hurt by the union of the Lutheran and Reformed communities in the Evangelical Church, as I remember my father did. I had very little conscience in the matter. I was only attached to certain symbols and associations. I read with avidity all kinds of theology and philosophy, old and new. I stumbled one day on Jacob Behmen's Letters. I was struck with his favourite motto—'Our salvation is the life of Christ in us.' I did not quite comprehend it, and I studied him to make it out, I skipped his philosophy, but pursued steadily the thread of his religious opinions, bringing everything to bear upon the motto, that would not out of my head. I was not long in comprehending his meaning—that there must be a new nature in us, conformed to the character of Christ, and that without this we might profess what we choose—all was of no avail. This state was not, of course, altogether new to me, but it appeared so then, it fastened on me the conviction—you have experienced nothing whatever of this. Next I went with a solemnity to which I had before been a stranger, to study the character of this Redeemer, whose image was to be formed in us. A new light broke upon the gospels as I read them. I seemed to stand side by side with Christ in all he said and did. I found that everything so lovely in him was the very contrary of what I discovered in myself. As my mind approached his excellence, I was like a spot in the sun. I was convinced of the necessity of being born again. What I read in the Epistles only deepened

my sense of my sinfulness, and like a dark cloud came the consciousness over me that I had been living in neglect of God, under his displeasure. But then I fastened on the words—the ‘blood of Christ cleanseth from sin;’ and again, ‘seek and ye shall find.’ I sought and found pardon, reconciliation. I learnt the love and service of Christ, and he is my confidence for that future of which I spoke.’

The night was already advanced. Roger said little more—he was occupied with the thoughts which the words of Ahlfeld had called up. When he reached his house he sat long, reading in the book of which his friend had spoken. He felt as though the key of these gospels had been put into his hand by the relation of what a mind had experienced to which they had come with power. Here he had discovered a prospect more glorious than the most Utopian dreams of speculation, and yet the language that gave it expression was truth and soberness. The foundation of the whole was a fact he had never learnt to doubt—the death and resurrection of a Saviour.

We need not trace minutely the progress of his mind from step to step of conviction, until the beginning of the same good hope awoke in his breast, which had reached maturity in the ripened spirit of his teacher.

Our task is done. The *Passages in the Life of an Enquirer* have reached their close, for now we hold him an enquirer no longer, no more ever learning and unable to come at the knowledge of the truth, but ever learning in the knowledge of the truth which he had found. It is not the outer so much as the inner life we have been concerned to trace.

That secret of peace which he had found was communicated to Louise and welcomed by her heart as it had been by his. They lived for several years at Dantzic. Roger was still a worker in silver, for he wisely shunned the dangers which beset a life without regular occupation. But he set moderate limits to his business, and secured time for reading books and doing good. After awhile they repaired to England, and the curious reader who visits a certain city in the North of England, if fortunate enough to discover their dwelling-place, may pay them his respects and be a spectator of their happiness. While he lived, Ahlfeld received from an unknown hand an annual fifty pounds. The great portion which he spent in charity, ameliorating, by a scarcely perceptible degree, the hardships of his poverty. He never discovered his benefactor, but the reader is not to be deceived, and has already conjectured rightly, that the source of the kindness must be traced to Roger and Louise.

IV.

THE PHILOSOPHY OF HUMAN NATURE.

The Nature of Man as Spiritual, Immortal, and Responsible, will be the most frequent topic of this department: though sometimes we shall introduce MISCELLANEOUS Subjects.

ON SOME OF THE WRITINGS OF OLIVER GOLDSMITH.

(Concluded from page 336.)

OF Goldsmith's poetry and comedies we shall say but little. They are so well-known as to render comment needless. In both his comedies, *The Good Natured Man*, and *She Stoops to Conquer*, the plot is imperfect and improbable. The characters, however, are well and definitely drawn. The incidents are in themselves oftentimes natural; but are brought about in a manner scarcely likely. They savour more of the conjuror's art than every day life sanctions; they next give scope for, and abound in, touches of genuine humour and spontaneous wit;—the effervescence of the moment rather than the result of study. Of both it may be said, that they possess qualities which makes and ever will make them universally beloved: simple and sometimes touching; gently playful in their indications, yet effective in their results; complete in their parts though defective as wholes: they will always command admiration and applause, and will never cease to give amusement to him who is satisfied with unfeigned humour; or, who seeing the representations of men and things is pleased rather with nature than art.

Goldsmith is not what is termed a "great poet," for he "had not in any very large degree the creative power,—

"The vision of the faculty divine."*

Nor has he or ever can be, be considered the compeer of Shakspeare or Milton. We gaze at *them* as we do at the noon-tide sun; but at *him* with an open look of earnest and affectionate regard,—as a thing dear to our hearts. Contrasted with them he is what in painting Wilkie's "Blind Fiddler" is to Domenichino's "Crucifixion." The one is the object of some special visit, to be seen once in a life time; the other is one of our

* Macaulay on Cowper, and Alfieri in Essay "on the Life of Byron."

household gods. Nor do we ever see him soaring upwards with the eagle; but like the robin fluttering around the home of man, and which he leaves only now and then for a momentary pause, to bathe in the blue æther above. His appeal is always rather to the heart than the understanding. He makes us *feel* that what he says is right, rather than *prove* that it is so.

At the time when Goldsmith's first poem was published—and for several years previously, a revivification was taken place in our national poetry. The style which for a long time was so popular with the imitator of Pope—even who professed all his faults without any of his beauties—was false and artificial. They gave words and not thoughts. They were like men who dressed up a wooden doll with stolen finery. It has been characterized as “the golden age of poets; but the pinch back age of poetry.”* But Collins, Gray and Mason, Akenside, Young, and Thomson, effected no little change in the popular taste. A love for earnestness was created; and just at this time Goldsmith published his “Traveller”—which we need scarcely add has ever been distinguished for its possession of that quality. Both in that poem and the “Deserted Village”—which was subsequently written and published—the mellow flow and silvery tone of the verse, not less than the gracefulness of the illustrations—apposite as they are beautiful—forms some of their greatest charms. They are pervaded by a gentle melancholy which steals over the reader's soul, and makes him feel wiser though more sad. Their appeal is directly to the heart. Of the two, the “Traveller” is the most artistic production. The “Deserted Village” is the most popular. Both, however, are almost universally read. We shall give but one extract, and that from the former poem:—

“Eternal blessings crown my earliest friend,
And round his dwelling guardian saints attend;
Blest be that spot, where cheerful guests retire
To pause from toil; and trim their evening fire;
Blest that abode, where want and pain repair,
And every stranger finds a ready chair;
Blest be those feasts with simply plenty crown'd,
Where all the ruddy family around,
Laugh at the jests or pranks that never fail,
Or sigh with pity at some mournful tale,
Or press the bashful stranger to his food,
And learn the luxury of doing good.

But me, not destin'd such delights to share,
My prime of life in wandering spent, and care;
Impell'd, with steps unceasing, to pursue
Some fleeting good that mocks me with the view;
That like the circle bounding earth and skies,
Allures from far, yet, as I follow, flies;

* Southey's Life of Cowper. Vol. II., chap. xii.

My fortune leads to traverse realms alone,
And find no spot of all the world my own.

Ev'n now where Alpine solitudes ascend,
I sit me down a pensive hour to spend ;
And, plac'd on high above the storm's career,
Look downward where a hundred realms appear ;
Lakes, forests, cities, plains, extending wide
The pomp of kings, the shepherd's humble pride :

When thus Creation's charms around combine,
Amidst the store should thankless pride repine ?
Say, should the philosophic mind disdain,
That good which makes each humbler bosom vain ?
Let school-taught pride dissemble all it can,
These little things are great to little man ;
And wiser he, whose sympathetic mind
Exults in all the good of all mankind.
Ye glittering towns with wealth and splendour crown'd ;
Ye fields, where summer spreads profusion round !
Ye lakes, whose vessels catch the busy gale ;
Ye bending swains that dress the flowery vale ;
For me your tributary stores combine :
Creation's heir, the world, the world is mine.

As some lone miser, visiting his store.
Bends at his treasure, counts, recounts it o'er ;
Hoards after hoard his rising raptures fill,
Yet still he sighs for hoards are wanting still :
Thus to my breast alternate passion rise,
Pleas'd with each good that Heaven to man supplies ;
Yet oft a sigh prevails, and sorrows fall,
To see the hoard of human bliss so small ;
And oft I wish, amidst the scene, to find
Some spot to real happiness consign'd,
Where my worn soul each wandering hope at rest,
May gather bliss to see my fellows blest.

In drawing this notice to a close, we cannot refrain from expressing our firm conviction, that Goldsmith has done inestimable service to his country and to mankind generally, in presenting so beautiful and yet so natural and truthful an ideal of what domestic life may and ought to be, throughout the entire of his works.

He teaches how incomparably superior true religion is to worldliness; and what an ornament piety is to the plainest and meanest of men.

He has also shewn us, and that often and forcibly, that if the soul be happily disposed, every thing becomes a subject of entertainment, and distress almost wants a name.

"Still to ourselves in every place consign'd
Our own felicity we make or find."

If he teaches us this great truth we shall at least have gained some good at his hands; shall have some occasion to bless the memory of him whom Dr. Johnson has so accurately and feelingly characterized "as a poet, naturalist, and historian, who left scarcely any style of writing untouched, and touched nothing that he did not adorn; of all the passions, whether smiles were to be moved or tears, a powerful yet gentle master."

E. W. B.

HOWBEIT OUR GOD TURNED THE CURSE INTO A BLESSING.

(*Concluded from page 285.*)

WE have reason to rejoice that, that inquiry has been answered in simple language by the lips of infallible wisdom. We are not left to wander in doubt, to waste our time and weary our strength, in vain endeavours to discover the line in which our thoughts and hearts and energies should move, but we are positively and certainly informed, "*This is the work of God, that ye believe on him whom he hath sent.*"

We are transgressors against God's law, living under its threatened penalty and liable to sink down into eternal condemnation. But God "*hath sent*" him into the world "*to put away sin by the sacrifice of himself,*" to be "*the propitiation for our sins,*" in order to our justification and life. This then is the work of God, that we receive Jesus Christ in this character, with humbled and grateful hearts, that we trust to him as the sacrificial victim who has by his death taken away our sins.

We are so blinded by our ignorance and prejudice that not one thing relating to our spiritual well-being do we correctly and certainly know. But God "*hath sent*" Jesus Christ to be the light of the world, to bring life and immortality to light—to set before us all religious and heavenly truth. This, therefore, is the *work of God*, that we receive in a teachable and obedient spirit all the lessons of Divine wisdom which he has left us in the Bible, and *trust* to them as to the sure sayings of God. We are poor, frail, dying, destitute creatures, without resource and consolation under the abounding ills of life. But God has appointed him to be head over all things for the benefit of believers. This, therefore, is the work

of God, that we receive Jesus Christ as the Captain of salvation, the Author and Finisher of Faith, and *trust* our souls to his Divine keeping for time and eternity, in life and in death, looking for those mansions he is preparing for those who are kept by the power of God through faith. This work then is distinct and different from all other works under the sun, and it is this alone which brings us into the family of God. This should have our first and most earnest attention. "*Seek ye first the kingdom of God and its righteousness.*"

All other work, however, may be made to harmonize with and subserve this great work of faith. There is no necessary antagonism between "diligence in business and the serving of the Lord." As a clear understanding of this point is of essential importance throughout the whole battle of life, we shall conclude with one or two remarks tending to set it in a right light.

1. Though "in all labour there is profit," nevertheless, none of our works can entitle us to God's favourable regard, or *merit* for us a single spiritual blessing. When we have done all we are unprofitable servants. We have done no more than our duty. But, alas, where is the man who has "done all," who has not failed grievously in the highest sphere of obligation? All men have so failed and do so fail that nothing remains of all their doings which they can fall back upon with the highest hope. Hence in regard to our acceptance with God and future bliss in heaven, we must look away from ourselves and from all the activities and operations both of our bodies and our minds, and trust alone to that work which Jesus accomplished for us by his obedience unto death. We must rely upon him as our wisdom, our righteousness, our sanctification and redemption.

2. This first point being settled, the next is to undertake all the duties of life, and to discharge them in obedience to his authority. Jesus Christ is our example. He came to do the will of his Father who sent him. This was his supreme and ever-abiding delight during his earthly sojourn. Hence he said to his disciples when they prayed him, saying, Master, eat: "*My meat is to do the will of him that sent me, and to finish his work.*" So we ought to engage in the business of life, not simply because our temporal well-being requires us to labour, but chiefly because God hath appointed it. This motive gives a sublime dignity to the most menial occupation. Let every man feel, that he is not the servant of men but of God, and it will signify but little what his occupation is. He will derive from the thought the best stimulus to persevering exertion, and the best consolation under all the trials that may spring out of his situation or duties. That must be wise and good which God appoints, and that must be honourable which has the stamp of his approbation. In this view every occupation in life becomes holy. Instead of leading from God it leads to God. So far from chaining us down to earth, it elevates our thoughts and hearts constantly to heaven. We work for God with special and hourly reference to his will, authority, and smile. What more could we do in any station whether on earth or in heaven.

3. Then, lastly, as our Lord came "not to be ministered unto, *but to minister.*" As he spent his days in *doing good*, and endured unutterable suffering for the spiritual and eternal benefit of man, so let us consider,

that we are appointed to *serve our generation*. It is good will towards a fellow-creature, a desire to render him a substantial service that sweetens labour. We are not called to be indifferent to a just remuneration of useful and faithful service, but that is a question soon settled, and if not settled it breeds discontent, and knaws the mind with a tormenting anxiety. The sooner, therefore, it is adjusted and dismissed the better. Then an honourable and generous desire to promote the comfort and happiness of others by the fruits of our industry, will be source of permanent pleasure to ourselves, yielding its grateful supplies hour by hour, enlarging our stores of delightful recollection, and expanding our benevolence into an all embracing charity.

W. G.

ON A SPECIAL PROVIDENCE.

"He sees with equal eye as God of all,
An hero perish, or a sparrow fall,
Atoms or systems into ruin hurled,
And now a bubble burst and now a world."

AMONGST all the truths and doctrines of Divine revelation there are few of more profundity, or interest, or delight, or consolation, to the human race, than the doctrine of a special providence, ever superintending, guiding, overruling all with a constant unwearied incomprehensive justice, wisdom, and potency : and this is a theme ever worthy our most intense inquiry, and most grateful admiration.

The whole course of human life is beset with difficulties and perils, and foes against which all human foresight, and power of resistance, and conquest is as the powerless arm of an infant, how grand the achievements of the human race under other aspects, in this how instructive and humiliating? In the one case, man is seen only a little lower than the angels, in the other, allied to the worm ; in the one case, the tempter whispers, "ye shall be as God," in the other, we feel that we are less than nothing and vanity — an atom sporting in the air, the chaff before the hurricane.

The whole economy of nature is so constituted as to teach mankind a continuous lesson of submission and dependance. We may draw the lightning from the clouds, arrest the thunder in its launch, compel the bosom of the mighty deep with our steam, analyze inorganic matter, most closely dissect and investigate organic. Flinging back our thoughts on

the past, lose ourselves amidst the ruins of former creations, or climbing the empyrean heights of science and thought, measure the boundaries of the universe, or measure the velocity of light, but from all these towering flights we soon descend with tired wing and winking eye, to ask in sober mood with the Psalmist, "Lord, what is man that thou art mindful of him, or the son of man that thou visited him?" No words are so befitting to express our lowliness and weakness in the presence of our Maker, as those of inspiration, "Our foundation is in the dust, we are but of yesterday, and know nothing."

The doctrine of a special providence which we are now considering, includes the idea of an infinite intelligence, which is equal to the unfused knowledge and observance of all things, at all times, in all places, the great and the minute, the revolutions of worlds, of empires, of ages, of all times, and the transitory flight of a single moment: all eye to see, all mind to know, to plan, to operate, unsurprized, undefeated, unchecked by any contingencies without any error or possible mistake, viewing the vast, the complicated machinery of his providence with the calm broad night, perfect vision of the Father of Lights, but at the same time bending a glance on an atom, or a man, individual, as cognizant and distinct as though none other were existent!

Our theme also supposes an Infinite Potency, Omnipotence, Almightyness, for how incongruous to our ideas of the Godhead, is Infinite Wisdom shorn of Infinite Power? "The ever-blessed," the ever happy God is utterly incapable of the misery and disappointment which would attend his want of power in the administration of his government. "Knowledge is power," this axiom is well understood in human operations and affairs, and every day throws fresh light on this practical truth. Is it not then perfectly so with Divine providence? A statesman, now living, is reported to have once said of a departed despot, that it was his "diabolical intellect" which surrounded them all, entangling, forestalling, circumventing, penetrating all their designs. Something like this is ever going on with inferior powers of minds in all the affairs of this world, and the largest mind has the greatest share of power over other minds and beings. Now an infinite knowledge gives infinite power, "is anything too hard for the Lord," "his understanding is infinite," therefore, he can and does do, whatsoever pleaseth him in heaven and earth. The same attributes of Deity are equally illustrated in the creation of an atom as in the creation of an angel, and the same Providence which numbers the stars, numbers the very hairs of our heads. But infinite intelligence and infinite power are most fearful attributes unaccompanied by equal and unlimited benevolence. The Devil, a malevolent being, is shorn of much of the terror with which the arch enemy of mankind inspires us, when we recollect that his power is limited, that his malice is unrestrained, he is a finite being, and, therefore, his malevolence is finite also. Now Jehovah our Lord and God is infinite, therefore, his benevolence is infinite. "The Lord is good and he doeth good." "The Lord is good to all and his tender mercies are over all his works." The infinitude of the Divine benevolence might be sufficiently illustrated from the natural world, the universe teems with its display. In the light of the sun and moon, the changing seasons, the falling dews, the gentle showers, the whispering

breeze, the green enamelled earth,—“These are thy glorious works, Parent of good, Almighty!”

But special providence is special favour, nor is this idea at all inconsistent with the impartial justice of heaven. “I love them that love me,” is an emphatic declaration of Holy Writ, and refers to the peculiar affection and care of the Almighty towards his servants and children, and this love secures their safety and ultimate felicity, notwithstanding all the trials, reverses, and perils of this life, there is a friend ever near us on whose wisdom, ability, goodwill, and unchangeableness, we may ever rely without distrust and without disappointment.

We did design, when we commenced this paper, to have illustrated this interesting doctrine by the selection, from Holy Writ, of the lives of two eminent persons, whose examples afford an irrefragable proof of our position. Let any one read the histories of Joseph or of Jesus, and notice with what truth and power, with what beauty, simplicity, fulness, and lucidity, this doctrine is made out, without at all interfering with the freedom of the human mind or action, and demonstrating, that the Lord our God is wise in counsel, mighty in power, working in all, and through all, and by all, the perfect accomplishment of his all-wise and all-good designs, even by the very designs and operations of his enemies and opponents.

What is it that Almighty agency, intelligence, and goodness, cannot perform, where is the *impossible* in this case, who shall say, it “cannot be; it will not be?” “He is able to save to the uttermost?” All are his servants. He holdeth the winds in his fist, the sea in the hollow of his hand. The angels are “ministering spirits sent forth to minister to them that are the heirs of salvation.” All agencies, all elements, move at his command, who spake and it was done, who commanded and it stood fast, who in the beginning, said, “Let there be light, and there was light, and who is evermore able and willing to do for us exceeding abundantly above all we can ask or think, according to the working of his mighty power, whereby he is able to subdue all things unto himself.”

If we have cited proofs from revelation of the truth of this doctrine, and they are considered as evidence of the past, be it remembered Holy Scripture makes us acquainted with an economy which is perfect and immutable.

He, from whom descends every good and perfect gift, is the Father of mercies, with whom there is neither variableness nor the shadow of a turning,—the infinite, incomprehensible, eternal, immutable Creator and Maker of all, in whom we live, and move, and have our being. It is written, “his children shall have a place of refuge.” “Not a sparrow falls without your heavenly Father.” A beautiful infant is reposed on the margin of the river, heaven guides a royal protectress to the spot. Elimelec meets Rebekah at the well. Jacob meets Rachel at the time of the drawing of water. David stumbles on Saul, his enemy, asleep in the cave. A pebble from a sling smites the champion of Philistia. A man draws a bow at a venture and the doomed monarch dies. Belshazzar, in all the pride and presumption of Eastern grandeur, securely feasts in his proud place, that night the sluices of mighty Baby-

on are cut off by a vigilant foe, and the writing on the wall is verified.

To the king, immortal, eternal, invisible, the only wise God, then let us ascribe all honour and glory, and exercise full reliance on his providence, because to him alone appertain the kingdom, the power, and the glory for ever.

YUSEF.

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THE LOVE OF GOD, AS MANIFESTED IN THE GIFT OF HIS SON.

THE love of God is a subject of the sweetest and most delightful meditation, and never is the soul of man filled with such holy and heavenly contemplation, or with such wonder and amazement, or lost in such a field of thought, as when he directs his attention to the vast and unfathomable subject—the love of God in the gift of his Son, Jesus Christ. The love of God is a subject which angels and archangels, cherubs and seraphs—though personally uninterested in the actual benefits resulting from the love of God to man—yet, they have long desired to dive into the mysterious and wondrous scheme of man's redemption, but have have failed in comprehending it: even *their* mighty and unpolluted minds, —unstained by sin—can never fully reach the meaning of the inspired penman—"God so loved the world, that he gave his only begotten Son, [heaven's highest gift and richest boon,] that whosoever believeth in him should not perish, but have everlasting life."—(John iii. 16.) Nor will they ever arrive at any just, satisfactory conclusion as to the height, or length, or depth, or breadth of the love of God, although through all eternity—to the endless space of time—they may employ their noble powers in investigating its meaning—never will they comprehend it, for

"It is love immense, unsearchable."

No less has the true Christian of all ages desired to dive into the mysteries of this subject. It is a theme which occupies much of his thoughts, and his personal interest therein leads his mind to its frequent contemplation, as the source of all his joy and consolation. He loves to dwell upon that wondrous and mysterious gift of God—the gift of his "only begot-

ten Son," Jesus Christ; and that, that Son should die to redeem the very enemies of his Father—mysterious, wondrous love—

"The offended dies
To set the offender free."

The love of God is a subject which not only has engrossed the attention of the glorified in heaven and the saint on earth, but it is a subject which has called from the pen of the most learned, pious, and eminent men of all ages—men whose names stand high in the literary world—men whose fame and writings have been handed down from generation to generation, the most powerful and enchanting strains of eloquence—language the grandest, the most sublime, the most pathetic, of any. Yea; this subject has filled the mind of man with a vastness and incomprehensiveness of thought, that has brought from his pen language unsurpassed by any other subject: none, however, more eloquent and sublime, than those of the beloved disciple of Christ,—St. John,—who intimately knew and studied the character of his Lord and Master. When his noble and loving mind had surveyed the wonders of Calvary, and commented upon the mysteries of that love, in the death of the God-man, Christ Jesus, gives vent to his feelings—feelings overflowing with gratitude and praise to the Author of all good—and exclaims, in language, that at once pours into the soul of the believer a stream of joy and gladness, a ray of light, and opens to the mind's eye a vast and unlimited field of thought and meditation—language which expresses volumes—language that at once shews his constant theme, and tells of the all-absorbing subject of his life—"GOD IS LOVE."

Here he is lost, as if gazing, from some elevated spot, upon an enchanting scenery, surrounded by the noblest works of his Creator, his ever expanding mind surveys the landscape in amazement—whilst hill and dale, covered with the green verdure, the fields adorned with nature's gayest colours, the refreshing stream gushing forth from the small spring, spreading itself along till it becomes the majestic river, and onward it flows till it empties itself into the mighty ocean—pass before his enraptured view. Language fails to express the deep emotions of his mind, and he only finds relief, in acknowledging "GOD IS LOVE."

Or, as if taking a survey of the all-wise, though mysterious, dealings of God in his providence—he sees the glare flash of lightning, he hears the thunders of his mysterious providence roll and echo over his head—he hears and feels the winterly blast and sweeping hurricane of God's all-wise dealings with him; but, amidst this disastrous scene, he smiles to see a frowning world, and calmly views the raging storm, whilst he sweetly sings:—

"With peaceful mind, thy race of duty run,
God nothing does, or suffer to be done,
But thou would'st do thyself, could'st thou but see,
The end of all events as well as He."

The storm being somewhat abated, is followed by the peaceful calm—the smile of God, the approval of heaven,—now he partly sees the de-

sign of these mysterious events. The cloud—thick, impenetrable, as it might seem for a time—is now passed away, and he beholds and wonders at the wisdom, goodness, and excellency of God, and owns

“Behind a frowning providence,
God hides a smiling face.”

Truly, “GOD IS LOVE.”

There was, however, a theme with far greater attractions to his sensitive loving mind, it was the remembrance of his Lord and Master—the bleeding victim of Calvary—the “atoning Lamb of God”—the sacrifice for the sins of Adam’s fallen race—that brought from his pen, a pen, one has quaintly remarked, “dipped in the ink of love,”—that at which angels would rejoice, devils tremble, and which would fill the universe with joy and gladness—“GOD IS LOVE.” For it strips man of the filthy rags of sin, and clothes him the spotless and pure robes of Jesus’ righteousness, whilst the heart of every pardoned sinner responds,—“GOD IS LOVE.”

Not only has this been a subject for the inspired writers to dwell upon, but the Christian author of every age, have found in it a theme for his loftiest thoughts and noblest powers of mind, whilst the riveted attention of the admiring reader and the gleam of holy delight that crosses his countenance, have told of its interesting, all-hallowing, all-absorbing nature.

Again, is the minister of the gospel descanting upon the unmerited love of God to the silent and almost breathless audience? It is then he produces feelings of the deepest emotion, which cannot be described: for it is from the contemplation of this subject he draws, directly or indirectly, his most effective and pathetic strains of eloquence, and from which he derives his most powerful appeals to the hearts of his hearers. Is it not whilst the man of God is relating the story of the cross, accompanied by the agency of the Holy Spirit, that the hard heart has softened, the stubborn will subdued—when the groans of the penitent contrite sinner, the sighs of the broken-hearted publican, the keen relentings of an unfaithful Peter,—are produced. It is not when the sinner is brought to Calvary, to the foot of the cross, and his attention attracted by the agony and suffering of the Son of God—the world’s Redeemer—that he sees the enormity of his transgression, and feels the weight of a guilty conscience intolerable to be borne, in connection with the resistance of the strivings of the Holy Spirit—the promise of the Father to all men, the purchase of the Son?

The love of God, in the bestowment of his great gift to man, is a subject which the artist has not let pass unnoticed, but which has furnished his pencil with ideas which no other subject could supply: and has called from his imagination the most sublime scenes that could be presented to the view of the wondering spectator—his brush has been employed in imagery which the pen of the most fluent and eloquent has failed to find language, sufficiently pathetical or powerful, to express.

In short, it has filled the mind of man—whether the author, the minister, or the painter,—with thoughts and imaginations, rich and unsurpassed by any other subject, and which could not be derived from other sources, than that of the love of God. But of all who have attempted

to describe the stupendous manifested love of God to a rebellious race, none, perhaps, has been more successful than the poet—he has given to mankind poems, which for fine ideas, richness of thought, loftiness of imagination, strong and pathetic language, and elegance of sentiment, are unequalled. The following beautiful lines illustrates the truth of the above remarks, and gives some faint idea of the unbounded love of God :—

“ Could we with ink the ocean fill,
Were the whole earth of parchment made,
Were every stick that grew a quill,
And every man a scribe by trade,
To write the love of God above,
Would drain the ocean dry ;
Nor could the scroll contain the whole,
Though stretch'd from sea to sky.”

True, volumes upon volumes have been written upon this subject—some of the greatest and most intellectual of minds that ever existed have endeavoured to fathom its bottom, and found it not : it is like an unexhaustible mine, ever throwing up its rich and valuable stores. Thousands of the glorified in heaven—that innumerable company, which no man can number, of patriarchs, prophets, kings, and apostles, with the noble band of martyrs, confessors, and “just men made perfect,” who day and night stand before the throne of God,—once they were sojourners in this vale of tears, but they derived their peace and consolation, their joy and triumph, from the fact, that God so loved the world as to give his Son to suffer, bleed, and die, for its salvation ; they washed their robes in the blood of the Lamb, and redemption found by faith in Christ, the world's Messiah, and it became their highest ambition to study the love of God, and to “comprehend with all saints, what is the breadth, and length, and depth, and height ; and to know of the love of Christ, which passes all knowledge ;” and now in heaven, they have renewed the glorious theme, still, with their expanding minds, diving into its mysteries, but as yet the only conclusion they have arrived at is, “it passeth all understanding.” Meet the Christian where you will,—of whatever name or sect, country or colour, young or old, rich or poor, bond or free,—speak to him of the love of God in the gift of his Son, and you will touch the mainspring of all his happiness ; and often when absorbed in thought, and overpowered with this glorious and heavenly theme, with weeping eyes and throbbing breast, he sobs out in broken accents—

“ I'll carve his passion on the bark,
And every wounded tree,
Shall droop, and bear some mystic mark,
That Jesus died for me.
The swains shall wonder when they read,
Inscribed through all the grove,
That heaven itself came down to bleed,
To win a mortal's love.”

If, then, this be true, if such is the vast extent of the love of God to man, surely his request is only reasonable, “If ye love me, keep my commandments ;” and it is man's highest wisdom to respond, “Thy face, Lord, will I seek.”

REVIEWS AND CRITICISMS.

THE CHRONOLOGICAL NEW TESTAMENT: in which the Text of the Authorised Version is newly divided into Paragraphs and Sections, with the Dates and Places of Transactions marked, the Marginal Renderings of the Translators, many Parallel Illustrative Passages printed at length, Brief Introductions to each book, and a Running Analysis of the Epistles. London: Robert B. Blackader.

THE nature of this work may be understood from the descriptive title already quoted, in which its chief peculiarities are enumerated: the work is carefully and beautifully got up, and will be read with pleasure, interest, and advantage: every help is given to the eye, by the arrangement of the type, the marginal readings, in which many apt passages are quoted fully.

The Gospels are divided into sections, enumerated by figures, not in the order of the writers, but so that each section on any subject has the same number as a similar section in the other Gospels; whilst at the end of the volume these sections, two hundred and eleven in number, are given in order, in a complete and useful Index.

For instance, section 71, embraces Matt. x.—*Jesus sends out the twelve apostles*,—whilst the Index by this number directs the reader to Mark vi. 7—12, and Luke ix. 1—6, in which places we find a section with the corresponding number.

This plan affords all the advantage of a *harmony of the Gospels*, and greatly facilitates the understanding of the gospel histories. The running condensation of the Epistles, is of great service, giving in few and clear words the course of the argument. We are highly pleased with the idea and execution, and doubt not it will greatly aid the study of the Scriptures.

I. *True Christianity—Pure Socialism.*

II. *The Straits of Pure Socialism.*

III. *The Anti-Socialist warned of God.*

By SAMUEL MARTIN, of Westminster Chapel. London: Ward and Co.

THE above are the titles of three Lectures, written in a forcible style, and in earnest sympathy with what is right and good.

The object of the writer is to show that Socialism meaning by the words "a certain state of human companionship," is identical with Christianity—that "the purest Christianity is the truest Socialism." This employment of a term "which is now associated with so much that is repugnant to virtue, true liberty, and real religion, is justified on the ground that it is the right term and no more to be rejected on the account of its abuse than the words 'charity,' 'faith,' and 'Christianity.'"

The writer exposes the selfishness that pervades all ranks of society—employers and employed—individuals and associations—"all seek their own." The remedy is set forth in the apostolic precept, "Let no man seek his own, but every man another's wealth." Thus he shows, that Christianity "leads us to regard the welfare of others," and "that obedience to the precept, 'let no man seek his own,' would embrace pure Socialism."

We here give one extract :

"Be careful, my brother, to embody in yourself pure Socialism. This will check the evils of which we complain. O do not forget, that the remedy is to be applied by every man apart and by every household apart! Trust not in any system, social, political, or ecclesiastical. Rely upon right principle, upon the embodiment of such principle in individual life, upon the sympathy and co-operation of God. Let each man think correctly, and act rightly. Let the enlightened teach the ignorant, and the earnest arouse the careless. Especially let the morally illumined and quickened regenerate their own character and reform their own conduct, and hereby a fire shall be gathered under the crust of our national selfishness, by which it shall be ultimately penetrated, and split, and burnt to powder.

The Second Lecture takes up the straits of pure Socialism, and proves that the hindrances which operate now to the establishment of the pure Socialism of Christianity are not new, that "they are as old as Joseph, Jacob, Abram, Noah, and Adam," and in illustrating them takes up the examples afforded in their histories.

The Third Lecture is intended as a remonstrance with men who are tempted to neglect social duty, and deceitfully and falsely justify such neglect, and urges the recognition of the omniscience of God and the anticipation of the future judgment, as an antidote to the self-delusions by which men sustain their neglect of each other.

We have but barely indicated the contents of these Tracts. The design of them is good, and they are well-done, and, therefore, deserve a large circulation.

The Scene of Gethsemane. Second Edition. Birmingham: J. W. Showell and T. Ragg.

This little book contains a touching exhibition of the sufferings of the Redeemer in his great work for the salvation of man: it would be a suitable present from a Sabbath School teacher to his scholars.

CHRIST'S RELIGION.

"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD." 1 Thess. v. 12.

THE RELATION OF CHRISTIANITY TO OTHER SYSTEMS, IN THE AGE IN WHICH IT ORIGINATED.

NEANDER in his "General History of the Christian Religion and the Church" affords many suggestions as to the state of the world when Christianity arose, and the relation of the gospel to the different systems of philosophy and religion existing at that time. This subject is of too much importance to omit altogether, and too extensive to be adequately discussed on such an occasion, but in order to open the way into some of the numerous sources of Christian evidence, especially the superiority of the gospel to everything man has invented; we shall avail ourselves of a few of the hints scattered over the first volume of "Neander's History of the Christian Religion and Church:"* connecting these by such observations as they may suggest.

Christianity, he describes, as of supernatural origin, yet adapted to the nature of man, and tending to make him realize the likeness of that Being who is its original type and "the model after which humanity has to strive;" and whilst in the gradual growth of communities up to the principles of the gospel, it will enter into that which is human, and gradually mould it to its own likeness; yet, in this process, it will be sometimes mistaken for those elements which have assembled round it, but from which it ever struggles to free itself: as some will regard "all those impure elements which only attach themselves to its outward manifestation as having sprung from that essence, whose operation as the process of development goes on, is to separate and reject them." This has been exemplified in Popery, from which the gospel, when unlocked from the priest's chest, struggles into Protestantism: and again as it endeavours to emerge from under the load which an imperfect Protestantism still retains, in Church and civil authority. This principle, Neander regards as peculiarly applicable to the period when the Saviour commenced "that new creation, whose progressive work became thenceforth the problem and the goal of history. It is, therefore, only from its historical connection with that portion of mankind among whom Christianity at first appeared, that its effects can be rightly understood; and such a connected view of the subject is necessary, in order to clear the way of false explanations." This connexion

* Clark's Foreign Theological Library.

the author regards as intimated in the Apostle Paul's statement, that Christ appeared *when the fulness of time was come*. This implies that the previous development of the nations, had led them up to this "central point;" and whilst the relation of the gospel was peculiar to the Jewish system, as meeting its super-natural pre-intimations and prophecies, it also came not to destroy but to fulfil all truth at the bottom of all religions, to fill up the longings of the human heart; "as it had been entrusted to the Hebrews to preserve the heaven-derived elements of Theism, so it was ordained that among the Greeks all seeds of human culture should unfold in beautiful harmony, to a complete and perfect whole; and then Christianity, taking up the opposition between the Divine and the Human, was to unite both in one, and show how it was necessary that both should co-operate to prepare for the appearance of itself (*viz.*, Christianity,) and what it contains." Thus Origen acknowledged what was objected by Celsus, that the Greeks had a peculiar fitness for applying human culture to elaborate and develop the elements of Divine knowledge received by them from the East: and here it should be remembered, that the New Testament was written in the Greek language to become an element of the widest and most permanent literature. Whilst Judaism had penetrated the heathen world, both by its religious elements which the philosophers had studied, and by the settlement of Jews in various parts, who thus afforded a point of attack to Christianity, and were themselves prepared in part to receive it, having lost some of their stiffness by the expansive influence of Hellenic or Grecian culture, which predominated in the learned world.

To complete *the fulness of time*, "the three great historical nations had to contribute, each in its own peculiar way, to prepare the soil for the planting of Christianity,—the Jews on the side of the religious element; the Greeks on the side of art; the Romans as the masters of the world, on the side of the political element. When the fulness of time was arrived, and Christ appeared—when the goal of history had thus been reached,—then it was, that through him, and by the power of the Spirit that proceeded from him,—the might of Christianity,—*all the threads, hitherto separated, of human development, were to be brought together, and internoven in one web.*" To explain how the various nations under Judaism and the Greek and Roman institutions, prepared the way for Christianity, Neander examines first the STATE OF THE PAGAN WORLD AMONG THE GREEKS AND ROMANS. Something was required at this time to give a new moral life to the world; nations had risen and fallen, as if by a necessary law, or as one generation succeeds another; and thus only "a dark fatality seemed to reveal itself in the rise and fall of nations, an irresistible cycle, to which all human greatness was forced to submit." The process of decay had commenced in the two leading people, the Greeks and the Romans, nor could there have been any permanent advance amongst mankind, without some new and preservative element. "All national greatness depends on the tone of public feeling and manners; and this again on the power of religion in the life of a people. But the popular religions of antiquity answered only for a *certain stage* of culture. When the nations, in the course of their progress had passed beyond this, the necessary consequence was a dissevering of the spirit

from the religious tradition." Especially "amongst the more excitable nations of the west, intellectual culture, as soon as it attained to a certain degree of independence must necessarily fall into collision with the mythic religion handed down from the infancy of the people. The more widely diffused cultivation became, the more extensive grew this schism. Religion was deprived of its power, and the defection from this, led at the same time to the depravation of morals. Thus the culture which had no religious and moral ground of support, capable of withstanding every shock, and indestructible under all changes,—so soon as it was rent from its connection with the inner life that alone gives the vigour of health to all human concerns,—could only degenerate into false civilization and corruption. There was yet *no salt* to preserve the life of humanity from decomposing, or to restore it back again when passing to decomposition." This divorce between "the inner life," the living convictions of the people and the religions which had vitality and some moral force only whilst believed, left them without the imperfect aids to morality, which even the lowest superstition affords; and hence many efforts had begun to be made by the philosophical and patriotic to patch up a union between the decaying superstitions and the growing intellect; but these all failed, because they aimed at a cold heartless artificial faith, without the basis which Christianity affords and *which the world then required (as even Atheists allow,)* of apparent historical reality and doctrinal truth.

But to follow the argument as historically stated by our author: the schism between Pagan mythology and intellect first arose in Greece, "to which philosophy and every independent science under its form owe their existence," five centuries before Christ, the dialectic of the Sophists was directed against tradition, and "already Plato represents Socrates as discoursing against this rage for enlightenment, which he characterizes as 'a boorish wisdom' that put itself to the thankless task of tracing back all mythical statements to some natural fact, meantime neglecting what is most important and nearest to man, the knowledge of himself." Plato so often referred to by infidels, as having laid the foundation of Christianity, saw that even the superstitions in which he did not believe, were necessary till a true religion should arise, for which he longed, and which should meet the deeper wants of human nature. But even Plato had nothing to present meanwhile, that should partially satisfy the general needs of mankind; though he attempted something for the more philosophical, and could only leave the masses in contented ignorance. The same schism arose in the more cultivated Roman minds, between the old religions and growing intelligence: Polybius gives us an account of the religious state of the Roman world a century and a half before Christ, and praises the superstitions of the people, as the pillars of the State; he regarded religion as not needed in a state of wise men, but as a useful political engine and as a moral advantage in repressing the passions of the multitude by the dread of the invisible: he attributed the sacredness of oaths in the Roman magistrates, to the power of religious faith, which rendered them more faithful and trustworthy than the Grecians who had gone far into scepticism. Yet even Polybius found it necessary to censure those in his time who sought to loosen the hold of those superstitions which he considered healthful and necessary; he saw the commencement

of the schism:—"But there were no means of creating a fellowship of religious interest on truthful grounds between the cultivated class and the people. The wiser sort endeavoured to sustain the popular religion, either as necessary politically, or as philosophers of more depth believed, as belonging to a higher necessity, as resting on a basis of truth, which could be brought near the consciousness of the multitude only under this human form," whilst for themselves, they aimed at the truth which lay at the bottom of the popular superstition. Strabo, the geographer, who wrote in the age of Augustus Cæsar declares that philosophy (the compromise set up between superstition and scepticism,) was ineffectual for the common people: they all regarded these as necessarily condemned to the leading strings of ignorance and delusion, it being reckoned unsafe to enlighten them against the old religions, in the absence of a new, better, and true one. *Thus by the advance of philosophy, deceit became the cement of society: only Christianity banished this, and brought the SAME TRUTH for wise and unwise; Greek and barbarian, bond and free.* This was, therefore, requisite, and its necessity was obvious, in the condition of society and the efforts of philosophers.

"The learned Roman antiquarian Varro, who lived about the time of our Saviour's birth, distinguished three kinds of theology, the poetic or mythical, the civil and the natural: the last being that which belongs to the whole world, and in which the wise agree," this is, perhaps, the origin of that division paraded by Augustus Comte, as the three stages of the human intellect, in reference to religion, Polytheism or mythical religion; the metaphysical, or deism; and the last stage of positive science, or naturalism: so he only treads the weary old circle of heathen darkness, called the light, it should be the night of nature.

Seneca declares that the wise man will attend to the rites of superstition, not out of regard to the gods, but because commanded by the laws.

Cicero, who wondered the Augurs could refrain from laughing at each other, distinguished in the same person, the different positions of Pontifex (the Pagan pope) and Philosopher. Thus there was no faith among the thinkers, but vacillation, doubt, and deception; this finally spread beyond their circle, till the half-educated became acquainted with the result of systems they had not studied, till epicureanism and scepticism, a life of pleasure and state of mental indecision prevailed; and amidst foreign superstition brought to Rome, together with the debates of contending philosophers, they joined the sneer of Pilate, against all sincerity and principle—*what is truth?* It was just being revealed, when the state of the world was ripe for it. Meanwhile, those who thought some religion necessary, and none existing true, dealt in dead abstractions, and instead of idol gods, made a god who was idle, and sat apart from all interest in human affairs: this was the stoics' God, the deification of a heartless philosophy: the apotheosis of stoicism. The elder Pliny saw the failure of all human effort, he considered polytheism as an expression of weakness, each making a god to suit himself: because none were capable of knowing what God is, or whether he were to be distinguished from nature. He regarded it as a reproach to an infinite spirit, to imagine that such would be concerned in human affairs: and so he lies down in despair, with these doleful words:—

*"The vanity of man, and his insatiable longing after existence, have led him also to dream of a life after death. A being full of contradiction, he is the most wretched of creatures; since THE OTHER CREATURES HAVE NO WANTS TRANSCENDING THE BOUNDS OF THEIR NATURE. Man is full of desires and WANTS, THAT REACH TO INFINITY, and can never be satisfied. His nature is a lie,—uniting the greatest poverty with the greatest pride. Among these so great evils, THE BEST THING God has bestowed on man, is THE POWER to take his own life."**

They do say that Christianity makes men melancholy; but this culminating point of the religion of nature, this true primitive secularism, smiles a very ghastly smile. It is really doleful to read the tone of comfort here afforded; and the elevation, or rather premature termination of this life, by an exclusion of the next. See the grand harmony of this doctrine, man alone is an enigma, his nature alone is dissatisfied with its condition; he alone is a contradiction and a lie; the beasts are at home, they are satisfied in this life, and expect no other; this is the original secularism, cold, melancholy, suicidal; and stands as the tale of man's nature—for he is ever the same,) in favour of that immortality which is brought to light in the gospel. Surely this was indited in the fulness of time, when men groped for "the unknown God;" and were like an eagle beating his wings against a cage, with longings which only the wide firmament can satisfy; hopes and aspirations, which secularism can only extinguish, in a black night of hopelessness and desperate suicide!

The spread of this form of unbelief we are told (by Neander) is generally accompanied with suffering and calamities, the result of national deterioration: "thus the time of the diffusion of unbelief in the Roman States, was also the time which saw the destruction of civil liberty, and the time of public suffering, under the rule of merciless despots." This outward distress, together with the inward struggle and uncertainty, led to a desire for the ancient times, a restoration of the old superstition. Thus "the Pagan Cæcilus, in the *apologetic* dialogue of Minucius Felix, describes the uncertainty of philosophy; the doubts occasioned by human affairs in general; and the difficulties arising from the prosperity of wicked, and the troubles of virtuous, men, whence he concludes,—'How much nobler and better is it to receive just what our fathers have taught us, to worship their gods, and to allow ourselves in regard to the divinities, no license of private judgment.'" This is the old round of Pagan and Papal Rome, to found on scepticism and infidelity the arguments for infallible dogmatism, whilst men distracted by doubts, and feeling the need of some religion as the first want of their nature, rush from unbelief into the arms of priestcraft; as vaunted freethinking has ever been the prelude to mental slavery, as the handmaid of the priest; and infidelity ever led to the violent reaction of superstition; *for men never rest in it*; it is not their home, they think *anything a relief* after the experience of the emancipation of the conscience from God, and fall down under man; as those who by weak but violent insurrections against civil government, lose their political rights, and become prisoners instead of subjects. So France, where have been the most infidels has the most priests; and

* Plin. hist. nat. l. ii. c. 4, et seq l. vii. c. 1.

where freedom was based on atheism, despotism is aided by priestcraft and superstition. This is the vicious circle round which infidelity has always led its teachers and followers.

Pausanias, in his description of Greece,* endeavoured thus to lead back to the old resting place, praising the virtues of the ancient times, when men of probity conversed with, nay became gods; and this he contrasts with his own age,—saying, that

“At the present day, *when wickedness has reached its highest pitch*, and extended itself through the country and in every town, a man does not now become a god, except in name, and *through flattery to power* (the apotheosis of the Emperors.)” * * * * “Dionysius, of Halicarnassus, who, a few years before the birth of Christ, wrote on the old Roman history,” equally laments “the atheistic philosophies, if philosophies they may be called, which scoff at all appearances of the gods.”

Thus was there amongst the learned, a general condition of scepticism, which fostered a more than usual dissolution of manners, shewing a preparation and need for Christianity, at the time of its appearance. “The *artificial* faith in the old religion that had outlived itself, became fanatical, and was united with passion in place of natural conviction,—hence the violence by which the continually waning course of Paganism was sought to be maintained against the onward advance of Christianity.” Whilst all forms of pompous and foreign captivating superstitions were cultivated to hide the growing indifference, as they can profess the most who believe the least; and are sometimes the willing abettors of a superstition to which they are indifferent from having no serious or important convictions.

At this stage, three forms of philosophy prevailed, those of the Stoic and Epicurean sects, with some of whose followers Paul met at Athens, and the followers of Plato. Epicureanism, the philosophy of pleasure, was accepted by such as in the description of Paul said, let us eat and drink for to-morrow we die; or in the words of the Roman poet, while we live let us live; make the best of life, that is, the worst of ourselves. The other two systems Stoicism and Platonism, were respectively followed by men of more earnest principles, the Stoical philosophy, attracted those of cold and gloomy temperament; it cherished a stern and lofty pride, which retired into mental independence and indifference, from outward evils and the loss of liberty: the wise man boasted his equality to Jupiter, and his highest prerogative was the one mentioned by Pliny, the mastery over his own life;—or rather the privilege and opportunity of suicide; which “many *noble Romans*” embraced, as a refuge from tyranny, or remedy for the wearisomeness of old age. Its god did not care for man, and its followers did not care for him, death was their cure for all ills, and they resorted to it in pride and despair. The other form of philosophy, recognised man’s spiritual wants, and sought in all religions to find that inward and fundamental meaning, hidden under superstitions: it recognized the necessity and possibility of a closer relation to the Divine Being, than Stoicism acknowledged; in this sense alone did it contain some element

* Arcadia, or l. viii. c. ii. § 2.

of Christianity, as it included the religious nature of man, refined from the encrustment of degenerate fables. "It did not require *the suppression* of any purely human want, but taught that the satisfaction of this want, was to be sought after and waited for:"—it was the flower of the Pagan world, waiting for the Saviour, longing for *the fullness of time*. It preserved its main features, in the development of New-Platonism, in the time of Christ, seeking the medium truth in existing mythologies, but aspiring after something superior: Plutarch, writing towards the close of the first century, represents this tendency now fully developed; he looked upon all religions as different ways of expressing the same truths; as various nations have different names for the same sun, moon, and stars; so by different religions they worshipped the same providence, whose ministering powers, differently named and worshipped by the laws of different nations, are set over all men. This is a beautiful philosophy or exposition of natural religion, declaring in the words of Socrates, that religion in its essence, is imperishable, but its forms and modes are subject to variety and decay.

With these views Plutarch condemned those in his time "who, from respect to the multitude, took part in the public worship, while they looked upon it as a farce, he says, 'they hypocritically mimic the forms of prayer and adoration, out of a fear of the many; repeating words that contradict their philosophical convictions.'" Thus we have another illustration of the fact, that infidels can unite in popular superstitions, that there is a nearer road to union between them and the priests, than is sometimes supposed, or than a first view of their principles would suggest; nay may not now, as of old, the priest often be an infidel as well, and see no harm in a respectable delusion. The conscientious New-Platonist, however, sought to unite reason and religion, to reconcile the position of the rationalist and supernaturalist, and in recognizing a truth though distorted, in the popular religion, prepared the way for receiving a revelation which should finally reunite conviction and devotion. But even Plato, the founder of this system, had no idea of its extension to the masses, for while he interpreted all Polytheism, as varying expressions of one God, he looked upon this "Creator and Father of the Universe, (as one) who is hard to find, and whom when found, *it is impossible to make known to all*."* Hence there arose two forms of religion, and modes of worship, a spiritual one, in which the more cultivated engaged, and a more sensuous one, in which the multitude were influenced by "those mediatorial deities" which approached nearest to their own characters.

In the loftier view, Apollonius of Tyana, set up in opposition to Christianity a mode of worship, the defence of which is almost a paraphrase of Paul's speech at Athens: "to that God whom we call the first, who is one, and separated from all, *after whom we must recognize the others*,—to him we present no offering whatever,—*for he needs nothing*." To the other gods he would make presents, but this spiritual God suggested by Christianity, he would have worshipped after the Christian direction; and like later opponents, steal its truths to prove, that it is not required. But whilst Platonism was thus prepared to receive this idea of spiritual

* Timæus.

worship, it was chiefly as the philosophy and generalization of the more popular forms, and by a symbolical interpretation, it embraced and encouraged images and sacrifices, as necessary aids to the people, who, except in Christianity, are never expected to share in the progress of enlightenment.

The popular methods of worship, by the aid of images, and consistently with Platonism, is thus defended by Dio Chrysostum, "who wrote in the time of Trajan :"—

"It cannot be said, that it would be better for men simply to lift up their eyes to the heavenly bodies, and that there were no images at all. Love to the gods makes every one wish to honour them near at hand, to approach and touch them, offer to them and crown them." And there is a profound truth we have often had occasion to recognize in the following argument of this rhetorician :—" *It lies in the essence of human nature, to endeavour to make present before our senses, the absent object of our love. Hence the barbarians, who had no art, were obliged to transfer their worship to other, certainly far less appropriate objects; to mountains, trees, and stones.*"

This touches closely upon THE PHILOSOPHY OF THE INCARNATION, shews the wisdom of "God manifest in the flesh," as meeting these wants, which "lie in the essence of human nature," by presenting in a *known form*, and within the sphere of our experience and apprehension, the model of the Divine nature, and an example for human perfection. The Greeks who *had art*, sculptured noble human forms, their highest approach to God, and they were the highest in human cultivation, Christianity meets this, by a human form, sculptured in history, to live in human affections;—a *character*, not a dead stone: the living image of the living God. And since every man bears this form, we have sufficient likenesses, true *relics*, by which we are reminded of him "whom having not seen we love;" and for whose sake we are to love all mankind. There is no danger of worshipping a stone, no possibility for idolatry in this provision; and hence the arguments of Porphyry, in justification of image worship, justify the image of the invisible God, which is without the dangers that belong to sculptured images. Porphyry observes, that

"By images addressed to sense, the ancients represented God and his power; by the visible they typified the invisible, for those that learned to read in these figures, as in books, a writing that treated of the gods. We are not to wonder (he continues) if the ignorant consider the images only as wood or stone; for just so, they who are ignorant of writing see nothing in monuments but stone, nothing in tablets but wood, and in books but tissues of papyrus."

This method, therefore, still left the people in superstition as images must, whilst only the priest and philosopher can defend for themselves, what they know deceives the populace. "It was (therefore) impossible, that religious life should make progress among the people by these explanations, to them so unintelligible. They remained fixed in the externals of their worship, clinging firmly to that old superstition, without

troubling themselves about these more spiritual views." Hence Dionysius of Halicarnassus could say, that but few take any part in this philosophical culture, the many understand these mythical stories in the worst possible way. As now the Romanist populace worship their images, and pray to their saints, without understanding the refined distinctions invented by priests for the purposes of polemical evasion. Indeed, the whole of this Platonic refinement, was with a view to the respectable, and even the "lingering zeal for civil liberty" was, we are told, both connected with egoism, and "a certain aristocratic spirit." This is so fully described by the historian Neander, (whose footnotes supply the originals and authorities for his assertions,) that we shall quote a sentence of considerable length, but of great importance, as indicating the fact, that before Christianity gave the idea, no one thought of framing a system of enlightenment, that should extend to *the people*, who, therefore, owe their advancement to this religion alone:—

"The higher religious position, which necessarily supposed philosophical culture, could not be transferred to the multitude; *they* seemed as if excluded from the higher life, capable of religion only in the form of superstition. The great body of tradesmen and mechanics were considered as unsusceptible of the higher life, which alone answers to man's true dignity, as abandoned to common life. Platonism itself was entangled in this aristocratic spirit of antiquity, and opposed (as inconsistent) the stage of science, whence alone it was possible to soar to pure truth in religion, to that of opinion (*doxa*) among the multitude (*the Polloi*) where the true must ever be mixed up with the false. And in like manner, *it was remote from the aim of this new philosophy of religion, TO ELEVATE THE PEOPLE to any higher stage of religious development*; for which, indeed, *it was destitute of the means*. Plotinus distinguished two different stages, that of the noble-minded (the *Spoudaioi*), and that of the gross multitude (the *Polloi*); none but the former attain to the highest; the others remain behind, conversant with the merely human, (as opposed to the Divine and to reality.) At this stage of common life, again, are to be distinguished those who in some sort take an interest and part in virtue, and the wretched mass, as the day labourers,—the better class of whom, however, must busy themselves with providing for the daily wants of life; and the rest abandon themselves to all that is vile. IT WAS NOT TILL THE WORD THAT WENT FORTH FROM THE CARPENTER'S SHOP HAD BEEN PUBLISHED ABROAD BY FISHERMEN AND TENT-MAKERS, THAT THESE ARISTOCRATIC NOTIONS OF THE ANCIENT WORLD COULD BE OVERTHROWN."

In this we see the complete social and moral contrast, between Christianity and the highest reach of philosophy; the one avoids, the other seeks, the people: the one excludes them, the other embraces them: the one regards them hopeless, and has nothing for them; the other declares "to the poor the gospel is preached."—(Matt. xi. 5.) The one forms schools of select philosophers, and neither aims at the multitude nor is able to gain a hold upon them; the other records this new phenomenon,—*"the common people heard him gladly."*—(Mark xii. 37.) And the very terms employed

by philosophers, as excluding the masses,—the Polloi, the many, as describing those to whom they do not speak, are used in the gospel for those to whom it does speak. Whilst philosophers say, that *the many* are beyond their mission and their help, “the Son of man (the brother of all men) came not to be ministered unto, but to minister, and to give his life a ransom *for many*.”—(Matt. xx. 28.) “This is my blood of the New Testament, which is shed *for many*.”—(Mark xiv. 24.) “So Christ was once offered, to bear the sins *of many*.”—(Heb. ix. 28.) And finally Paul, the *universal apostle*, declares, “I please all men, in all things, not seeking my own profit, but the profit *of many*, that they may be saved.”—(1 Cor. x. 33.) The contrast is, therefore, perfect, Christianity undertook the only mission to the masses; philosophy had nothing to say to them, could do nothing for them; it passed them by, and turned to the polite and aristocratic; it was Christ alone who had anything to say of universal interest, to awaken the attention and affections of all classes of men; and, therefore, he alone advanced a universal message,—“Go ye into all the world, and *preach the gospel to every creature*.”—(Mark xvi. 15.) And whilst the philosophers were right, in perceiving, that their speculations could not lay hold of the people, and become a permanent element of social life, Christianity has vindicated its universal aims, by meeting the wants of the highest and the lowest; the philosopher and the rustic, the rich and the poor, especially in lifting men from the lowest moral and physical degradation, to character and comfort, contentedness and real respectability. “Celsus, the first writer against Christianity, sneers at the fact, that *wool-workers, cobblers, leather-dressers, the most illiterate and vulgar of mankind, were zealous preachers of the gospel, and addressed themselves, particularly in the outset, to women and children*.” Yes, and here we have another mark of the gospel’s universal benefits, it regarded *children*, it educates them in Sabbath schools, in most sects it baptizes them; and the founder of Christianity in many instances bestowed upon them marks of especial regard; whilst everywhere, the result has been to raise woman to her true position by the side of man as his companion, for “in Christ Jesus there is neither male nor female”—but all are one;—equally cared for and equally honoured.

Thus from a historical view, we find, that the old superstitions were dying out, and the little morality they supported was giving way; that accordingly, the nations were entering upon a decline which was vainly attempted to be arrested, by an artificial faith in the philosophers, and a blind faith in the people: that Christianity appeared in the fulness of of time—at the right moment, to unite intellect and devotion, and thus to secure morality, together with national and social progress, the perpetuation of all the improvements of society. It not only united conscience and intellect, but reconciled the philosopher and aristocrat to the poor and uneducated; and taught the world for the first time, that the masses are not to be despised, but that all men have equal claims; it thus started a true democracy, not of citizen-masters, as in Athens and Rome, the old Oligarchical constitutions falsely called republics; but of man’s equality under God, and our common relation to an immortal destiny. It met the longings of mankind, expressed in all forms of superstition, mournfully uttered in the suicide of the Stoics, and the sad tale of the elder Pliny,

who, in the name of philosophy, proclaimed the unsatisfactory position of man, as having desires that reach into eternity, whilst his best privilege is, that he can destroy his life : it supplied what Platonism only dreamed of, an eternal life,—not an attainment of a few philosophers, to be held for a time, till they sunk again into a body, but a heaven of everlasting happiness, opened freely to all, to rich and poor. It met the spiritual necessities of the world, confessed in the philosophy of the Platonists, expressed in the superstitions of all nations—the necessity for some human manifestation of the Divine,—not by stones and rude emblems or works of the highest art ; but in a living human character, that may be understood by all, and become a household word of joy and peace and hopefulness. And whilst philosophers, legislators, and infidels, fostered popular superstitions, some from a belief in the usefulness to morals, some from reasons of state, some from indifference to truth ; Christianity came, without regard to state necessity, without compliance to public delusions, to utter a truth, that should elevate both freeman and serf, and establish justice as the rule of government, love as the law of life. And since in the effort to bolster up superstition, pretended prodigies were performed, it wrought real miracles, without which it would not have gained the notice of mankind ; and uttered principles equally miraculous, but without which it would have gained no permanent hold on the affections of men : and thus it alone breathed new life into decaying humanity ; corrected and repressed the universal growth of the most debasing immorality, and gave an impulse to that tide of improvement, which, in spite of all opposing agencies, the cunning of priests and the power of tyrants, has worked hitherto, and still remains the germ of every improvement, the inextinguishable hope of mankind for all personal character, social and political amelioration.

The sick nations, the general family of mankind had received many nostrums, many advisers, but were not yet improved ; priests, philosophers, legislators,—all had received their fees ; the patient was impoverished in purse and constitution, and had been turned out by the physicians as incurable ;—like “ a certain woman, who had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse, WHEN SHE HAD HEARD OF JESUS, came in the press behind, and touched the hem of his garment, and felt in her body that she was healed of that plague.”—(Mark v. 25—29.)

II.

PRIESTS' RELIGION.

HUMAN AUTHORITY AND INVENTION *versus* CONSCIENCE AND THE BIBLE.

The Scriptures are the only standard of Christian faith and practice : every one is at liberty to examine them ; but no one is at liberty to decline this examination : and though we may receive the help of others, we may not rest on their authority, (which is Man-worship ;) nor receive as religion, what is not in the Scriptures, (which is Will-worship.)

ACHLLLI VERSUS NEWMAN : THE VERDICT VINDICATED.*

THE desperate attempt of the perverted Apologist for Romanism, to bolster up the cause of his Church, by the defamation of those who have left its communion, having met with a signal failure ; a more desperate attempt has been made by various organs of public opinion, and especially by the *Roman Lamp, Vindicator, &c.*, to asperse the Judge and Jury by which Newman was tried. The animadversions that have appeared in Protestant, neutral, and Catholic organs, have been published with diligence, to vilify our free institutions and to poison the public mind : the nature of these attempts, and the grounds for these allegations against Judge and Jury, we shall examine in a subsequent investigation, for which we shall be better prepared after examining the evidence adduced in the trial.

But we may here hold up in due prominence, one "W. F. Finlason, Esq., of the Middle Temple, Barrister-at-law," a pettifogging special pleader, who has favoured the world with a leaden pamphlet, with a long introduction and notes, vainly endeavouring to disparage Protestantism and the Attorney-General, against whom Mr. Finlason seems to have a heavy grudge because he is a cleverer fellow than himself. This learned gentlemen has for a motto, a slander on Satan,—"The Devil hates all Christians but *especially monks*:" now if this means that the Devil hates monks, we cannot coincide, for monkery is one of his own institutions : it may, however, mean, that—the Devil hates all Christians, but especially monks hate them. Mr. Finlason loves monks out of perverted spite we

* The substance of a Lecture, delivered in the Odd Fellows' Hall, Birmingham. By the Rev. BREWIN GRANT, B.A.

suppose, against the personage in question : so to retrieve the honour of monkery, and destroy the credit of trial by jury, to strike a feeble blow at Protestantism, and gain laurels for his Church, he has joined the crowd of lesser orators, in crying down Achilli and Lord Campbell.

It is time that we, on our side, said something to silence this last dying effort. The motives then for entertaining this enquiry are, we hope, sufficiently plain and reasonable : it has been forced upon us by those whose silence would have been becoming, who have employed the admissions and accusations of lax and questionable Protestants to prop up a cause of unblushing slander and the foulest personal abuse : men who whilst finding their evidence in the police courts of Viterbo and Naples, and even the detestable secret tortures or trials of the Inquisition, boldly impugn the public trial in this country, wherein witnesses have to stand before free men, and where counsel on each side has free speech, where the judge is guided by written law, not by personal caprice,—a trial to which the press is admitted, and where the public may witness the whole proceedings : the verdict of such a trial shall be nothing but a scrap of paper, obtained at the instance of the Pope's private secretary, Mr. Talbot, from the smuggled proceedings of the Inquisition, and sworn to as a correct copy by John Gordon and Nicholas Darnall, of the Birmingham Oratory ;—the spiritual underlings of the plaintiff ; this pitiful report, not of trial and evidence, but of arbitrary and infallible assertion, such is the decisive evidence which shall convince freemen, whilst they slander the only institutions under which a fair and honourable trial can be secured.

It is time then to come forward and boldly vindicate both Judge and Jury, as well as the man whose character is now again thrust at with the poisoned weapons of Romish detraction, through the sides of those who have honourably acquitted him. Nor shall we satisfy ourselves with bare assertion, or impassioned declamation, but shew plainly, that the boldest evidence is unblushing infamy, which recoils with tenfold force, not on the brazen women who uttered it, but on the Holy Mother Church in whose name they were summoned as victims to be offered up on the altar of their own dishonour.

In many of the crimes alleged against Achilli, no evidence at all was adduced, and we may, therefore, fairly assume, that those at least were not proved : we shall then proceed to examine first,—the main charges attempted to be maintained, and the chief witnesses in support of them : secondly, the chief attacks made on the verdict, on the Judge and Jury by the press : thirdly, the use made of them by the Romanists, and the conduct that would have been appropriate in their case, together with the lessons taught about their own Church and the method in which they should learn to conduct their controversies in the future. We shall confine the present enquiry to the first question,—the charges attempted to be maintained, the evidence and witnesses by which they were supported :—how far such evidence required any other verdict (as is boldly assumed) than the one that was given.

FIRST. The main charges attempted to be maintained, and the chief witnesses in support of them. In this part of our enquiry, we shall incur the demure condemnation of those who having banished Achilli and

the jury into the wilderness, observe, with great modesty, that the sooner the whole affair is forgotten the better;—they do not wish their words forgotten, but to leave a moral horror of undefined sinfulness about the name of Achilli; not to reproduce the evidence, it is so bad, but to forget it all, which would be better for them.

Notwithstanding this, we hope to be as delicate as the subject will permit, or rather as is possible from examining the refuse of Italy, trained under priests to destroy the reputation of another, without at all endangering their own, which is quite invulnerable, though not irreproachable. The first and strongest case, in evidence, is that of a young woman, aged 18, in Viterbo, in 1831, the whole rests upon her own word, and forms a very curious case.

Miss Elena Valente, now a married woman, averred that Dr. Achilli visiting at the house of her mistress, had many opportunities for the space of a month to lay siege to her honour, and in which he completely failed because she believed it to be “an absolute sin:” but she altered her opinion on the subject, and so paid him a visit at the convent, because she says, it is the custom with gentlemen to give presents to servants, and he sent for her to receive the present. Therefore, she went, for though she had learned his qualities, she was neither afraid of trusting herself again in his presence, nor ashamed to receive a present from one who had so insulted her.

She gives two reasons for going to him for this present, one that he beckoned her; the other that he sent for her—now if she had been a modest person and had any regard for propriety, neither a beckoning nor a message would have been attended to: either way she condemns herself. And there is no reason why in this case his temptations should have been more successful than when they were formerly alone in solitude. It would have been as easy for Dr. Achilli to have sent the present, as to have sent for her to receive it; and she had been warned before by his conduct; therefore, her going was either a willing acquiescence in his criminal intentions, or her account of his previous improprieties was altogether a falsehood.

The only thing she was disappointed in and dissatisfied with, was, not the loss of her honour, which she seems to have courted, but the smallness of the present which she so ardently coveted: accordingly we have two complaints on this head, given with the reckless indecency of an abandoned woman:—“He gave me a silk handkerchief, which was older than himself,”—she is quite a critical quiz on the subject; no modesty, no shame, but only the price was too little. The repetition of this complaint is more striking, though it does not contain a greater improbability; for unless the Dr. wished to expose himself, he would not have given an old handkerchief, with perhaps his initials on: whilst her reception of this was settling the little bill, and striking a balance, though as usual with a little grumbling. We do not understand the lady’s contempt for his age, since one who in 1852 is only fifty, could not have been very old in 1831. And this little circumstance (in which, no doubt, she had been drilled, as they all compared notes and arranged their tales,) is a proof of what Dr. Achilli said, that he had never seen the woman, or, at least, that she had never seen him, for girls of eighteen, do not reckon men of twenty very

old. But what impression does this answer give to her moral character and trustworthiness—"he gave me a handkerchief which was older than himself"—would this circumstance of his *age* have been prominent in the memory of a reputable woman?

It is not mended by the second edition of the complaint—"Did he give you any other presents, besides the silk handkerchief? (Elena Valente.) Yes, and beautiful presents they were—three sausages! The sausages were given at the same time as the handkerchief." These, of course, were not German but Italian sausages, and were spiced for a little laughter, at the stinginess not the wickedness of the accused; only think of this lady's tears at the loss of her honour, and her contempt preserved hot for twenty years at this acquisition of three sausages: this one course spoils the whole dinner, some Alithophel must have put his foot into the counsels of these astute Italians, to smuggle three sausages in a pocket-handkerchief, as a likely present from a gentleman to a lady: we hope she enjoyed them, though she says nothing about their age and flavour: if she preserved them for the rarity of the present, they should have been presented to Father Newman, as a lasting trophy of "the logical inconsistency of the Protestant view."

The disappointment of the lady is, however, at its climax in the third and last complaint. "Did he ever give you any other presents? He often promised but did not perform. He said, he would give me an umbrella, but has never done so." Well never mind, you had the sausages, and that is some consolation; but either Achilli's taste or your invention is very clumsy and circumscribed in the way of presents and promises, ranging from a handkerchief to an umbrella, which last, like the former, ought to have been filled with sausages.

Is there any man in his senses, who believes the first present, and that Achilli took to the room by this sacristy this elegant parcel, and that the good honest woman marched off in triumph with her predestined present: is it not ridiculously improbable and does it not impugn her whole testimony?

Although she had just gone to live at home with her parents in Viterbo, in order to be near and get presents, she never told her mother, and, therefore, must have eaten the sausages in private, or told a lie about them; and she either never used the pocket-handkerchief, but kept it as a private charm, the relic of a saint, or would have to trump up a new tale at washing day. How anybody knows anything about the whole affair now, and why she was applied to, having kept it all so secret for twenty years, we shall enquire presently.

But what impression must have been made on her mind by this stinginess and a pocket-handkerchief older than the accused, together with the umbrella which she did not receive? Did she abandon the hoary sinner? No! he sent for her at his relations and she went, this time for pure love, without any eye to presents; giving only this reason to the Attorney-General,—"it is very well known that a little affection springs out of such an event." Is not this describing her own character in letters of brass; would not the outrage of which she accuses Achilli, have filled a virtuous woman, who feared "absolute sin," with the utmost fear and abhorrence? But no, "Dr. Achilli had told me, when you can, come and see me; and

when I could I did ;” and the only necessity for this invitation, which she eagerly accepted, was her own modesty, for she says, “it is not permitted to the woman” to be foremost, and regretting this defect of privilege she observes, with matronly delicacy, “girl as I was, I could not ask him.” And such as we are, we cannot believe you, and in the words of a great oratorian declare,—“I don’t believe a word of it,—they do not dote they lie, they dote who hear them.”

One quality in Elena Valente we must admire, her forgiving generosity; for besides that “a little affection springs out of such an event,” as is “very well known” to her and her tribe, her affection was very great,—“I became so fond of him, that I regretted very much his going away from the place.” Then how came she, with such affection to bear witness against him, was it, that love, the best things being corrupted, becomes the worst, even hatred? Was it, that the gay deceiver left no umbrella behind him, not even a receipt for sausages, that she might retain the affections of her present honoured husband by cookery if not by honesty? We will not, however, wrong the immaculate lady, it was the priests who made her false to her first love, they having no respect for her second, and being willing to embitter her married life, in order to support the Church on the ruins of private reputations and the peace of families.

“My curate was the first who spoke to me on the subject of this case. He sent for me and asked me if I knew anything of Dr. Achilli. I answered, ‘*why do you ask me?*’ and he replied, ‘never mind.’ I then said, ‘never mind! but what for? *Is it for my own good?*’” She still thought of the presents, and, perhaps, expected to hear of what no body heard of before—the missing umbrella. There is great consistency about the woman’s character, she has two leading features, love of lovers and presents. “*Is it for my own good?*”—will there be *four* sausages this time? And what was the priest’s inducement? “He said, ‘it is for the honour of the Holy Mother Church—for the honour of God.’” Was ever a greater insult offered to the Divine Majesty, ever a greater proof of the suspicious nature of evidence evoked under such auspices?

“Did you ask the priest’s leave to come? *He told me I ought to come here.*” Now what would she have got by refusing to come—would it have been *for her own good*? Was she not poor and superstitious,—in the priest’s power and forced by a more influential *subpoena* than is issued from our courts; not only forced to come, but forced to take the side she did, and undergo six months schooling, comparing notes and cramming for the occasion?

But the question she asked the priests, all the priests in Italy and in Birmingham oratory could not answer if they sat in synod at Oscott altogether, till the youngest became greyheaded, namely,—“*why do you ask me?*” What led them to pitch on this woman, for “she never told her love,” except to her confessor, who “never says nothing to nobody,” it being all sacred there: and besides her confessor is dead, now doing penance in purgatory, for not denouncing Achilli, or for telling tales out of school.

By the way, this woman is “an unfortunate woman,” as they softly say of her, when they speak hardly of Achilli, whom she “loved not

wisely but too well;" she is an unfortunate woman, for *her friends are all dead*:—all that could corroborate any of her statements materially. "I never mentioned it to anybody but my confessors, but once Salvator Larosi, a chemist, asked me, is it true that Father Achilli dishonoured you? I replied, who told you? He said, himself," meaning Achilli. Well this would have been a good witness, but then he is dead, and the woman is unfortunate. But her confessors, to whom she told the tale twenty years ago, would be good evidence; only first, she did not tell the name, because it is not customary; and then again, she did mention the name to one confessor—that he might not suspect other people; thus she lied and prevaricated in the witness-box: one confessor then knew, namely, her first, but he will not tell about it, first, because he is unfortunately dead, and she thinks it probable that the other is dead likewise, and dead men tell no tales: whilst secondly, if he was alive he could say nothing about it, because confession is sacred. *How then came they to go to this woman?* Had the twenty years old secret, been preserved till Achilli should be a Protestant, and conveyed down by tradition amongst the scandals of the confessional; do priests peach, and betray confiding frail ones? Of course not: or if they do, the case is still blacker. But priests do not blab, for the curate who asked this woman what she knew of Achilli, refused to receive it as a confession, because then he could not use it. "I then said, 'if you will come to the confessional, I will tell you.' But he would not. He said, that to the confessional he would not come, but I was to speak there and then without shame. I then began to say something, and he said, it does not belong to me, you must come to the Vicar-General."

Now why would he not go to the confessional? Because the communication would be "private and confidential," and he would have no right to use it. But first, did he not use an equivalent power to the confessional, in forcing into a statement as a priest, for the honour of the Holy Mother Church? And secondly, if he could not use the secrets of the confessional, did he not violate them by asking her about Achilli, respecting whom she had said nothing except in confession before? Was it not the confessional that led him to fix upon her, whilst with characteristic simplicity he piously avoided that sacred place, to pull the thread he had stolen from it?

Here then is the foundation of the evidence, laid in hypocrisy, a priest tampering with the professional secrets of dead confessors, to extort from a poor woman, by undue influence, a tale of scandal that should tickle the ears of the Vicar-General. "Why do you *ask me*?"—"because you confessed, and we priests have preserved the sacred relic, and now use it, but you must confess again apart from the confessional, something for the honour of the Church and the dishonour of Achilli, speak out without shame here, so it must be a 'good fat scandal,' as Newman says, only not at the confessional—where I learned the secret, and was directed to you. But as I cannot on my sacred honour and ghostly character, take any advantage of that information, step a little way from that holy place, and tell me over again—without shame, for I am not ashamed if you are not."

Our heroine is not all comedy, there are tragic elements about her; for

immediately after the slight on the old pocket handkerchief older than himself, she declares, "I went the next day to confession, the same confessor as before," that is, the one to whom she had given Achilli's name, when her virtue was successful, "I began to cry, he then told me, I knew you were in the hands of a rapacious wolf in sheep's clothing." Well, if your reverence knew this, why did you not interfere and save this pet lamb? But you cannot use the secrets of the confessional! and hence have preserved them for this occasion to find out this woman,—who was not in request, till the wolf got into another fold, and was by honest argument, terrifying both your sheep and shepherds. While with you, the wolf became transubstantiated into a lamb, but as soon as he came into another fold,—leaving the Pope's penfold, his wolfish qualities returned and the miracle was repeated backwards. Hear what your sworn witness says, *whose memory is so pat, to preserve for twenty years that ornate sentence about sheep's clothing.*

"Did you tell anything to your mother? *No; because the confessor prohibited me from saying anything to anybody, on account of Achilli being an ecclesiastic.*" If then her evidence is worth anything, it proves that, as Newman says, "*priests may fall, and friars break their vows,*" and nothing is to be said of them except they fall into Protestantism, and then they lose their ecclesiastical immunities, and become the target for poisoned arrows, barbed with fire, at the great Archery trial of Romish defamation.

: This lady, however, is an honour to the fraternity: "I have been," she concludes her evidence, "in a convent of nuns for three years, and went to try whether I had a vocation for the life or not;—whether the Lord called me to it. *Finding* that I had no 'call' I came away. Of my own will I did not go, *but from the strong advice of my confessor, who seeing there was some danger of my becoming a disreputable woman, induced me to go to the monastery.*" If this evidence of danger, the likelihood of becoming disreputable, be a recommendation to join the chaste spouses of whom they sing so much (as if marriage was not chaste,) it is at least no recommendation in a court of justice: and so the strongest case against Achilli breaks down from the words and confessions of the only witness who was trained six months to cultivate her wit and memory that she might come here, and prove the priest's words true, that she was in danger of becoming a disreputable woman. She has fulfilled the omen, as a chosen witness of the Church, by whom she ought to be canonized as having sacrificed her small remains of womanly modesty, for the honour of the Holy Mother of harlots and mistress of abominations.

There is something touching in the absence of a farewell umbrella, when Achilli left Viterbo, we hope he did the honours better, on her leaving England, for she had certainly laid him under obligations, her very boldness formed the shield of his innocence, and convinced the jury that her word was her bond of infamy. When he left Viterbo, however, she complains,—"*I have never seen Dr. Achilli since he left Viterbo, he never said to me 'good bye,' nor even so much as 'go to the Devil.'*"

No, my lady, it was quite unnecessary to say anything of the kind, and would have been an anormous instance of a work of supererogation:

and so no more about Elena Valente, the fair maid of Viterbo, Newman's bird of Paradise.

The Rev. Mr. GROTTE, Roman Catholic priest, residing in Broadway, Worcestershire, is the next witness examined, and is worthy to be pinned to the apron of Elena Valente: he seems to have been whipper-in in general, scouring Italy for evidence. He was blessed with wonderful faculties, which were precociously developed—according to his own account; this prodigy is now 33 years of age, and was educated at the Lyceum college of Viterbo, where he was born. He stated, "I remember being a student there in the Latin grammar, and was about eleven years old when Dr. Achilli was professor of philosophy in the college, being also a priest in holy orders, and a Dominican monk. His moral character was very bad. I do not know why it was so." In answer to a question from the court, this Latin scholar explained a bad moral character to mean,— "His reputation was bad." "There were charges pending against Achilli in the Bishop's Court. All the proceedings of the Bishop's Court, and the archives of the police court, were burnt at the last revolution." This witness further declared, that he was about thirteen when Achilli left Viterbo, and that he left suddenly, was not to be found, intimating that, Achilli ran away: the witness concluded by offering as evidence a copy of "*a private memorandum* by the director of the police, of all the proceedings against Achilli." "This is a copy of it, it has the seals of the city." Lord Campbell said, it could not be evidence, if it had twenty seals of the city." These statements are given in the *Tablet*, the history of the first witness is from the *Times*. Now was anything ever more shameful, than that the seal of a city should be put to the private memoranda of a police officer: twenty years after the private memoranda were pretendedly written, and after the city records were fortunately burnt? And all this to condemn a man for crime on a private note book, which by the city seal, was turned into a public judicial document, by the most barefaced and impudent forgery ever palmed off on the world? For what is it but forgery, to turn a private memorandum-book, or may be a loose scrap of paper (written, perhaps, yesterday,) into a public city testimony against the character of any man: and what could the seal of Viterbo add of force to it, beyond the private opinion or personal scheme of that pocket-book secretary.

Whoever attached the seal of the city to such a document ought to be held up to infamy in every court of justice, and every corporation in the civilized world.

If the officials, the directors of justice in Viterbo could do such things, as their own witness swears, and their own seal attests, they have handsomely proved, that no evidence from any such sources, is worthy the notice of intelligent men: Elena Valente's shameless jests on her own frailty, fall into the shade before this prostitution of public faith and honour. So we leave them in the sluice of Catholic argument, to look once more upon the apostle of justificatory evidence who brought this incomparable document to insult an English court of justice. The Rev. Mr. Grotte is a prodigy in his way; he swears to Achilli's bad moral character, from remembrances when he was eleven years old; there ought to be on his head an extraordinary phrenological development for a good

memory of a bad moral character : we hope every one who travels within a hundred miles of Broadway, in Worcestershire, will lengthen the journey, to see and manipulate this wonderful phenomenon of a precocious genius and juvenile judge of immorality, for as Newman says,—“look on me, you may never see my like again,” nor will a sensible person, like Elena Valente, burst into tears on the rarity of such a sight.

It must have been this priest's good memory for bad things, which pointed him out, as the proper person to go over to Italy and collect evidence, he might help to mend the police officer's private memoranda, from his own private memory, to which also the city seal should have been attached : we need not stay to enquire, how Achilli, with a bad moral character in 1832, continued so long in the priesthood, every year mounting higher on the ladder of ecclesiastical honour ; either they tell lies now, or they cherished immorality then ; and, therefore, are the abettors of impurity or falsehood.

The mission of Mr. Grotte is thus described by himself, and recorded in the *Tablet* :—

“Cross-examined by the Solicitor-General.—Achilli left Viterbo in 1834. Mr. Flanagan, an Irish priest, applied to me in December last to come here. I was at Broadway, in Worcestershire, as a Catholic priest at that time. I have since been abroad to get information for this trial. I have seen Rosa di Alessandris at Rome and Viterbo. I did not give her any money, or any one else, with relation to this trial. *I have seen a great many persons in Viterbo about the trial—I might say the entire city of Viterbo. I have not induced any person to come here as witnesses.* I have seen many persons who were coming here, but have not come. I did not seek them—they came spontaneously. I went alone, and put myself in communication with the Vicar-General Casamicono. I knew a monk, named Zoppini, a Dominican. Dr. Newman employed me to go over to Italy. I was fifteen days in Viterbo collecting evidence. I was seven or eight days in Rome. I did not communicate with any Ecclesiastical authorities at Rome. I saw three persons in Rome, Mr. Harting and Mr. Gordon, and another person ; they are here.

“Re-examined by Mr. Bramwell.—The chief of the police came to me at Viterbo. I did not apply to the police for information. *I endeavoured to persuade Rosa di Alessandris to come to England, but she refused—she was enciente.* The director of the police had a private memorandum of all the proceedings against Achilli. This is a copy of it ; it has the seal of the city.”

This gentleman went abroad to get information, yet whilst collecting it, never sought it, everybody went to him ; he did not apply to the police for information, yet the chief of the police came to him ; that chief who had the private memorandum : he saw many at Viterbo, yet he did not seek them,—they came spontaneously,—the entire city. Well, how many witnesses did he get out of the whole city ?—only one, namely, the sausage woman. Is not this enough ? Yes, to condemn the whole evidence. They could not get any whose witness agreed together. Rosa di Alessandris, though examined by him at Viterbo and at Rome, refused to

come to England—being in an interesting situation. Yet she could travel from Viterbo to Rome, and seems to have been pretty well besieged: this gentleman, who says, he sought no one, and induced no persons to come as witnesses, also says, “I endeavoured to persuade Allesandris to come, and she refused.” He saw *many who were coming, but who have not come*—how is this? Did their evidence or their modesty or the civil and ecclesiastical power fail to secure attendance.

Poor Grotte, amongst all the outcasts of Viterbo he could secure only one unfortunate woman, and the policeman’s notes, eked out by his good memory at the ripe age of eleven. “Every day (he says in the *Times*’ report,) I had people come to me;” yet he brought only one of them to us, and that one altogether independent of his mission, being ordered here by her curate to tell a tale about three sausages in a pocket handkerchief: so at least Mr. Grotte’s mission was as great a failure as his evidence, and only serve to keep up his blessed memory.

SOPHIA MARIA BALISANO, whose maiden name was PRINCIPE, is the other Italian lady, the only other out of all Italy, during the course of twenty years, that could be adduced, like Valente, to seal Achilli’s dishonour with her own. Her evidence is woefully confused, and such pretensions would make no lady in England jealous of her husband.

“I knew Dr. Achilli, at Naples, when I was about 13 or 14 years of age; at that time I frequented St. Peter’s church for prayer. I went to make a small offering of money at the image of one of the saints. I *used to go at different hours, when I knew Dr. Achilli would be engaged on this particular business.*” [The witness does not say why she singled out Achilli to enchant him; nor how she knew at what hours he would be employed in this business.] “It was in the morning, about nine or ten, *between November and December*, I do not remember the exact date. I went through the church into the sacristy, there were many people in the church at the time; the sacristy was the first room: I presented a book which he turned over, he then locked the door, there were other people coming to pay; I staid a quarter of an hour afterwards. I kept on saying, that I wanted to go out; I had not strength to call.” Here is a combination of unlikelihoods, inconsistencies; she had not strength to call, though she “struggled hard;” she could *keep speaking*, but could not *call*; the report published by Mr. Finlason for the honour of the Holy Mother Church, adds, *nobody could have heard me there*: which is very extraordinary, seeing there was only a door between her and a number of people in the church; whilst according to the description of the room, the people could see Achilli receive her, turn over the book, and come to shut the door, which must have awakened suspicion; and surely it is incredible, that at the time appointed to receive subscriptions, and in the room where they were professedly received, a room intended to be open to all such persons, at the hours appointed, that at such a place and time, and whilst there were *others waiting to pay*, who would naturally try the door,—that in such circumstances Achilli should let them all in the church, see her come, yet lock the door for half an hour, and *not let them see her return*, but by his smuggling her away after this locked interview, feed their wonder and destroy his own character.

For if she strangely pitched upon the hours at which Achilli was to

preside over this business, might not others do the same, nay does she not say, that "there were other people coming to pay;" what did they say at finding the door locked in their faces, after seeing this young lady so heartily welcomed?—what did they think of this secret interview lasting so long, to the disparagement and scandal of *other* ladies who might also have chosen the hours of Achilli's attendance, and would feel the slight of injured beauty by this unconscionable preference of a chit about thirteen years old, who says, "she did not know as much as she knows now:" her late education in training for this trial, must have wonderfully enlarged her experience,—“a Phillippian father has taken care of me;” and, of course, this little scandal, was the delicate silken bond of union.

The topography of this lady seems somewhat confused, she tells us, "the sacristy was the first room, (that is next to the church,) there was a second where the vestments are kept, and a third where he sat. The door of the sacristy was in one way, and the entrance to these rooms another. I went through the church to the sacristy, and presented a little book which he turned over." But how did he get into the sacristy, if he was in a third room, the entrance to which was another way; for unless the entrance to the room where he sat, was through the sacristy, he must have come out of the said room, into the church, and followed her; whereas she found him there somehow, though he sat in a third room, to which the road she took did not lead her. It is plain she missed her way. But why did she go into the sacristy at all? Mr. Finlason's Catholic report, makes her say, "the purpose for which I went, led me into the sacristy;" this is a very indefinite observation; but in the notes, where the editor is constantly eulogising the witnesses, and abusing the Attorney-General, he stupidly spoils her evidence by saying, that "the giving of alms was only an incidental duty of the members, and *did not necessarily lead them into the sacristy nor out of the church.*" Then she speaks falsely, that her purpose of giving alms led her into the sacristy; it must have been some other purpose—the *same which led her to go again more times than she could remember.* Such are the immaculate witnesses, not persons seduced or forced into dishonour, but those who follow it for pleasure, and drink in iniquity as an ox drinketh in water,—else lie for the honour of the Holy Mother Church.

Besides this direct contradiction between the text and the commentator, as to the necessity for going into the sacristy, Miss Principe is very confused in her own accounts; she has two tales; one that she went to make a small offering of *money* at the images of one of the saints;"—or again, "*to put money under the image of a saint,*" it was then she "saw Dr. Achilli alone," and "other people were coming to pay;" yet, on the other hand, she says, these people like herself only went to *promise*, not to *pay*; whilst she herself, instead of going to "*put money under the image of a saint,*" which surely was not in the sacristy, declares, "I went to the sacristy to *put down my name*, but the money was paid at the end of the year, and this was done by many." Well, was this many going to pay; was this her putting money under the image of a saint? No! And what is the meaning of the little book she presented to Achilli, did this contain her promise, the money she put under the image?—or *did she take the book to put down her own name in*, and would it contain many "leaves

to be turned over;" should she not rather have put her promise in Achilli's book?

The more her evidence is analyzed, the greater jumble of contradiction and incoherence it appears. Instead of her taking a book to Achilli as she swears in her evidence, she received a paper from Achilli, or from somebody else, a form of acknowledgment from the priests, and, therefore, her little book, is as much out of place as her friend Valente's little sausages. This lady also prized her virtue, and was more insulted at the smallness of the remuneration, than the imagined indignity—a little blot, that covers every word recorded in her evidence, and stamps her character beyond all mistake. "Did he make you any presents? Witness, (*with great contempt.*) A bit of sweetmeat from time to time. (Laughter.)" This was more infamous than laughable: we see again where the offence lay,—in the smallness of the hire: now an honourable woman would not have received anything from time to time; but would have spurned the man and his gifts: not so Miss Principe, these Italian unfortunate women have a source of aggravation, that does not accord with the morals of this country; women here would have spoken to such aggressors before the magistrates, not sought the right times to get sweetmeats, and to repeat the offence of their own will, which would prove that it never was against their will.

This virtuous personage, with all her abhorrence of impurity, and contempt for sweetmeats, continued to indulge in both, and confessedly for a long time visited the sacristy for the one, and the church for the other; but her memory fails her, as to these voluntary visits they may have amounted, she thinks, to seven or eight; and she adds, *that her mother knew of it at the time*, (Catholic report, p. 84); yet, that virtuous matron, like a lioness robbed of her whelps, declares, she called Achilli out of a procession, and soundly rated him for it *afterwards*.

This ignorant mother has a wonderful memory for fine speeches, almost equal to Elena Valente's remembrance of the oratory of a priest about a wolf in sheep's clothing; only Mrs. Principe has a little confusion as to the orator; after calling Achilli from a procession (rather a likely affair) she observes, in good rhetoric—"I will first apply to Divine justice, and then to the laws of my country;" this is a flight above an ordinary peasant woman; nor is it quite certain what court she would apply to for Divine justice, unless the bishop's court at Viterbo: but it is certain that she was not sure whether herself or Achilli made this fine speech; Mr. Finlason was not interested in giving her self-contradiction on this point, though it would have given him an occasion for another foot-note, he was, however, wise enough not to trust himself; and found it easier to mend the *Times*, than to patch up Mrs. Principe's torn evidence. What then is the plain truth?—after Achilli had denied her charge, she swears he said, "he would apply first to Divine justice, and then to the laws of his country." Of course Sir A. Cockburn saw she had taken hold of the wrong end of the priest's stick, and, therefore, prompts a correction by a further question, when she replies, "It was *I* who said this." Such a confusion of persons, justly discredits her whole statement; and tends to prove that it was a got up lesson; for in an imaginary scene, in reciting a piece, persons may easily attribute the parts to the wrong character, but if it be a

recital of their own experience, it is not so easy, if, indeed, it be possible to fall into so gross a substitution of another for one's self, and to correct it only by the help of an additional suggestion.

The worst part of this case does not consist in the shameless character and manifest untruthfulness of these two women,—but in the conduct of those that employed them: for all this happened (if it happened at all) directly after Achilli had run away from Viterbo, or as Mr. Grotte says—*was not found*: yet here he is at Naples, in honour again as a priest, and this very circumstance prepares him to preach the Lent sermons. But it may be said, the Romish authorities did not know his character; how is it they know him now? Let Miss Principe explain it. “A Dominican Father induced me to come to England. *The Attorney-General*. How did he know you had anything to say on the subject? *Witness*. Because I went to the tribunals at Naples, and it was a well-known thing. *The trial took place at Naples 13 or 14 years ago*,” Well if it was tried, and he was wrong, of course he was punished, and it need not be brought up again. And these priests who now vilify Achilli, kept company with and honoured him, after this well-known thing of the blackest crime and immorality of which man can be guilty.

“Dr. Achilli,” this witness acknowledges, “resided in Naples a year or more after I spoke to my mother.” So that this second grave charge did not affect Achilli's position as a priest and honoured preacher; nor was he tried for the offence properly speaking, but his friends caused the Principes to be brought up for scandal, and no charge was made against Achilli; as the witness acknowledges, Dr. Achilli did not appear before the police, but his friends caused his slanderers to appear for defamation; whilst so little did the authorities, lay and ecclesiastical, think of the affair, that they never enquired into the subject to prosecute Achilli, which they ought to have done, if they believed it then; and they have no more right to believe it now, except from the fact that he is now a Protestant. Their own witnesses prove, that Achilli was never accused before the authorities of Naples, and, therefore, for the priesthood now to make a gross charge of what they passed over then, is an instance of conduct worthy only of themselves.

And if this be true, as they earnestly aver, that everywhere even during Achilli's priesthood, ill rumours of this kind clung to him; if according to the Rev. Mr. Grotte's admirable eleven year old memory, he had a bad moral character in 1832, and it has been getting worse everywhere ever since, *this completely destroys one grand argument in justification of Newman's attack*. They say Achilli was the first aggressor; he spoke against the priests, and then Newman, in a scriptural manner, of turning the other cheek, spoke against him. But surely, if during his entire Roman history, his name was covered with slander, he was not the first aggressor, by writing a book after he had left Rome.

So then they first accuse him, while he is with them, and after he has left, charge him with crimes in which they participated by allowing them after they were well-known; and not only continuing him a priest, but advancing him in honour, till they suspect him of heresy, and then after he comes out a heretic, heap upon him the sin which at any-rate belonged to their own communion. This conduct is deservedly condemned by Mr.

Finlason, only he charges it on Achilli, instead of on the priests of Rome, who first slandered and allowed, and next slandered and condemned the man whom they formerly at once execrated and adored.

The following passage of Mr. Finlason, well expresses this argument; it requires only the little change of *priests* for *Achilli*, and *they* for *he*:—Page 10. Introduction.

“Such would have been the rule of the Church, assuming Achilli to have been originally only the accused; but it was otherwise, he was originally the accuser;—[*then dolt! he was never accused of crimes till after he left the priesthood*: so all they tried to prove to the jury was a priestly fabrication; what pitiable blockheads you must all be, to bring against him your bishop’s courts, police, and Inquisition reports of *his past life*, to prove that he was always bad and always accused by you, *before he became an accuser*, and then to declare, that you never accused him, till after having left your communion he blamed priestcraft: and yet, as the perfection of stupidity, to answer his after charges, by proving, in court, that you had always slandered and condemned him while he was in the Church! Where is your legal acuteness, Mr. Finlason, to assert now, that he was the first accuser, and to bring evidence of your accusation of him twenty years before he left the Church, and before he opened his mouth against you: has the abandonment of private judgment in religion, incapacitated you to see in other matters? One would think so, for you proceed to say, notwithstanding these facts,]—*he was the aggressor.* (!) By the law of the Church he would have had to prove these accusations, which would have been impossible, *for he would have stood convicted for not suppressing or exposing these iniquities, while he was in the convents.* [Did you suppress *his* while he was *in the Church*?] He would have had to shew why he did not do this, or could have had no *locus standi* to accuse others of crimes he had convicted himself of conniving at, [did not the Church connive at his supposed crimes, many years?] and *as connivance is as bad as commission*, he [she] could not have accused another of malicious slander for accusing him [her] of what he [she] would thus have * * * * deemed to have admitted.”

Since the most serious of the charges against Achilli, were those of notorious sins in the Roman communion, surely that communion is as its advocate says, “convinced of having failed in its duty in not suppressing these iniquities, or exposing them while he was in the convents: it would have to show first, how it was it did not do this, and till then cannot accuse others of crimes it has connived at; and as connivance is as bad as commission, he cannot be called a slanderer for accusing Rome of what is thus admitted,”—being a partaker in other men’s sins; not only sharing them, but having pleasure in them that do them—until they ceased to do them.

This is a slight digression from our plan, and an anticipation to some extent of another part of the subject, but it arises naturally out of the case before us, in which Achilli is accused of an enormous crime, which the authorities, who knew of it then, as well as they do now, passed over altogether without blame or punishment, and, therefore, the recurrence to

it, is as much to their dishonour, as the pitiful evidence of *Madame Principe* proved to their confusion.

We have thus far examined the only two cases of crime attempted to be established, amongst *that enormous list, which Dr. Newman swore he could prove*: they have tried at proving only two; and they failed in both, having only the word of women who confessed their attachment to their seducer; and who, besides indecent jests on affairs involving their own characters, acknowledged that their sins with him continued willingly as long as he was within their reach; whose only regret was, that he did not pay well enough and did not stop long enough. *If such evidence is valid, no honourable man is safe from the aspersions of abandoned women.*

The purest characters would always be at the mercy of the basest and most unprincipled; there are men who will swear anything for half a crown; the solemnity of an oath, apart from honesty of character, is in general but a solemn mockery. Men will kiss their thumb to miss the book, still they are not frightened at the book itself: and, therefore, the purity of justice demands the sternest attention to the character of witnesses. Although in England we have "honour among thieves," we do not expect it in Italy: it is disgraceful here to peach of a pal, but there cunning is honourable, and number one the golden number.

We repeat then, that in a trial it is not the number of oaths nor witnesses, but the character of the speakers, that gives weight to the evidence; and in England, though bad characters are admitted as witnesses, what they say must be corroborated; but these Italian women have no corroborative testimony, except all the people who saw *Principe* go into the sacristy, and those who waited half an hour to pay their subscription; but these did not appear.

The chemist and the confessors are dead, and *Allessandris* would not come, because, seven months ago, she was in a certain condition, which as it might not last till the trial, could make no difference, as any one, who has studied Roman casuistry, might have known very well, for their theology fits monks for midwifery.

There is as much instruction from those who did not come, as from those who did; the priests had all Italy in their hands, and poor *Grotte* saw many who were coming; and yet only two appear as "unfortunate women," to maintain this gigantic charge of innumerable sins under a cowl.

We have not yet come to the tailor who ran away, the wife was the better man of the two, and if the priests had read the New Testament, they would have told *Garimoni*—he who putteth away his wife, causeth her to commit adultery,—and, therefore, the less he said the better: for after all the eloquence of our friend, in his logical inconsistencies, about making a tailor's wife false to her husband, he knows by this time that the tailor's wife's husband, was first false to his wife. But this belongs to a subsequent period,—*Achilli's* Protestant history; we have hitherto confined our enquiries to the evidence adduced in support of the long string of fearful delinquencies charged on *Achilli* during his residence under a cowl: only two have been attempted; and only a single witness for each, without any real corroboration; though the frequency with which each boasts that the sin was repeated, should have left some trace

for circumstantial evidence. Now the character of these two women, can be summed up in one word, which it is not polite to utter.

It is true Mr. Finlason seemed smitten with both of them, and such traces of their antient charms do they retain, that, platonically speaking, they made at least one conquest in England; and we should not be surprised if in the posthumous diary of a learned gentleman, we find noted down for some days in June, 1852:—

“How happy could I be with either,
Were the other dear charmer away.”

The *Times* had observed of Sophy Principle, that “she is a middle-aged woman, belonging, like Elena Valente, to the humbler classes, and gave her evidence in a quick manner, with a good deal of gesticulation.” We do not know whether Mr. Finlason did the *Times*’ reports, at any rate he weaves the above observation into a note, without marks of quotation, and runs on to the following conclusion—“and with every appearance of sincerity and veracity.” But his feelings on behalf of Elena, the sausage lady, seem to get the better of his judgment, for he says, in a note of admiration on her,—“This witness had a most modest and disingenuous countenance, and gave her evidence in a very artless and apparently truthful manner, which made a great impression”—of course he means upon himself.

She was artless enough, though her countenance was not very ingenuous, but as he says disingenuous, when with a modest face, she declared, that every one knows a little affection springs out of such an affair; and complained that etiquette confined assignations to the lords of creation. These certainly (however our friend may be imposed upon by that blind god cupid, who abuses other people’s eyes, because his own are out,) are not the people to whom Englishmen would go for certificates of character; they are not qualified to keep a register office for servants: and whatever some men may say about trial by jury, being endangered and disgraced, because unblushing prostitutes could not blast the reputation of a man whom the Romanists taught us to honour, it is plain, that if such evidence be admitted as valid, no trial by jury or other method will be any security for honest men: for though in England we are not so much in danger, since few women, after marriage, will poison their life by such an exposure of themselves and indignity on their husbands, as to publish their earlier shame, in order to injure those in whose guilt they once professedly shared; and though it is even said, that they whose life is one of degradation, keep the secret of their confessional better than the priests, and except in cases of the most hardened, would screen rather than expose a fellow sinner, with some traces of a nobleness not yet wholly lost, and that is the possibility of their recovery to virtue; still no man would be safe, against whom a loose woman could be suborned by others, or, induced by necessity, be led of themselves to extort money on a threat of an odious accusation,—not the best man in the world could be safe, if such evidence as the jury in this case disregarded, should have any weight without the most complete corroboration.

Instead of justice being polluted, and our institutions being endangered by this example, they receive from it additional security.

It was observed by the *Times*, and repeated by Mr. Finlason, that "Principe like Valente belonged to the humbler classes." Without boasting on the one hand, or flattery on the other, we may assert, that none have had reason to suspect us of slighting "the humbler classes;" these terms, together with such as "lower orders," we should be as much disposed to apply to some outwardly respectable, as to those who are poor; with us, none are low, but those who are bad; and there are "lower classes" amongst all orders of society. Nor do we think it untrue to say, that the lower classes in Italy, are not the lower classes in England.

It has been asserted strenuously, that the witnesses had no interest in their assertions, but Achilli had every interest in his denials: the first part of this statement is not necessarily true.

It is somewhat remarkable, that a priest, passing in society the most respectable, having unreserved access to women of all classes, and living the supposed life of Achilli, should have had no temptations amongst the more refined and fascinating, but invariably have found his conquests amongst servant girls; that is neither a compliment to Achilli, nor to the "humbler classes."

Whereas it is certain, that women in the condition of Valente and Principe, were open first to the inducements of gain; their poverty might be a snare; whilst their vanity would be tickled, in being taken abroad, and having priests to take care of them, and made the admired of all beholders, as the honour of Holy Mother Church, rested on their delicate shoulders.

To these motives of gain, from their poverty, and vanity, from the position they were introduced to, we may add, that their ignorance made them the readier tools of others; whilst their religion or superstition made them the slaves of the priests, who told them they *ought to come*, and adduced the most binding motives to a Catholic: the same superstition would stifle all scruples of conscience, because the priest is the Church, and the Church is infallible; it can bind and loose; and all things are lawful, if the end be lawful, and this was the highest end,—the glory of God and the honour of the Church: and, finally, the confessed and obvious character of the witnesses, who had willingly and perseveringly defiled their characters, rendered them callous and prepared to prostitute their conscience, as they jested at their infamy, proclaimed and gloried in their shame.

Put then, all these motives, together, the warping influences to which they were liable, avarice, vanity, ignorance, superstition, slavery to priests, and to the honour of the Church, and crown the qualifications with a shameless character—declared as the priests directed, "without fear and without shame," and say whether this does not render the whole evidence weak and suspicious. Add to the motives of the witnesses, the power and motives of the priests, who moved heaven and earth and the Inquisition (which is the other place) to carry their point, determined to bury the Protestant Sampson, even if under the ruins of their idol temple, and then say, whether ever a case was brought forward, that carried a more sinister aspect, or demanded a more scrupulous jealousy.

Add to the whole, the contradictions, the absurdities, and improbability

ties in the evidence adduced for the two cases, and the cases they dare not bring, to all of which the plaintiff was pledged to find a proof, and then say, if in this Italian part of the business, during Achilli's Roman career, there was ever a more deserved, palpable, and ridiculous failure.

The other charges against Achilli, as attempted to be sustained by evidence, relate to his life as a Protestant; and this may be divided into his life abroad and in England: as to the outrageous charge of the English Magdalens, we shall not enter particularly into them on this occasion, simply premising, that even a hostile paper gives those English women up as not worthy of much credit, and we have certainly found no reason to extend more consideration to the Italians. There are then three cases left for enquiry, respecting the wife of Garimoni, at Corfu, Madame Corribone, at Zante, and the college at Malta; this last affair is rather a question of discretion or misunderstanding, than of morality, since both the resolution of the committee, and the positive evidence of the Earl of Shaftesbury, disavow any charge of an immoral nature. So that the two Italian cases, already disposed of, and the two women of Corfu and Zante, are the only tangible charges attempted to be sustained. Four cases of alleged immorality in thirty years; one in each town, and the immoral women being the evidence, except in the case of Mrs. Garimoni, the tailor's wife at Corfu, who distinctly denied it, whilst her husband ran away, and left a man, who was not sure how many times he had been in gaol, to conduct the case.

And all this evidence, if true, amounts to no more than finding Achilli at Mrs. Garimoni's door, which was sworn to by the man who forgot his gaol education, and who confessed, that he never saw Achilli either before or after, yet swore it was he; and for ought he knew, it might have been the man in the moon. The whole affair amounted only to the fact of Achilli's *speaking to his next door neighbour*, which was pounced upon, not by a jealous husband, but by a stingy one; who had left his wife, and wanted an excuse to evade paying to her support.

That case we may very safely dismiss, though Mr. Finlason says, that this lying witness, who is very conversant with prisons for crime, not for heresy (which is an honour) is a very honest looking fellow; he himself would be astonished, and would thank his stars for his looks.

We are more anxious to examine carefully the only remaining foreign case, in which alone a respectable person appeared as witness, though he made a simpleton of himself, or else displayed a degree of malice, below the Italian women who may easily be forgiven, as not independent agents. We cannot say so much for Mr. Reynolds: who, being remonstrated with by Achilli for getting drunk, says, he only got jolly occasionally at a dinner, and finds ample amends in a little scandal, which he invited a friend to join in, on the promise that the lawyers would be liberal and pay well; he himself saying, that he expected a pound a day, from the commencement of the enquiry, which would be a good lift for a half-pay government officer.

This gentleman declared, that seeing a certain woman's servant at Achilli's, he remonstrated on his keeping her, though married, and her husband living with her: this remonstrance was founded on her previous bad character; and was administered in the presence of Mr. Reynolds' daughter.

ter of fifteen, and his servant girl: though Mr. Finlason, in his Catholic report, garbles this indecency, and makes Reynolds assert, that his wife and daughter, and servant, were *living* with him at that time—of course they were; but he asserted in evidence, that he took his daughter and servant girl to be with him, while he gravely rebuked Achilli for harbouring a bad character. But afterwards, when he professedly renews his remonstrance, he says, that he requested *his wife* to retire while, though on the former occasion, he took his daughter and servant girl to hear the discourse. He says, that they could see this lady in the laundry across the street, and Achilli familiar with her, and that to prevent the scandal his blinds were put down: he said, that his daughter never saw it; the servant girl said, the daughter often saw it. He said, there was but one window from which this familiarity could be seen, and this was his own bed-room. That when Mrs. Reynolds was ill, the servant girl *is an adjoining room* to be within call, often saw this familiarity from *that room*; for Achilli's servant seems to have been always ironing, and Achilli always laughing and talking with her; and always just so to be seen, when they had been warned of Peeping Tom of Coventry.

But Mrs. Reynolds being ill would, we suppose, be in Mr. Reynolds' room, the only one, as he says, from which Achilli could be seen; and yet the girl, sitting in an adjoining room, from which they could not be seen, saw there very plainly through a brick wall.

He says, the blinds were drawn from modesty, that they might not see Achilli; the girl says, they were drawn because Mrs. Reynolds was ill, and to keep out the sun. He said, they could not see when the blinds were down, and they were drawn to hide Achilli: the girl says, *they could see well with them down*, as they only served to hide themselves.

Mr. Reynolds crowned these obvious contradictions by inferring that Achilli was criminal towards this woman in question, especially because after he had accused Achilli for the crime, and told him of the miraculous window-blind, Achilli shewed Mr. Reynolds over his house; pointing out bed-room, dining-room, &c., on which occasion Mr. Reynolds saw two pillows on the bed, and from this decided that two people inhabited it, *viz.*, Achilli and his married servant; though the inference was rendered demonstrative by seeing two covers on the table; therefore, because of this contradictory blind tale, two pillows and two dish covers, Mr. Reynolds set up as witness and earned a sovereign a day.

We can understand a new housekeeper, if a lady, shewing a lady friend her furniture; but that Achilli should have taken Reynolds to his bed-room, and examine the household stuff, especially under such circumstances, just to exhibit the pillows, is a conclusion on which we cannot rest our head for a moment; but rather regard this as the weakest case of all; and marked by an inconsistency and contradiction, that shewed the sovereign fairly earned.

It would be utterly impossible to bolster up a charge on a slighter foundation, and it would become those who managed it, to get behind such a pair of blinds as were in Mr. Reynolds' house, which, *being put down from modesty*, allow people to see and *not be seen*, for by this means alone will they consult their own honour, and that of Holy Mother Church.

III.

UNDERSTANDING AND MEMORY, AN ESSAY ON SABBATH SCHOOL INSTRUCTION.

"UNDERSTANDEST THOU WHAT THOU READEST?"—Acts viii. 30.

THE work of a Sabbath-school teacher, or the religious education of the young, under any circumstances, may appear to many as a very easy task; since those who are older are supposed to know more, and, therefore, to be able readily to teach. Yet this work requires the nicest skill and management;—an acquaintance with human nature, how to repress its evil propensities, and gently to instil the wisdom which cometh down from above. We may be rough with a sturdy oak, but the sapling requires more delicate care. In the same way, we need the wisdom of the sage, and the simplicity of a child, to deal with children.

The accumulated experience of veteran teachers, and the consolidated aid of large societies, cannot well be dispensed with, by the trainers of the young. To be successful in this honourable and unobtrusive "labour of love," we must understand something of the nature of those minds we have to train, and know the way in which certain methods will affect them that we may not lose our labour by misapplying it.

According to the oft used, but never useless aphorism of Bacon, "knowledge is power;" since it teaches us so to husband our strength, as to make the best use of our means. So the knowledge of human nature, and of the best ways of influencing it, to the greatest degree; would give additional power to teachers. Or, in the words of a greater man, and from whom possibly Bacon borrowed his axiom, "If the iron be blunt, and he do not whet the edge, then he must put the more strength: *but wisdom is profitable to direct*:"—(Eccles. x. 10.)—that is, knowledge or understanding, shews how best to effect our purpose; it teaches us to save our hands, by employing our heads; to exercise more ingenuity, instead of laying to more strength. The application is easy: to gain an entrance into the mind of youth, do not forcibly cram the memory, *but sharpen the edge of truth, by explaining it*, that it may pierce the understanding and so reach the heart. Words are the shell of thought; but if they are not understood, then the shell is not broken, and so the kernel is not obtained.

These introductory remarks will shew the leaning of the writer, on the proposed question: but this question does not quite admit of an *unmixed* answer.

The plan of teaching lessons which are beyond the *present* apprehension of children, may be thus defended:—these lessons may lie in the mind, until the reason expand, and *then* they may exert a beneficial influence, morally and spiritually. Especially (it might be added,) would

it be well to furnish the minds of children with passages of holy writ; since these, like precious seed, may be productive in the course of time. But it is plain during the learning of such lessons, no part of the mind is exercised, beyond mere memory: the intellect for the most part is dormant; and the very fact of committing to memory, *as a task*, that which conveys no definite instruction, may awaken disgust at what is so learned. The exercise must be distasteful, and, therefore, the moral and religious effects are bad; for the indisposition of the mind to religious truth, is called out and strengthened. The Bible becomes disliked from this injurious use of it.

So much for the process itself: then as to the ultimate results, these are very contingent—a mere chance: for what is so learned, is easily forgotten; or if remembered, remembered with dislike.

This plan, therefore, is like sowing good seed in a field, when we know the field will be some years before it will be fitted to yield such a crop: now, the likelihood is, that before the field will be ready, the seed will all have been carried away by the winds of heaven, or picked by the birds of the air.

Whereas, *by cultivating the field at once*, in that way it is already capable of, a present harvest may be gained: and this very culture will prepare the ground for still rich productions.

If children *could not* be taught the truths of religion, there might be some excuse for teaching them *words*, until they should come to know *what words stand for*: but since it is possible to explain truths to them, the other method, which at best is but possibly and partially useful, may be dispensed with.

There is, however, no objection to children “committing” a lesson, which (though they could not understand of themselves) has been clearly explained by their teacher. But this does not affect the question of the present essay.

To shew more clearly and orderly, [the impropriety of children learning lessons which they do not understand, we may first, notice briefly, what education is; and, secondly, shew how this method stands in the way of education.

I. What is education? The object of Sunday schools, and, indeed, of all religious teaching, is religious education; the very etymology of this word refers to the *leading out* of our faculties: and it implies, that teaching should not consist merely in giving knowledge; but *aiding the growth* of our natural powers. Fostering good principles, fitted up by exercise, for activity; and training us by important truths, to turn this activity in the right direction. *That*, therefore, most fully answers the end of education, or culture, which gives scope for our power, and an impulse to our best affections.

Mental, moral, and spiritual health, like bodily health, depend upon the due regulation and exercise of *all the functions*; to move the arm is not to exercise the body; so to use the memory, is not to employ the mind: the culture, in each case, is very partial: and the result of this is not merely negative, that is, it does not simply leave the other functions *unimproved*; but it causes them to *deteriorate*: the torch of reason becomes dim, if not fed with fresh oil: our faculties if not polished by use, rust in

idleness. So that by giving no work to the higher powers, we stunt, or paralyze them: we lock up and imprison the soul, confine it within a cage of cramped dimensions, instead of causing it to dilate to its proper stature.

Education then, is not so much putting something into the mind, as calling something out of it: if we might give another name, we should call it DEVELOPMENT.

It is not education to lodge in the memory so much catechism, or science; but it is to awaken a thirst for knowledge, or a love towards God. It is not education to acquaint a youth with the history of all heroes, or with all systems of philosophy; but to make the heart heroic, and the spirit philosophical.

Especially does it fall short of education to fill the memory with a list of words, that suggest no clear ideas: for this is supposing that children's minds are so much blank paper,—to print catechism or other lessons on. Indeed, a man that has received such kind of learning, is no wiser than a book, which *receives impressions, such as, the blank print of the types*, but does not *understand* anything about them: or, to take another case, he who learns “by heart,” i. e., by memory, simply, is no wiser than a book-shelf: for these shelves certainly manage to contain more information than the best stored memory. Yet neither a book-shelf, nor a book, can be called wise or educated. So it is not education to put into the memory, what the mind does not comprehend.

II. We may now see more plainly, how the method of prescribing lessons, which are not understood, stands in the way of real education, i. e., is injurious intellectually, morally, and religiously.

This plan *does intellectual injury, because it does not exercise the intellect*, but lulls it to sleep, and so injures it by inactivity. Nor can this method do much moral or spiritual good, because such good must be the result of clear ideas, which are obtained only by the employment of the reason. Thought must precede feeling: a man is not angry, except at the thought of some injury: a beggar to move us, tries to give a vivid idea of his poverty: we do not feel pity, till we have the thought of distress: we do not feel affection, till we perceive kindness and worth, or think we perceive them.

So again, to awaken our admiration of the Divine Being, we are told of his wonderful works: such books as the “Bridgewater Treatises” and others of the same kind, seek to give us the *feelings* of reverence and confidence respecting the attributes of the Creator, by giving us the *ideas* of his power and wisdom, as displayed in fixing the laws of nature.

In all these cases *something must be seen or understood before the feeling will arise*. Now the great object of religious instruction, is to produce religious feeling, (love towards God, faith in Christ,) then there must be first an insight into those gospel truths from which these feelings spring, and on which they lean.

So that to teach words, without their meaning, is to fail in the only object of teaching.

Nothing can be more hurtful, intellectually, than to accustom the mind to words and phrases which we do not understand,—which mean nothing, so far as our thoughts are concerned, for this leads us to a carelessness

about understanding, makes us satisfied with sound instead of senses, words instead of thoughts. This, again, from the vagueness in our general apprehension of things, leaves the mind always in a thick mist. The consequence of this indistinctness of thought, is a laxity of principle: for there can be no well-rooted principle where there is not a clear insight into those truths on which duty rests.

This brings us again to the sentiment expressed before; namely, that ideas precede emotions; that thought in the mind produce feelings in the heart.

It would be easy to show how the Bible is written on this principle of reaching man's affections through his understandings:* thus the idea of God's love through Christ, is the fundamental truth of the gospel: we must understand this before we can feel a response to it:—"we love him because (we have been told that) he first loved us." The thought of his love awakens ours. Hence the gospel makes this fundamental idea plain to all, by representing the Creator under human illustrations: such as calling him the Father; calling Christ the son and our elder brother: thus the Divine affections are symbolized by human ties, that they may be apprehended of the human mind, and so become felt by the human heart.

Now, if it were not necessary for us to understand the Divine plan, God would not have taken the vocabulary of earth, the list of human relationships, to explain the Divine relationships. *If, therefore, the Creator stooped to the understanding of men, men surely may and ought to stoop to the understanding of children.*

The argument is this, the best way to influence man, is to teach him; that is, give him plain, comprehensive truths: for God has done this, in clothing himself in human attributes, i. e., by figures of speech;—as well as by the actual incarnation of his Son. Now this plan we regard as the best, intellectually, morally, and religiously; since it came from the author of the intellect, the planter of conscience, and the only object of religion.

Again, as it is necessary to translate the Scriptures into our mother tongue, before they will be of any direct use, except to the learned, so if men do not translate their thoughts into the language of children, they might almost as well read the Hebrew Bible and Greek Testament in Sabbath schools.

And further, if we read the parables of our Saviour,—what are they but attempts to let down truth to the level of men's capacities? Aye, and to the capacities of children also, for they are such as are suited to the ignorant and the learned, the philosopher and the child. These form not a model, but a *rule* for us;—to set lessons that are within the compass of the scholar's understanding;—to seek rather to teach things than words. Our Saviour's object was to give us ideas, real instruction; and he was and is, the "Great Teacher."

The immediate effect of employing children, without interesting their thoughts, is too obvious: the lassitude, weariness, and almost disgust,

* Here we are speaking about the *natural operations* of the mind; without reference to supernatural influence, called Divine grace: though even this grace, perhaps, acts according to the principle mentioned above: the Spirit shews the things of Christ unto us: that is, leads us to love him more, from understanding him better.

with which such lessons are received, shew plainly, how little good they can, and how much evil they may, produce. There is no sharpening of the faculties, no quickening of the understanding: the mind is like a stagnant pool, whereas, to exercise the thoughts at once enlists interest, and gains respect: for it is pleasant to behold, with the bodily eyes, the light of the sun, and the beauties which that light reveals; it is still more pleasant to open the eye of reason, upon the beauty, harmony and force of truth.

Why then should we debilitate the intellect, and feed the mind with indigestible "stones," instead of the "bread" of truth,—and awaken dislike for religion and the Bible, by this unreasonable method, when the truth may be made plain at once?

"To inculcate the leading doctrines of our faith, and to present the main incidents of the Holy Scriptures, in such a manner, as shall interest the affections of the young, and not alone burden the memory, is the work in hand."*

"Not only were they (the most advanced children in certain national schools,) often ignorant of the principal facts recorded in the Bible; but they could not answer even the simplest questions upon chapters they had most recently read. *Nor was their religious ignorance lessened by their knowledge (i. e., memory) of the catechism.* I several times examined the first classes upon the catechism, and I never found them to comprehend it."†

Nothing could more completely shew the futility of mere word teaching, than this last extract: for a catechism is supposed to be a summary and *explanation* of doctrine; but here it is evident, (as in many other cases,) that the words are introduced into the memory, whilst the ideas never enter the mind. Thus the labour of the teacher is lost, and all the scholar has gained, is, a list of words, and a distaste for catechism. But how far this falls short of Christian instruction! It is mere parrotism.

The great object of words is *not* "to conceal our thoughts; but to convey them: and the word of God is sent to convey the will, or intention of God;—he who knows how to read, or to remember, without understanding the Bible, is no more acquaintance with the word of God, than he understands geometry, who reads the elements of Euclid, without making any further use of the letters and diagrams than just to name them;—looking upon the letters, as only so many scattered fragments of the alphabet; and not as helps in demonstrating the theorems, or solving the problems. This reader we say, knows as much of Euclid, as the other does of the Bible: that is, neither of them know anything of the respective subjects.

It may help to decide the question of the essay, if we bear in mind further, that ideas (when obtained) are more easily treasured up in the mind; than the exact words in which these ideas are expressed. We remember the argument of an author, when we cannot quote a page ver-

* Mr. Tremaine's report, in the Minutes of the Committee of Council on Education. 1840.

† The Rev. Baptist Noel's report, the same Minutes as mentioned above.

batim : and this is both the best thing to remember and the easiest. Besides, if an idea be in the mind, we can readily bring it to bear, in the conduct of life. But a lesson, which includes a great truth, if this truth be not understood, if the lesson be only *remembered*, such a remembrance is like a dark lantern, which a man does not know how to open : *whereas a truth made plain, is like a torch already lighted and placed in our hands for present guidance.*

"Understandest thou what thou readest?" is an important question : and the answer which was given to it, did not mean—"set me a longer lesson;" but "give me a fuller explanation." This explanation, therefore, is what the real teacher will attempt to supply. (Not of necessity altogether from his own thoughts, but from these, as employed in the instruction afforded by others.)

The arguments adduced in this essay may be summed up thus :—to teach children lessons which they do not understand ; may, *possibly* be morally and religiously advantageous ; since a time may come when these lessons will be understood, and then they may be useful : but this is a mere probability, since most of such teaching will, of necessity, be forgotten ; and beside, this method of learning is irksome ; creates disgust at, rather than interest in, the instruction conveyed : and may, therefore, lead the scholar to shun kindred subjects ever after. Nor is there any reason why this method should be adopted, since a certain present effect, may be calculated upon, from such instruction as the mind is already capable of receiving.

The nature of education (it being intended to foster the growth of the faculties,) shews the impropriety of that method, which crams the memory and cramps all the other powers : all intellectual good must arise from the exercise of the intellect ; all moral or religious good, from teaching moral and religious truths, (not bare words ;) for we feel most deeply, what we see most plainly : and this method of real instruction is adopted in the Bible, *where God speaks the dialect of men, to teach men to speak the dialect of children.*

The habit of "committing" words, without understanding them, leads to a carelessness about real knowledge, produces indistinctness of thought, which naturally ends in feebleness of principle.

A truth fully understood is of great use in regulating conduct, and can be readily applied ; whilst words are soon forgotten ; and if not understood, cannot be applied to the business of life.

If any are afraid of stooping so *low* as to reach their scholars,—or have a lurking suspicion, that to be understood by a child, means—to be childish : we may add the following brief considerations and the concluding example.

Plainness is too generally imagined to be shallowness ; and what is so muddy, as that no one can see to the bottom, is supposed to be deep : but notwithstanding this, it is a certain fact, that he who understands a subject best, can make it the plainest ; and, therefore, no teacher need be ashamed of being understood by the simplest of his scholars.

Dr. South, in his best manner, wittily yet profoundly remarks, that "to say a man is advanced too high to teach the ignorant, is as much as to say, that the sun is in too high a place to shine upon what is below it."

The sun, he adds, "is said to rule the day, and the moon to rule the night; but they do not rule them by enlightening them? Doctrine is that, that must prepare men for discipline." And surely this is as true of children, as it is of men: they also must be taught: for what is *doctrine* but *teaching*, that is, explaining the truth of God: and though sometimes the word "*doctrine*" stands for the truths which are taught, yet this only shews that these truths *are intended for the understanding*, and not merely to be crammed into the memory.

As a specimen of plainness in teaching,—an exemplification of what we are contending for; we cannot do better than give part of a letter of Luther, addressed to his son, written "during the diet at Augsburg:"—

"I know of a beautiful garden, full of children in golden dresses; who run about under the trees, eating apples, pears, plums, and cherries. They jump and sing, and are full of glee, and have pretty little horses, with golden bridles and silver saddles. As I went by this garden, I asked the owner of it, who those children were, and he told me, that they were the good children, who loved to say their prayers, and to learn their lessons, and to fear God. Then I said to him, dear Sir, I have a boy, little John Luther; may he not come too into this garden, to eat these beautiful apples and pears, and to ride these pretty little horses, and to play with the other children? And the man said, if he is very good, and says his prayers, and learns his lessons cheerfully, he may come, and he may bring with him little Philip and little James," &c.

This "was but the adaptation to the thoughts of a child, of a doctrine which he was accustomed to inculcate on others, under imagery more elevated."* Perhaps, some may think the doctrine inculcated, somewhat too legal: but it must be regarded as "a commentary for a child," on the practical part of religion: or a sermon on the text—"without holiness, no man shall see the Lord." The way in which children may be *forgiven and made good*, can be explained in the same simple and appropriate manner.

It is not our province, in this short essay, to urge the importance of Sabbath schools, or of any means employed to instruct the young in the doctrines of salvation: it is taken for granted, that those engaged in teaching, feel the greatness of the work, we had, therefore, to consider only how this work could be most effectually accomplished; to afford those hints and principles, which, under the blessing of God, may be of use to teachers,—as they seek to reach the heart of the scholars through the medium of their understandings: and thus bring the truth to bear upon the character, when it is most susceptible both of good and of evil influences.

* See *Edinburgh Review* for January, 1830, where the entire letter is given.

IV.

SCEPTICS' RELIGION.

Under this department, sceptical objections, and systems or principles advocated as hostile to Christianity, are dispassionately considered.

UNCLE TOM'S CABIN; OR, NEGRO LIFE IN THE SLAVE STATES OF AMERICA.*

THE above is the title of an extraordinary work of deep and thrilling interest, that is no doubt destined as it is calculated to hasten onwards the complete and final emancipation of the slave: it has reached a tenth edition, is obtaining an enormous circulation in England: it touches every cord of human sympathy, and is especially suitable to be placed under our department of "Infidels' Religion," as showing the real nature of Christianity, both in its power to elevate the slave and alleviate his burden, and in reaching the conscience of the slave owner.

Uncle Tom is a leading character in the history, which is written by an impartial observer, and is founded on fact. The book contains a variety of well-drawn characters, that will be studied with delight; and we can assure our readers of a very great treat in the pages before us. The work is unrivalled in cheapness, affording for a shilling upwards of three hundred pages of as healthy and improving reading as has issued from the press for many years: every earnest Christian and philanthropist should extend its circulation.

We shall give a few passages, chiefly such as intimate the relation of religion to slavery: Uncle Tom was *owned* by Mr. Shelby (as generous a master as slavery allows of,) and with others seemed like an appendage to the household, from which their owner was unwilling to sell them: Tom was a confidential manager, and his wife Chloe presided over the cooking department. Uncle Tom's cabin was the scene of negro-worship, in which Uncle Tom was the leading character, whilst Master George (young Shelby) occasionally gave the worshippers the advantage of his more fluent reading: after some preparation for seating the attendants, we have the following graphic account of a negro prayer-meeting:—

"'Mas'r George is such a beautiful reader, now, I know he'll stay to read for us,' said Aunt Chloe; 'pears like 't will be so much more interstin'."

* By HARRIET BEECHER STOWE. London: Routledge and Co., 2, Farringdon-street.

"George very readily consented, for your boy is always ready for any thing that makes him of importance.

"The room was soon filled with a motley assemblage, from the old gray-headed patriarch of eighty to the young girl and lad of fifteen. A little harmless gossip ensued on various themes, such as where old Aunt Sally got her new red handkerchief, and how 'missis was going to give *Liszy* that spotted muslin gown, when she'd got her new berage made up;' and how Mas'r Shelby was thinking of buying a new sorrel colt, that was going to prove an addition to the glories of the place. A few of the worshippers belonged to families hard by, who had got permission to attend, and who brought in various choice scraps of information, about the sayings and doings at the house and on the place, which circulated as freely as the same sort of small change does in higher circles.

"After awhile the singing commenced, to the evident delight of all present. Not even all the disadvantage of nasal intonation could prevent the effect of the naturally fine voices, in airs at once wild and spirited. The words were sometimes the well-known and common hymns sung in the churches about, and sometimes of a wilder, more indefinite character, picked up at camp-meetings.

"The chorus of one of them, which ran as follows, was sung with great energy and unction:—

" 'Die on the field of battle,
Die of the field of battle,
Glory in my soul.'

"Another special favourite had oft repeated the words—

" 'Oh, I'm going to glory—won't you come along with me,
Don't you see the angel's beck'ning, and a calling me away,
Don't you see the golden city and the everlasting day?'

"There were others, which made incessant mention of 'Jordan's banks,' and 'Canaan's fields,' and the 'New Jerusalem;' for the negro mind, impassioned and imaginative, always attaches itself to hymns and expressions of a vivid and pictorial nature; and, as they sung, some laughed, and some cried, and some clapped hands, or shook hands rejoicingly with each other, as if they had fairly gained the other side of the river.

"Various exhortations or relations of experience followed, and intermingled with the singing. One old gray-headed woman, long past work, but much revered as a sort of chronicle of the past, rose, and leaning on her staff, said:—

" 'Well, chil'en! Well, I'm mighty glad to hear ye all and see ye all once more, 'cause I don't know when I'll be gone to glory; but I've done got ready, chil'en; 'pears like I'd got my little bundle all tied up, and my bonnet on, jest a waitin' for the stage to come along and take me home; sometimes, in the night, I think I hear the wheels a rattlin,' and I 'm looking out all the time; now, you jest be ready too, for I tell ye all, chil'en,' said she striking her staff hard on the floor, 'dat ar *glory* is a mighty thing! It's a mighty thing chil'en—you don't no nothing about

it—it's *wonderful*.' And the old creature sat down, with streaming tears, as wholly overcome, while the whole circle struck up—

“‘Oh, Canaan, bright Canaan,
I'am bound for the land of Canaan.’

“Mas'r George, by request, read the last chapter of Revelation, often interrupted by such exclamations as ‘The *sakes* now!’ ‘Only hear that!’ ‘Jest think on't!’ ‘Is all that a comin' sure enough.’

“George who was a bright boy, and well trained in religious things by his mother, finding himself an object of general admiration, threw in expositions of his own, from time to time, with a commendable seriousness and gravity, for which he was admired by the young and blessed by the old; and it was agreed, on all hands, that a ‘minister couldn't lay it off better than he did;’ that ‘t was reely ‘mazin!’

“Uncle Tom was a sort of patriarch in religious matters in the neighbourhood. Having, naturally, an organisation in which the *morale* was strongly predominant, together with a greater breadth and cultivation of mind than obtained among his companions, he was looked up to with great respect, as a sort of minister among them; and the simple, hearty, sincere style of his exhortations that it might have edified even better educated persons. But it was in prayer that he especially excelled. Nothing could exceed the touching simplicity, the childlike earnestness of his prayer, enriched with the language of Scripture, which seemed so entirely to have wrought itself into his being as to have become a part of himself, and to drop from his lips unconsciously; in the language of a pious old negro, he ‘prayed right up.’ And so much did his prayer always work on the devotional feelings of his audiences, that there seemed often a danger that it would be lost altogether in the abundance of the responses which broke out everywhere around him.”

While this prayer-meeting proceeds, another scene occurs in the halls of the master; one Haley, a *dealer*, having unfortunately obtained possession of some bills which Mr. Shelby could not meet, pressed his advantage, and obtained the reluctant consent of the master, to part with Tom and a little boy, the child of George and Eliza Harris, (two noble characters,) in liquidation of the debt. Poor Shelby was much distressed at being forced to part with his valued old trusty servant Tom, and the little favorite Harry; it was with difficulty he opened the case to his wife who would feel the separation; but it must be done. Eliza overhears the conversation, and flees that night with her mother's prize.

Then comes a woman hunt, spiritedly told and full of excitement. Uncle Tom, though warned, will not escape, but awaits the result, however painful. Eliza carries her child beyond the reach of the hunters, but Haley returns and claims Uncle Tom, who, after certain heart-breaking farewells, is started on a journey to be sold down South.

“Mr. Haley and Tom jogged onward in their wagon, each, for a time absorbed in his own reflections. Now, the reflections of two men sitting side by side are a curious thing—seated on the same seat, having the

same eyes, ears, hands, and organs of all sorts, and having pass before their eyes the same objects: it is wonderful what a variety we shall find in the same reflections!

"As, for example, Mr. Haley: he thought first of Tom's length, and breadth, and height, and what he would sell for, if he was kept fat and in good case till he got him into the market. He thought of how he should make out his gain; he thought of the respective market value of certain supposititious men and women and children who were to compose it, and other kindred topics of the business; then he thought of himself, and how humane he was, that whereas other men chained their 'niggers' hand and foot both, he only put fetters on the feet, and left Tom the use of his hands, as long as he behaved well; and he sighed to think how ungrateful human nature was, so that there was even room to doubt whether Tom appreciated his mercies. He had been taken in so by 'niggers' whom he had favoured; but still he was astonished to consider how good-natured he yet remained!

As to Tom, he was thinking over some words of an unfashionable old book, which kept running through his head, again and again, as follows: 'We have here no continuing city, but we seek one to come: wherefore God himself is not ashamed to be called our God; for he hath prepared for us a city.' These words of an ancient volume, got up principally by 'ignorant and unlearned men,' have, through all time, kept up, somehow, a strange sort of power over the minds of poor, simple fellows, like Tom. They stir up the soul from its depths, and rouse, as with trumpet call, courage, energy, and enthusiasm, where before was only the blackness of despair."

The appropriateness of religion is thus seen in those occasions which call for it: occasions demanding either peculiar strength for endurance, or for performance. But whilst Uncle Tom had *his* theory and feeling of religion, we are introduced to others, who read the text differently, and even find in the Scriptures a defence of the peculiar institution which adorns a republican country.

"'It's undoubtedly the intention of Providence that the African race should be servants—kept in a low condition,' said a grave-looking gentleman in black, a clergyman, seated by the cabin-door. "'Cursed be Canaan; a servant of servants shall he be,' the Scripture says."

"'I say, stranger, is that ar what that text means?' said a tall man, standing by.

"'Undoubtedly. It pleased Providence, for some inscrutable reason, to doom the race to bondage ages ago; and we must not set up our opinion against that.'

"'Well, then, we'll all go a-head and buy up niggers,' said the man, 'if that's the way of Providence—won't we squire?' said he, turning to Haley, who had been standing with his hands in his pockets, by the stove, and intently listening to the conversation.

"'Yes,' continued the tall man; 'we must all be resigned to the decrees of Providence. Niggers must be sold, and trucked round, and kept un-

der; it's what they's made for. 'Pears like this yer view's quite refreshing; an't it, stranger?' said he to Haley.

"I never thought on't," said Haley. "I couldn't have said as much, myself; I han't no larning. I took up the trade just to make a living; if 't an't right, I calculate to 'pent on't in time, *ye* know."

"And now you'll save yerself the trouble, won't ye?" said the tall man. "See what 'tis, now, to know Scripture. If ye'd only studied yer Bible, like this yer good man, ye might have know'd it before, and saved ye a heap o' trouble. Ye could jist have said, 'Cussed be'—what's his name?—and 'twould all have come right.' And the stranger, who was no other than the honest drover whom we introduced to our readers in the Kentucky tavern, sat down and began smoking, with a curious smile on his long dry face.

"A tall, slender young man, with a face expressive of great feeling and intelligence, here broke in, and repeated the words "All things whatsoever ye would that men should do unto you, do ye even so unto them." 'I suppose,' he added, *that* is Scripture, as much as 'Cursed be Canaan.'"

"Wal, it seems quite *as* plain a text, stranger," said John the drover, 'to poor fellows like us, now;' and John smoked on like a volcano.

"The young man paused, looked as if he was going to say more, when suddenly the boat stopped, and the company made the usual steamboat rush, to see where they were landing.

"Both them ar chaps parsons?" said John to one of the men, as they were going out.

"The man nodded.

"As the boat stopped, a black woman came running wildly up the plank, darted into the crowd, flew up to where the slave gang sat, and threw her arms round that unfortunate piece of merchandise before enumerated, 'John, aged thirty,' and with sobs and tears bemoaned him as her husband.

"But what needs tell the story, told too oft—every day told—of heart-strings rent and broken—the weak broken and torn for the profit and convenience of the strong! It needs not to be told; every day is telling it—telling it, too, in the ear of One who is not deaf, though he be long silent.

"The young man who had spoken for the cause of humanity and God before stood with folded arms, looking on this scene. He turned and Haley was standing at his side. 'My friend,' he said, speaking with thick utterance, 'how can you, how dare you, carry on a trade like this? Look at these poor creatures! Here I am, rejoicing in my heart that I am going home to my wife and child; and the same bell which is a signal to carry me onward towards them will part this poor man and his wife for ever. Depend upon it, God will bring you into judgment for this.'

"The trader turned away in silence.

"I say, now," said the drover, touching his elbow, '*there's differences in parsons*, an't there? 'Cussed be Canaan' don't seem to go down with *this 'un*, does it?'

"Haley gave an uneasy growl.

“ ‘ And that ar an’t the worst on’t,’ said John; ‘ mabbe it won’t go down with the Lord, neither, when ye come to settle with Him, one o’ these days, as all on us must, I reckon.’ ”

As Uncle Tom pursues his journey in this mixed company, one poor young woman, having been robbed of her child on the road, finds an escape over the boat’s side, and enters “ into a state which *never will* give up a fugitive,—not even at the demand of the whole glorious Union.”

The patience of our hero, produces some degree of confidence, and his new owner both freed his feet from fetters and gave the liberty of the boat, to wander about on it at will; when he cannot be of service to no one, he climbs upamong the cotton bales and pores over his Bible; thoughts of his home, wife, and children steal into his mind.

“ Is it strange, then, that some tears fall on the pages of his Bible, as he lays it on the cotton-bale, and with patient finger, threading his slow way from word to word, traces out its promises? Having learned late in life, Tom was but a slow reader, and passed on laboriously from verse to verse. Fortunate for him was it that the book he was intent on was one which slow reading cannot injure—nay, one whose words, like ingots of gold, seem often to need to be weighed separately, that the mind may take in their priceless value. Let us follow him a moment, as pointing to each word, and pronouncing each half aloud, he reads—

“ ‘ Let—not—your—heart—be—troubled. In—my—Father’s—house—are—many—mansions. I—go—to—prepare—a—place—for you.’ ”

“ Cicero, when he buried his darling and only daughter, had a heart as full of honest grief as poor Tom’s—perhaps, no fuller, for both were only men; but Cicero could pause over no such sublime words of hope, and looked to no such future re-union; and if he *had* seen them, ten to one he would not have believed—he must fill his head first with a thousand questions of authenticity of manuscript, and correctness of translation. But to poor Tom, there it lay, just what he needed, so evidently true and Divine that the possibility of a question never entered his simple head. It must be true; for if not true, how could he live?

“ As for Tom’s Bible, though it had no annotations and helps in margin from learned commentators, still it had been embellished with certain way-marks and guide-boards of Tom’s own invention, and which helped him more than the most learned expositions could have done. It had been his custom to get the Bible read to him by his master’s children, in particular by young Master George; and as they read, he would designate, by bold strong marks and dashes, with pen and ink, the passages which more particularly gratified his ear or affected his heart. His Bible was thus marked through, from one end to the other, with a variety of styles and designations; so he could in a moment seize upon his favourite passages, without the labour of spelling out what lay between them; and while it lay there before him, every passage breathing of some old home scene, and recalling some past enjoyment, his Bible seemed to him all of this life that remained, as well as the promise of a future one.”

A new passenger is taken up on the road, becomes the new master of

Uncle Tom, being persuaded by a little girl to purchase the trusty slave, whose gentleness had won her affections: little Eva, daughter of Mr. St. Clare henceforth forms an exquisite picture in the narrative, whilst her father, a cultivated, generous, and half-sceptical man, is pourtrayed with much delicacy and power: he could not endure the respectable church-going religion, which connived at slavery, and had a great deal more respect for the plain honesty of his slave's divinity.

Little Eva became Tom's pupil to the great horror of her mother: on one occasion the favorite had been absent, and in reply to enquiries, declared,

"Oh, I've been up to Tom's room, hearing him sing, and Aunt Dinah gave me my dinner."

"Hearing Tom sing, eh?"

"Oh, yes? He sings such beautiful things about the New Jerusalem, and bright angels, and the land of Canaan."

"I dare say; its better than the opera, isn't it?"

"Yes, and he's going to teach them to me."

"Singing-lessons, eh?—you *are* coming on."

"Yes, he sings for me, and I read to him in my Bible; and he explains what it means, you know."

"On my word," said Marie laughing, "that is the latest joke of the season."

"Tom isn't a bad hand, now, at explaining Scripture, I'll dare swear," said St. Clare. "Tom has a natural genius for religion. I wanted the horses out early this morning, and I stole up to Tom's cubiculum there, over the stables, and there I heard him holding a meeting by himself; and, in fact, I haven't heard anything quite so savoury as Tom's prayer this some time. He put in for me with a zeal that was quite apostolic."

"Perhaps, he guessed you were listening. I've heard of that trick before."

"If he did, he wasn't very politic; *for he gave the Lord his opinion of me pretty freely*. Tom seemed to think there was decidedly room for improvement in me, and seemed very earnest that I should be converted."

"I hope you'll lay it to heart," said Miss Ophelia.

"I suppose you are much of the same opinion," said St. Clare. "Well, we shall see,—shan't we, Eva?"

Mr. St. Clare had abundant occasion afterwards, to profit by Uncle Tom's religion, in the midst of heavy sorrows, which must be read in the words of our authoress, to be appreciated in all their poignancy.

We shall trouble our readers with but one other illustration of the power of our authoress, and the deep interest of her soul-stirring book.

A little untamed African, named Topsy, had defied the cruelty of a former owner, and baffled the efforts of her present instructress, cousin Ophelia, when little Eva, with the golden key of kindness, thus opened her heart:—

"What does make you so bad, Topsy? Why won't you try and be good? Don't you love *anybody*, Topsy?"

"Donno nothing 'bout love; I love candy and sich, that's all,' said Topsy.

"But you love your father and mother?"

"Never had none, ye know. I telled ye that, Miss Eva."

"Oh I know," said Eva sadly; "but hadn't not you any brother, or sister, or aunt, or—"

"No, none on 'em—never had nothing nor nobody."

"But, Topsy, if you'd only try to be good, you might—"

"Couldn't never be nothin' but a nigger, if I was ever so good," said Topsy. "If I could be skinned, and come white, I'd try then."

"But people can love you, if you are black, Topsy. Miss Ophelia would love you if you were good."

"Topsy gave the short, blunt laugh that was her common mode of expressing incredulity.

"Don't you think so?" said Eva.

"No; she can't bar me, 'cause I'm a nigger!—she'd's soon have a toad touch her. There can't nobody love niggers, and niggers can't do nothin'. I don't care," said Topsy, beginning to whistle.

"O Topsy, poor child, I love you!" said Eva, with a sudden burst of feeling, and laying her little thin, white hand on Topsy's shoulder, "I love you, because you haven't had any father, or mother, or friends—because you've been a poor abused child! I love you, and I want you to be good. I am very unwell, Topsy, and I think I shan't live a great while; and it really grieves me to have you be so naughty. I wish you would try to be good, for my sake; it's only a little while I shall be with you."

"The round, keen eyes of the black child were overcast with tears; large, bright drops rolling heavily down, one by one, and fell on the little white hand. Yes, in that moment a ray of real belief, a ray of heavenly love, had penetrated the darkness of her heathen soul! She laid her head down between her knees, and wept and sobbed; while the beautiful child, bending over her, looked like the picture of some bright angel stooping to reclaim a sinner.

"Poor Topsy!" said Eva, "don't you know that Jesus loves all alike? He is just as willing to love you as me. He loves you just as I do, only more, because he is better. He will help you to be good, and you can go to heaven at last, and be an angel for ever, just as much as if you were white. Only think of it, Topsy! *you* can be one of those spirits bright Uncle Tom sings about."

"O dear Miss Eva! dear Miss Eva!" said the child, "I will try, I will try! I never did care nothin' about it before."

Topsy would now do anything for Eva, though she never before tried to please any one:—

"It was towards the middle of the afternoon, as she was so reclining—her Bible half open, her little transparent fingers lying listlessly between the leaves—suddenly she heard her mother's voice, in sharp tones, in the verandah.

"What now, you baggage! what new piece of mischief? You've

been picking the flowers, eh?" and Eva heard the sound of a smart slap.

"'Law, missis! they's for Miss Eva,' she heard a voice say, which she knew belonged to Topsy.

"'Miss Eva! A pretty excuse! you suppose she wants *your* flowers, you good-for-nothing nigger! Get along off with you!'

"In a moment, Eva was off from her lounge, and in the verandah.

"'Oh, don't, mother! I should like the flowers; do give them to me; I want them!'

"'Why, Eva, your room is full now.'

"'I can't have too many,' said Eva. 'Topsy, do bring them here.'

"Topsy, who had stood sullenly, holding down her head, now came up and offered her flowers. She did it with a look of hesitation and bashfulness, quite unlike the eldritch boldness and brightness which was usual with her.

"'It's a beautiful bouquet!" said Eva, looking at it.

"It was rather a singular one—a brilliant scarlet geranium, and one single white japonica, with its glossy leaves. It was tied up with an evident eye to the contrast of colour, and the arrangement of every leaf had carefully been studied.

Topsy looked pleased, as Eva said, 'Topsy, you arrange flowers very prettily. Here,' she said, 'is this vase, I havn't any flowers. I wish you'd arrange something every day for it.'

VARIETIES.

THE following table of very useful information, is printed as a small hand-bill, for the convenience of distribution, it is numbered 51, and if the others are equal in compressing facts and presenting them clearly, the series must be very valuable.

Number 51 is a good answer to the enquiry, "where was your religion before Luther?" It shews how the fragments of Rome were pieced together by modern methods.

51.

THE INVENTIONS OF ROME.

DATES OF THE ADOPTION OF THE NEW DOCTRINES AND CEREMONIES
BY THE CHURCH OF ROME.

	A. D.
Invocation of Saints	375
Prayers for the Dead	400
Worship in an unknown tongue	600
Supremacy of the Pope	606
Worship of the Cross, Images, and Relics	787
Constrained Celibacy of the Clergy	1000
Canonisation of Saints	1000
Infallibility of the Church	1078
Chaplets	1090
Sacrifice of the Mass	1100
<i>Seven</i> Sacraments	1160
Transubstantiation	1215
Confession	1215
Elevation of the Host	1220
Ringling of a little Bell at the Mass	1237
Corpus Christi Day	1264
Procession of the Sacrament	1336
Withholding the Cup from the Laity	1416
Purgatory	1438
Tradition	1546
Apocryphal Books	1547
Priestly intention necessary to the validity of a Sacrament	1547
Venial sins	1563
Sale of Indulgences	1563
Creed of Pope Pius IV., in which twelve new Articles of Faith were added to the Nicene Creed, compo- sed A.D. 325.	1564

Mark the Apostle's words addressed to the Church at ROME, nearly 1800 years ago: "Be not high minded, but fear; for if God spared not

the natural branches, take heed lest he also spare not thee. Behold therefore the goodness and severity of God; on them which fell, severity; but toward thee, goodness, *if thou continue in his goodness*; OTHERWISE *thou also shalt be cut off*."—(Rom. xi. 20—22.) "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth."—(1 Tim. iv. 1—3) See also 2 Thess. ii. 3—9.

INTENDED DISCUSSION.

ATHEISM, OR SECULARISM VERSUS CHRISTIANITY.

PREPARATION is now being made for a discussion on the following topic,—“What benefits will accrue to mankind generally, and the working classes in particular, and for this life, by the removal of Christianity, and substituting Atheism in its place?”

Mr. George Jacob Holyoake accepts this proposition, with the alteration of Secularism instead of Atheism, and it now remains for him to define *Secularism*, and give his list of professed advantages which his system will introduce, advantages which Christianity opposes. The Rev. Brewin Grant, B.A., of Birmingham, has agreed to maintain the superiority of the Gospel for this life, and is waiting for the definition and statements promised by Mr. Holyoake. The Discussion is to take place in London.

I.

CHRIST'S RELIGION.

"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD." 1 Thess. v. 12.

HOW AND WHY CHRIST WAS MADE LIKE UNTO HIS BRETHREN.

"Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil."—Heb. ii. 14.

"Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself."—Phil. iii. 21.

THE necessary tendency of all religions, and the only object of a true religion, is to make the worshippers like the object of worship. But in order to render this possible, there must be some sympathy or likeness to commence with; in every case of imitation there is this groundwork of similarity to start upon. Hence we find the heathen deities had certain attributes to correspond with human passions, by which men were held to their worship and fascinated to a closer likeness. Lust, and pride, and bloodshed,—sensuality, domination, and ferocity, embodied in the characters of the hero-gods, found a certain echo in the bosoms of men. Just as we applaud our national heroes, from our selfish patriotism; and glow with vanity over the record of our enemies' destruction.

It was upon the basis of these lower passions, that heathen gods, (somewhat elevated and adorned by the fictions of the poet, the chisel of the artist, and the sacredness of antiquity,) built to themselves the immense fabric of superstition and human degradation. Men were in the likeness of their gods, which first secured attachment, and continued to increase the likeness by all the associations of national legends and public rites. All this tended to swell the current of human depravity; polluting and increasing as time advanced, "the vain conversation received by tradition from our Fathers:" from all which Christ has now come to "redeem us."

These superstitions appealed to the animal man, and were of the earth earthy; making men still more so: until passion being enthroned over nature and reason, men worshipped not only the animal in man, but brute beasts themselves. They first "changed the glory of the incorruptible God, into an image made after the likeness of corruptible man:" and choosing his corruptions to worship, they were next prepared to worship these qualities apart from man, in the image of "four-footed beasts and creeping things;" until men themselves became creeping things, herding

with the object of their worship, feeding on the husks which the swine should eat.

It was to prepare for and secure this imitative tendency, in another direction, that God provided, first, the nature of man; and, secondly, the revelation of himself by Jesus Christ in the gospel.

Thus because there must first be a likeness between the worshipper and the Being who is worshipped; he made man in his own image, a creature of knowledge and higher sympathies than the beasts that perish. Made him capable of the sentiment of kindred or relationship, bound him with family ties of mutual endearment; and rendered him capable of intelligent gratitude, affection, and reverence. From all of which the lower animals are excluded; since they recollect no family ties, and go little beyond self and sense. To these human relations, men have given names, and *God having raised man so far to meet himself, stooped to meet man at this point*, by assuming those names of endearment and obligation that exist amongst mankind, as a Father, a Judge, a Ruler.

So God at first drew near to the heart and conscience of his intelligent creatures, that by communing with him, they might grow in all true knowledge and holiness. But the departure from this privilege, produced disorder in the constitution of the human character, and placed the animal over the spiritual, produced slavery to sin and death: and, therefore, God drew still nearer to us, that by displaying a closer likeness and sympathy, he might recover us from our guilt and degradation.

At first, by making man in his own image, he sought to establish an affinity between our higher nature and himself; to sanctify and exalt our intellect, affections, and conscience, he presented those corresponding elements in his own nature, wisdom, goodness, and justice. Thus was commenced the possibility of this relation, by an approximation to likeness on both sides: God coming down towards man, and lifting man up towards himself.

This was the natural image of God, with which our race was endowed; that through this opening and possibility, we might, by obedience and growing principle, attain to his moral image, "in righteousness and true holiness."

But this first probation of mankind has proved a failure on our part; proving that the first Adam was of the earth earthy, and that we have borne his image: becoming, not what God intended us, in the destiny he offered—the possessors of dominion over all things, and ourselves free under him: but slaves to our own cherished passions, sold under sin, with no ability to deliver ourselves "from the body of this death:" the magnitude and power of this corruption and bondage.

Our wisdom had become perverted to folly, our strength melted to weakness, and men were corrupt and corrupting one another. In this state of things, God made a still further advance towards meeting us, that there might be a more powerful link of sympathy; and *since man in the natural image of God, failed to attain to his moral likeness; God condescended to the image of man, "the likeness of sinful flesh," that so he might condemn, annul, and destroy sin in our nature: as he "who knew no sin, became sin for us, that we might become the righteousness of God in him."*

Thus was commenced a *new human race*, of which God himself became the leader and founder, in the person of "the Second Adam—the Lord from heaven;" as "God was in Christ, reconciling the world to himself."

"And as many as received him, to them gave he power to become the sons of God, even to as many as believed in his name: which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God," whose high distinction and honour, was no matter of hereditary inheritance, but originated in the new birth, of faith in the only begotten Son of God, "whom to know is life eternal."

It is in this character, as the Second Adam, the Founder of a new race, that we have now to consider him who was made like unto his brethren.

We shall endeavour to shew,

- I. *How*, or in what respects, Christ was made like unto his brethren.
- II. For what purposes he was made like unto us.

I. *How*, or in what respects, Christ was made like unto his brethren.

1st. We observe in the first place, he was made like unto us, by becoming one of us:—*by assuming our form and condition*. "For there is one God, and one Mediator between God and man, the man Christ Jesus;" *who became a man, that he might be a mediator*; assuming this middle place, that he might come near and be *on speaking terms with mankind*.

We must not so far rob our Lord's appearance here of all condescension and grace, as to confine him to the boundaries of humanity in which he appeared. His tabernacle was on earth, his temple and home was in heaven. He was the man Christ Jesus, as appearing here, but he was still "upholding all things by the word of his power;" he was here on earth, as the visible display of the Godhead, but was at the same time in heaven, as the presence of God was over the mercy seat, in visible splendour, but also at the same time filling immensity. "And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven."—(John iii. 13.)

He was "in the beginning *with God*," possessing the Divine estate and majesty; in other words he "was God;" but he "was made flesh," was afterwards *with man*; in the low estate and weak appearance of human condition, in other words, was man. (John i.) "Who being in the form of God," in the condition of majesty and splendour, was not anxious to stain this, "but *made himself* of no reputation, and *having taken upon him* the form of a servant, existed in the likeness of men; and being found in *fashion* as a man, he humbled himself, and became obedient unto death, even the death of the cross."—(Phil. ii. 6—8.) He became a man—a brother to mankind—*by assuming the fashion of a man*; being made flesh, "clothed in a body like our own:" stooping to the conditions of our earthly existence.

This is the fact implied or asserted, in each passage we have referred to: and on this, the chief stress is laid in the Epistle to the Hebrews.—(chap. ii., 9—14.)

It was this human body, and human condition, that constituted him a brother; by this he declared, that "he was not *ashamed* to call us bra-

thren : " there would have been *no need of shame*, had he not been greater than he appeared " in fashion as a man ; " whilst the reason here assigned for his taking a body, is, that *he might be subject to death, and so triumph over it for us*.

' This then is the second approach of the Divine Being, in nearness to mankind, by actually assuming our condition, allying himself to us as a brother ; so he *took hold on man*, and gave man an opportunity of taking hold on him. And this explains to us, how Christ was anointed with the oil of gladness, above his fellows ;—not above those who are naturally equal to him, but above those he had treated as brethren,—made his fellow,—by assuming their form ; and having accomplished this mission, he resumed the likeness of God ; returned with new honours to his primeval glory.

This is the first sense in which Christ was made like unto his brethren ;—*by assuming the human form, by becoming a brother*, living our earthly life, in a mortal tabernacle. Thus he became *one of us*.

2nd. He was made like unto us, by enduring all the temptations, evils, and privations which belong to human life.

He was not above us when he was here, he came not in splendour, attended by a cohort of angels, nor did he live in kings' houses, clothed in purple and fine linen. But he *lived the every day life of man*, enduring its sufferings and privations ; experiencing its joys and sorrows, he was at weddings and funerals, he experienced friendship and treachery, desertion and mockery.

It was not a foreign prince, visiting a charitable institution, alighting from his carriage and walking on carpets laid down on the pavement ; but a man of sorrows, a *brother in misfortune*, cheering on the sufferers with the pattern of his patience, and the oil and wine of his tender sympathy and benevolent help. He hungered and thirsted, and fed the hungry.

He spoke openly the truth, and became the leader of all martyrs and reformers, as he braved the hatred of the men he rebuked : and thus he ever lives in the gospel history, the companion and cheerer of the sorrowful, saying, " Come unto me, all ye that are weary and heavy laden, and I will give you rest." He was the companion of the outcast, the friend and brother of sinners ;—taking them by the hand, when the world had turned its back on them.

He met with temptation as we do, with persecution and suffering beyond our endurance ; walking calmly through it all, as the pledge of our victory, if we would receive of his fulness. And thus he came as a brother, by first becoming one of us, in his mortal body ; and, secondly, sharing in all the evils belonging to our earthly condition.

II. For what purpose then, was Christ made like unto his brethren ?

It was to express and embody the fulness of the Divine bounty to the world ;—God with us, first to share our estate ; and, *secondly, to conquer it for us, in our form and in our stead*. It showed, that God is merciful and makes the first advance, that we might be hopeful, and accept his salvation. He stooped down to us to win us up to himself.

It was to teach us the only way to victory, the faith that overcometh the world, its sins and its miseries, by telling us of one greater than the

world, who tabernacled in the human body, that we might have strong assurance, *to seek his re-incarnation, Christ in us the hope of glory.*

It was to prepare the way for that destiny to which man was originally invited; who was to have dominion over all things, but had fallen into slavery, sold under sin. (Heb. ii. 6—9.) We see man, not yet supreme but under dominion; and, therefore, one comes into the prison-house, to break down its walls, and make men free indeed;—emancipated from bondage to temporal evils; to bodily and spiritual death; by passing through all human experience, and leaving a pathway plain, with all needful help to follow Jesus to glory, honour, immortality, eternal life. *Then are all things put under us, when we join this conqueror; we become enlarged and walk forth as Christ's freedmen, under his victorious banner.*

The entire life of Christ in this world, was a great lesson and symbol of what man is to be and may be,—a lesson lived out on earth by God himself, who undertakes to give us power to do the same; as we look unto Jesus, the author and finisher of our faith.

He became a son of man, that we should become the children of God through him: that as he inherited our sorrows, so we should inherit his kingdom and glory, "according as his Divine power, hath given unto us all things *pertaining to life and godliness*,"—everything to equip us for the life he lived,—“through the knowledge of him who hath called us to glory and to virtue; by whom are given unto us exceeding great and precious promises, *that by these ye might be PARTAKERS OF THE DIVINE NATURE*, having escaped the pollution that is in the world.”

He took our nature, that we should share his; lived our earthly life that we might live here a heavenly one; he died, that we might live unto God.

His death and resurrection are ours. We are to be crucified with him, to rise with him, during our earthly life. He seeks to raise and quicken us now. The mighty power of God, in raising Christ from the dead, and placing himself above all principality and power, putting all things under his feet, is a symbol of God's power to those that believe. (Eph. ii. 1—6.) Thus we are to be risen with Christ, through faith; which is of the operation of God who raised him from the dead. How exalted then is our vocation, if we live up to it; how great and noble is the life of a true Christian, dead to all earthly, narrow, and selfish aims, blind to the glare of earthly splendour, seeing only *him who is invisible*.

“If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God, for ye are dead (to everything else) and your life is hid with Christ in God. When Christ who is our life shall appear, then shall we also appear with him in glory.”—(Col. iii. 1—3.) Therefore, we can wait for our reward till then, as we are “looking for and hastening unto the glorious appearing of the great God, even our Saviour Jesus Christ, who shall change our vile bodies, and fashion them like unto his glorious body, according to the power wherewith he is able to subdue all things even unto himself.” Yes, he is our pattern, in life and in glory: he was found in fashion as a man, that we should be fashioned as he is.

But we must first share his image and bear his cross here; we must be

willing to suffer reproach and shame with him, that we may be glorified together. We must first be pardoned by his cross, and then carry it through the world : we must be like him here, to be like him hereafter. His life is our grand lesson ; and of anything else, the apostle says,—“ ye have not so learned Christ,”—for “*THE TRUTH IS IN JESUS*,”—the true lesson as embodied in his character,—is, “that ye put off the former mode of life, the old man, the first Adam, and put on the new man, the Second Adam, which after God is created in righteousness and true holiness.” This is “the truth in Jesus,” the true embodiment of God’s will, that we should receive Christ’s words of pardon, as the entrance of his spirit of grace, and then prove that we are in Christ, by having Christ in us : “*he that saith he abideth in him, ought himself also so to walk even as he walked.*” Hereby know we that we are his disciples.

Consider, therefore, Jesus Christ, the Apostle and High-Priest of our profession, who is not ashamed to call us brethren, who called us so, by becoming a brother and sharing in our misfortunes, that he might remove them : who became a brother by partaking of flesh and blood, that he might bear our sins in his own body on the tree ; who went through all human afflictions and temptations to comfort the troubled, and assist the tempted : who became like us, that we might be like him : a son of man to create us sons of God : who *bore our yoke, that we might receive it again as his yoke,—still upborne and rendered light by his Spirit which dwelleth in us* : who gave us an example of victory, and offers strength from his fulness to achieve it : whose death is our pardon, whose life is our lesson, whose presence is our strength, whose trials are our comforts, whose temptations are our assurances, whose death is our life.

Who died like us, that we should rise like him, and who now seeks to sanctify our spirits, fashioning them after his own purity, and who having stooped to our earthly trials, seeks to lift us to our heavenly home.

Let us then yield ourselves to his gracious power, that we may receive pardon through his name ; and entering into his service, seek to become fashioned like him in our souls on earth, that we may have a foretaste of this blessed truth, he “shall change our vile bodies, that they may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself,”—to model us after his likeness,—lifting sinful, condemned, and degraded man, to the right hand of the throne of God.

II.

PRIESTS' RELIGION.

HUMAN AUTHORITY AND INVENTION *versus* CONSCIENCE AND THE BIBLE.

The Scriptures are the only standard of Christian faith and practice: every one is at liberty to examine them; but no one is at liberty to decline this examination: and though we may receive the help of others, we may not rest on their authority, (which is Man-worship;) nor receive as religion, what is not in the Scriptures, (which is Will-worship.)

THE WOLF IN THE FOLD: OR, PIUS IX., THE BLINDER OF THE FAITHFUL.

THE infamous principles of absolute authority, by which the common sense and dignity of mankind are outraged, in the pretensions and usurpation of the Popedom, are best exhibited in the actions and declarations of the Popes themselves: for these their defenders cannot deny.

The following specimen, translated and published in *The Tablet* of October last, should be preserved as a matter of horror, astonishment and indignation, that any small-souled mortal, like the present Pope, should so far presume as to *put out the eyes of his followers*, striking them blind by the curse of his spiritual authority; laying an interdict on books and man's thoughts, and impiously quoting the Divine word,—“render unto Cæsar the things that are Cæsar's, and to God the things that are God's,”—when he is himself robbing both Cæsar and God, and all deluded people: Cæsar of civil rule; God of man's reasonable service; and men of their native and Christian freedom. The *Prohibition and Condemnation* following, is *an outrage on mankind*, an insolent and indecent invasion of common rights and duties of human beings, in which a pitiful unit makes his own honour the *unity* of the Church and the foundation of faith, condemns and prohibits a book for not advocating the good old orthodoxy—on *the punishment of heretics*: so is the Pope the natural enemy of mankind; and is tolerated, in his insane fury, only by the apathy of his tools, and the forbearance of the world:—

"CONDEMNATION AND PROHIBITION

"Of the work entitled *Institutions of Ecclesiastical Law*, by John Nepomucene Nuytz, Professor of the Royal University of Turin, and of another writing of the same author, entitled *Treatise on Universal Ecclesiastical Law*.

"PIUS PP. IX.

"FOR A PERPETUAL REMEMBRANCE OF THE THING.

"[Translation.]

"Elevated to the honour of the Apostolical See, *not by Our merits*, but only by the Divine Father of the Household in charge of this vineyard, We consider Ourselves strictly bound, in virtue of Our office, to cut away and extirpate entirely all the pernicious germs We are enabled to discover, in order that they may not take root or spread themselves to the great mischief of the field of the Lord. And assuredly We know that, from the very cradle of the Church, it has been necessary that *the Faith of the elect should be tried* like gold in the furnace, as the Apostle St. Paul proclaimed to the Faithful of his time, warning them that many would arise who would 'overturn and corrupt the Gospel of Christ'—(Gal. 1.)—adding to these propagators of false doctrines, to these perfidious men who would betray the deposit of Faith, We ought to say anathema, without even excepting from it an angel*—'If it happened that an angel taught another doctrine than that which We preached.' *In vain* have the *bloodthirsty* enemies of the truth been continually *beaten down and vanquished*—they have never ceased to raise up their heads, striving, with a new increase of fury, to work, if it might be, the utter destruction of the Church. Hence the impious audacity with which, laying their profane hands on holy things, they have striven to usurp the prerogatives and the rights of this Apostolic See, to pervert the constitution of the Church, to ruin from the very foundation the deposit of the Faith. Thus, although We find a great consolation in the promise by which Christ, Our Saviour, has given Us the certainty that the gates of Hell shall never prevail against *His Church*, We nevertheless, cannot but feel a cruel pang at Our heart in beholding the *loss of souls which is daily augmented by the unbridled licence* by which bad books are circulated, the perverse and criminal insolence which is ready to dare anything in hatred of Divine things.

"*In this pestilence of bad books* which pours upon Us from all sides, deserves to be reckoned the work entitled, *Institutions of Ecclesiastical Law*, by John Nepomucene Nuytz, Professor of the Royal University of Turin, as also the *Treatise on Universal Ecclesiastical Law*, by the same author; works whereof *the unsound doctrine*, taught by the author in his chair, *is so spread abroad, that the licentiates have taken therefrom anti-Catholic propositions, and have made of them their theses for the degree of Doctor*. In these books, in these theses, under colour of de-

* And also without excepting a Pope, to whom Paul's anathema for perverting the right ways of the Lord, pre-eminently belongs.—EDITOR.

terminating the rights of the Priesthood and those of the empire, such errors are professed, that, instead of an orthodox teaching, youth draw from them lessons altogether poisoned. *The author, in fact, as well in his wicked propositions as in the commentaries by which he accompanies them, has not blushed to maintain before his auditors and to put in print, after having attempted to give them a new turn, all the old errors so many times condemned by the Roman Pontiffs, Our predecessors—above all, by John XXII., Benedict XIV., Pius VI., and Gregory XVI., and by the Canons of so many Councils, principally by those of the IVth Lateran, of Florence, and of Trent. For the books published by him say formally and directly, 'That the Church has no coactive power, nor any temporal power, whether direct or indirect; that the schism which divided the Church into Eastern and Western had for its cause the excesses of the power of the Roman Pontiffs; that, beside the power inherent in the Episcopate, it has another, a temporal power, in virtue of the concessions, express or tacit, of the State, and consequently, revocable at the will of the latter; that the State, even when it is governed by an Infidel, enjoys an indirect and negative power in sacred things; that if it is wronged by the Church it may by itself defend its interests by means of its indirect and negative power in sacred things; that not only the right known under the name of exequatur enters into its competence, but even the appeal against abuses; that, in the conflicts between the two powers, the state has the preponderance; that nothing hinders, but that by decree of a general council, or by the will of all nations, the Sovereign Pontificate may be transferred from the Bishop and city of Rome to another Bishop and another city; that a definition emanating from a general council is not subject to rectification, and that the civil administration may reduce the thing to these terms: that the doctrine of those who compared the Roman Pontiff to a monarch, whose power extends over the universal Church, is a doctrine which had had its rise in the middle ages, and the effects of which still remain; that the compatibility of the temporal power and the spiritual power is a question controverted among the children of the Catholic and Christian Church.'*

"There are, moreover, maintained several errors touching marriage:—*'That it cannot be demonstrated by any reason that JESUS CHRIST elevated marriage to the dignity of a Sacrament; that the Sacrament of Marriage is a pure accessory to the contract, from which it is consequently separable; and that the Sacrament itself consists in the nuptial benediction only; that the matrimonial bond is not indissoluble by natural law; that the Church has not the right to introduce impedimenta dirimentia, but that this right appertains to the state, which can of itself remove the existing impediments; that causes relating to matrimony and espousals depend in their own nature on the civil jurisdiction; that the Church, in the course of ages, has begun to introduce impedimenta dirimentia, not using a right which properly belonged to it, but in virtue of a prerogative of the state; that the Canons of the Council of Trent (Sess. xxiv., de Matrim. c. 24.) which fulminate an anathema against those who dare to deny to the Church the right of introducing impedimenta dirimentia, are either not dogmatic, or ought to be understood to apply to this right derived from the state.'* Much more, he adds:—*'That the form defined*

by the Council of Trent does not oblige, under pain of nullity, when the state prescribes another, and wills that the marriage contracted in this new form shall be valid; that Boniface VIII. was the first who advanced the proposition that the vow of chastity made in ordination annulled marriage.' We find, moreover, in these books on the Episcopal power, *on the punishment of heretics and schismatics*, on the infallibility of the Roman Pontiff, on the Councils, several audacious and temerarious propositions, *which is repugnant to us to quote*, and mark out one by one amidst such a great accumulation of errors.

"It is then established that, by such a doctrine and by such maxims the author tends to destroy the constitution and government of the Church, and utterly to ruin the Catholic Faith, *since he deprives the Church of its exterior jurisdiction and coercive power, which has been given to it to bring back into the ways of justice those who stray out of them*; that he admits and professes false principles on the nature and the bond of marriage; that he refuses to the Church the right of determining on *impedimenta dirimentia*, and accords it, on the contrary, to the civil power; lastly since, by a supreme error, he makes the Church so subordinate to the same civil power, that he attributes to the latter, directly or indirectly, all that which, in the government of the Church, in what regards sacred persons and things in Ecclesiastical jurisdiction, is of Divine institution, or sanctioned by the Canonical Laws, thus renewing the impious system of Protestantism, which reduces the society of the Faithful to be nothing but the slave of the civil authority. (!) There is no one who does not comprehend *all the danger* and all the perversity of a system which proclaims all the errors long since *anathematised* by the Church: however, in order that the simple and the ignorant may not be deceived, *it belongs to the duty of Our Apostolate to guard the Faithful against the dangers of these false doctrines*; 'it is necessary, in fact, that the defence of the Faith should proceed from the place where the Faith is indefectible.'—(St. Bernard, Ep. 190.) Being, in virtue of Our Apostolical Ministry, *the guardian of the unity and integrity of the Catholic Faith*, charged to mark out to the Faithful the perverse doctrines of the author, and vigilantly to take care that they remain firmly attached to the Faith which the Fathers have transmitted to *this Apostolical See, the column and basis of the truth*, We have, first of all, submitted to an attentive examination the books wherein are contained and defended the deplorable opinions We have mentioned above; and, in the next place, We have resolved to *strike them with the sword of Apostolical censure*, and to condemn them.

"Wherefore, after having taken the advice of the Doctors in Theology and in Canon Law, after having collected the suffrages of Our Venerable Brothers, the Cardinals of the Congregation of the Supreme and Universal Inquisition, of Our own proper movement, with certain knowledge, after ripe deliberation on Our part, in the *plenitude of Our Apostolical authority*, We reprobate and condemn the above-mentioned books as containing propositions and doctrines respectively false, temerarious, scandalous, erroneous, *injurious to the Holy See*, holding its rights in contempt, subversive of the government of the Church, and of its Divine constitution.

tion; schismatical, heretical, favouring Protestantism and the propagation of its errors; leading to heresy and to the system long since condemned as heretical in Luther, Baius, Marcellus of Padua, Janduno, Marc-Antony de Dominus, Richer, Laborde, the doctors of Pistoia, and others equally condemned by the Church; We condemn them, in fine, as contrary to the Canons of the Council of Trent, and We will, and *We order that they be held by all as reprobated and condemned: We consequently order that none of the Faithful, of what rank and condition soever—even those whose condition or rank might require a special mention—shall possess or read the books and theses mentioned above, under pain of interdict for Clerks, and of the greater excommunication for laics,* which interdict and excommunication shall be incurred *ipso facto*, reserving to Ourselves and to the Roman Pontiffs, Our successors, the right to soften them, or to absolve from them; unless in the case of excommunication he that has incurred it is in *articulo mortis*. *We order printers and booksellers, all and every one of them, whatever may be their rank or functions, to send to their Ordinaries these books and these theses, whenever they shall fall into their hands, under pain of incurring, as We have said above, for Clerks, the interdict, and for laics, the greater excommunication.* And not only do We condemn and reprobate, under the penalties which have just been set forth, the above-mentioned books and theses, and *forbid absolutely any one to read, to print, or to possess them, but We extend this condemnation, and those prohibitions to all the books and theses, whether manuscript, or printed, or to be printed, in which the same deplorable doctrine shall be reproduced in whole or in part.*

“Finally, We exhort in the Lord, and We supplicate the Venerable Brothers who are united to Us in Pastoral zeal and Sacerdotal firmness, to consider that the office of Doctor, with which they are invested, imposes on them the duty of watching with all solicitude over the defence of the flock of Christ; and *and to keep away his sheep from pastures so poisonous, to wit, from the reading of these works;* and because, ‘when the truth is not defended it is oppressed’ (St. Felix, iii., dist. 83,) that they be a wall of adamant and a column of iron, to sustain the House of God against those declaimers and seducers, who, confounding things human and things Divine, not rendering either to Cæsar that which is Cæsar’s, or to God that which is God’s, set each against the other, the Priesthood and the empire, and strive to precipitate them into conflicts deadly to both of them.

“And to the end that the present Letters may be known by all, and that no one may be able to make a pretext of ignorance, We will and order that they be published, according to usage, by one of Our Cursors at the gates of the Basilica of the Prince of the Apostles, of the Apostolic Chancery, of the Superior Tribunal on Monte Citorio, and on the Square of Campo Fiore; that, moreover, they be affixed thereon, and that, in consequence of this publication, they produce their full effect against all concerned, as if they had been personally notified and intimated. *We, likewise, will that every copy of these letters, even printed, signed by a public notary, and furnished with the*

seal of a person constituted in Ecclesiastical dignity, *shall have in courts of justice and everywhere else the same authority as the original itself.*

“Given at Rome, at St. Peter’s, under the Ring of the Fisherman, on the 22nd day of August, in the year MDCCCLI, in the sixth year of our Pontificate.

“A. CARD. LAMBRUSCHINI.”

Every free intellect and every heroic conscience, ought to combine in one determined league of brotherhood, a confederation of reason, honesty, and common manhood, to extinguish from the earth this baleful and malignant antagonist of human rights and of God’s truth.

III.

SCEPTICS' RELIGION.

Under this department, sceptical objections, and systems or principles advocated as hostile to Christianity, are dispassionately considered.

G. J. HOLYOAKE'S ATHEISTIC SECULARISM.

To the Editor of The Bible and the People.

DEAR SIR,

I have taken in your valuable periodical from the commencement, and think it is calculated to do good service to the cause of truth, especially in these times when error on the most important of all subjects is so wide spread and rampant. As I mingle very much with the working classes, for whose benefit, I apprehend, especially **THE BIBLE AND THE PEOPLE** was introduced, I take every opportunity of recommending it to them as a publication, well worthy of their candid perusal. I would that its circulation were more largely extended, as, in my humble opinion, it grapples with all it undertakes to deal with in a masterly masculine spirit.

The spirit of enquiry with many, there is reason to fear, is too one-sided to induce them dispassionately to consider what is truth, with respect to the great and momentous concerns of eternity. An apparent discrepancy seems to be to some minds a sufficient reason why they should reject altogether the divinity of the book in which it is found.

There is evidently a great effort making now to undermine the Divine authority of the Scriptures, and to a great extent Infidel writers and lecturers have succeeded, especially amongst the unreflecting and superficial, and these are a numerous class: if they can, with any shew of reason, give the negative to what is advanced it suffices, and they settle down in the midst of uncertainty with as much composure, as though the race was run, the battle ended, and the victory gained.

Secularism is now doing its best to impugn religion, and subvert the common faith: societies are organising in different parts of the country, and meetings are held to which Christian ministers are invited with the privilege of replying to any statements not in accordance with their views. Mr. Holyoake, the apostle of infidelity, has recently been twice to this town; the lectures were well attended, and much interest has been excited. The platform was occupied by some of the leading Dissenting ministers, and the discussions were conducted with that ability, calm-

ness, and discretion, so essential to the consideration of a question of such vital importance.

The first night that Mr. Holyoake lectured, the proposition was, "Jesus Christ an example for modern reformers." In his opening remarks he said, he did not deny the existence of a God, what he had to say was, he could not see evidence sufficient to convince him of his existence. Albeit in a discussion which subsequently took place between him and Mr. Townley in London, he admitted, that the design argument proved the existence of a Being distinct from nature.*

In the course of his lecture he said, he must be allowed to view Christ as the Unitarian viewed him, (bye the bye, he appears somewhat partial to the Unitarians,) if he looked at him as a man he must confess that he was very far superior to any who lived in his day. He then proceeded to take exception to many of his sayings, and with a perversion, which seems quite natural to atheistic controversialists, declared the language of Christ to his disciples (Matt. v. 11, 12,) was very dangerous in its tendency, in that it led men to court persecution here, in the hope of a reward hereafter; nevertheless, I apprehend that if any of Mr. Holyoake's disciples encounter opposition in the advocacy of their principles, he is not slow to offer them some kind of consolation and encouragement, as a reward for their patient endurance; but whether he can with consistency give them the appellation of blessed, must be left to his own far seeing sagacity.

"Blessed are the meek for they shall inherit the earth" They did not inherit the earth, the lecturer said, yet neither he nor any other man would safely inherit much if it were not for the recognition and inculcation of peaceable principles; far more of real temporal good is to be enjoyed by peaceably pursuing a right course than by any other. Mr. Holyoake's motto is, utility, the present world; then surely he ought not to find fault with a passage inculcating that virtue which he knows bears so much on the present life, and which materially affects the progress of his cause.

"The death of Christ was a bad example to man." But why so? Does not Mr. Holyoake profess to be labouring for the benefit of men, and what he considers the progress of truth? Is he not sometimes subjecting himself to much inconvenience and self-sacrifice for the benefit of others, and would he, in the professed integrity of his heart, abandon his principles, although in the end suffering and death should follow? Suppose this were the case, would he allow it was a bad example? And if Christ, the innocent and just, lay down his life voluntarily for the benefit of the guilty and unjust, ought it not rather to be said, it was a good example, a convincing proof of the high, the noble, and sublime principles by which he was actuated. If a man by his vices incur disgrace and death, and this is very frequently the case, it is in truth a bad example; but if a man under the influence of noble and generous sentiments pursues a course which exposes him to suffering and even to death, we may feel for and deeply sympathise with him, but we cannot say his example was bad; and if the individual submit to these things as did Christ for the benefit of his enemies, then our admiration is raised to the highest

* "Atheistic Controversy." Pages 81 and 48.

pitch, and we feel the most profound reverence for excellence, so disinterested and God-like.

In his concluding remarks, the lecturer said, he accepted nature as self-existent and eternal; and, therefore, he assumes, that nature is equal to all that is, and to all that may yet be; "and if the world could wait long enough, if time, as he says, were given sufficient for the purpose, we should find, that this matter would change without help on our part, and would become we know not what, because it has already become what it is from what we are unable to explain." Now this language is mere assumption, there is no proof that matter is eternal, that it has by its own inherent power produced all that is; and, therefore, until this can be shewn, all reasoning with respect to what it may yet do, can avail nothing. If an instance could be given of the creative energy of nature, if it were possessed of an intelligence equal to the production of what is, then we need not wait, it would be palpable, and there would be no doubt at all as to its capability in time to come. The testimony of the past and the experience of the present are, that nature is unintelligent, that the great mass of matter is unorganised, and hence it would be an absurdity to suppose it could give, what our senses testify it does not possess.

Intelligence, we are told, is the result of organisation, because we know of no intelligence independent of it; then nature being unorganised as before stated, has necessarily no intelligence, it could not, therefore, be the parent of all beings possessing it: we are driven then from nature to a Being above and distinct from it, who in all ages has been equal to the creation of what has existed; and if equal to the formation of such wondrous production which we everywhere behold, then we think, that we are justified in concluding that he must be equal likewise to the creation of the material itself, out of which they have been formed. Nature, then, is not that independent self-existent being which infidel philosophers would have us believe; on the contrary, it gives proof of its dependency, and its subjection to the will of an intelligent ruler.

Mr. Holyoake frequently refers to science, as revealing such and such things; science, on one occasion he said, was our providence; now I go to science with respect to the world's history of nature, and I find, that the science of geology controverts the world's supposed eternity: it is true, it does not enable the theist to demonstrate the commencement of its existence, but it points him to epochs in its history when whole races of beings were swept away, and their places occupied by others adapted to an improved condition of its surface; it points him to a time when the whole mass was in a state of confusion, and, therefore, to a time when vegetable and animal organisms could not exist; their creation then must have been a subsequent operation, and if this did not require an infinite Being to accomplish it, as Dr. Hitchcock truly observes, no result in nature would demand his agency. "Who does not see," he says, "that to bestow organisation, and life, and instinct, to say nothing of intelligence upon brute matter, is the loftiest prerogative of Jehovah? especially to fill so vast a world as ours with teeming millions, exhibiting ten thousand diversities of size, form, and structure."*

* Professor Hitchcock's "Religion of Geology." Pages 142 and 143.

Geology shews then, in the first place, that the matter which composes our globe was once in a molten state, destitute of either animal or vegetable life: secondly, that it afterwards became the abode of many distinct races of beings, which successively existed and passed away: and, thirdly, that about six thousand years ago, man, in his completeness stood forth, to gaze on this wonderful world, a modern inhabitant; unconscious of the cycles of ages that have passed away ere the mighty fabric over which he then presided became fitted for him. We see then, that the assumption of the world's eternity is met by the facts of geological science, and these are evidently such as lead us to conclude, that it must have had a creator, that it could not originate itself, but that the Being, who at different times interposed to furnish it with inhabitants, at some very distant period in the past brought into existence, by the fiat of his own power, the materials out of which the present beauteous world has arisen.

Thus science, when faithfully appealed to, though claimed by Mr. Holyoake as his providence, certainly does not in this respect afford him much protection; on the contrary, its revelations are against him, and in harmony with the opening statement of the sacred historian: "In the beginning God created the heavens and the earth."

Mr. Holyoake's proposition the second night was, "The moral innocency of the rejection of Christianity if consistently disbelieved." After having occupied about an hour and half in descanting on the innocency of disbelief where it proceeded from conscientious or honest conviction, in reply to some statements made by a reverend gentleman, he said, "he did not care whether religion were true or false," in connection with other remarks which I do not now distinctly remember.

If a man says, he cannot believe, that he is anxious to believe, that he is as anxious to know what is truth on a certain subject as any other man can be, if that man reiterate again and again his honesty and sincerity, if he be free from the dominion of vices calculated to blind his reason and pervert his judgment, if he search as diligently as other men into those sources which are best calculated to produce conviction, if after having done this, he still asserts his inability to believe as another man believes, then it appears to me, Sir, that we must give such a man credit for sincerity, and leave the issue with him who sees impartially and judges righteously: but if a man, who apparently labours hard to make others understand, that he is sincere in his disbelief, that his motives are pure, and that he would believe if he could, if this man, some time after says, he does not care whether religion be true or not, it does not concern him, what he thinks is good in the Bible he will receive, what he thinks is not he will reject. I ask, Sir, what, in the name of common sense are we to think of such a man's innocency and conscientiousness? Where is the harmony between the proposition and the after statements? There is evidently none that I can see, it is in my estimation a palpable contradiction, and consequently, all that is built upon it falls to the ground. If a man says, I disbelieve Christianity because I do disbelieve it, certainly it is an easy way of settling the question, but it can be neither conscientious nor philosophic.

If the evidence for the truth of Christianity be equal to that adduced in support of other by-gone facts, and I presume this can be shewn, then

it follows, that Christianity likewise is entitled to the same; and for an individual unceremoniously to reject it, because to his taste it seems unpalatable, is, to say the least, a very unfair and illogical mode of procedure, and quite incompatible with Mr. Holyoake's pretensions as a public teacher.

On another occasion, the lecturer remarked to the effect, that he knew not where to find the morality of the Christian; there was something so indefinite and vague about it, that if he were to attempt to define it, he would find himself quite incompetent to the task. Now really, Sir, one would think that no sensible man could unblushingly give utterance to such language; where to find it? where is it to be found at all, if it is not to be found in that book hoary with years, and yet fresh and pure as the mountain stream which rolls its pellucid waters through the valleys below, alaking the thirst and refreshing the spirits of myriads of living creatures, at which proud infidelity itself stoops to drink, and, then forsooth asks the Christian, where is your morality? as though the morality it enforced were quite original, totally distinct from that of the Christian, and infinitely superior to it. It might, with propriety, be asked, where are the great moral precepts of infidelity? Where is its statute-book, and by what sanctions are its laws enforced? Secularism or secular lecturers, not being able to set forth anything new; finding themselves straitened on all sides by the purity and breadth of those great moral precepts given to us in the Bible, immediately resort to a mode of procedure most unjustifiable; which common sense and candour must utterly repudiate and condemn. I will give you, Mr. Editor, a specimen or two.

Mr. Holyoake one evening animadverted on the fourth commandment: "Remember the Sabbath-day to keep it holy." Who was to know, said the lecturer, what is meant by keeping holy the Sabbath-day; "what was holiness? rather let it be said, remember the Sabbath to keep it healthy." And is not this term open to the same interrogation, what is health? In what does it consist? Would all men agree as to the mode of keeping the day healthy? Would they all come to the conclusion that to breathe the pure air, and roam over the wide fields would be the best way to keep the day healthy? On the contrary, there would be a great diversity of opinion, differing according to each man's tastes and habits; although according to the laws of physiological science it would not be difficult to determine, what would be the most healthy way of keeping it. So there may be various opinions entertained with respect to the holy word in its application to the Sabbath by some men, but, I presume, to every man of common understanding, that has reverence for the Scripture, this word carries with it an idea of sacredness, both definite and intelligible.

Again, "do justice and love mercy and walk humbly with thy God." Well, this appears very good, said the lecturer, but what is justice? What is mercy? They are not defined, therefore, how are we to understand what is meant? Now when Mr. Holyoake addresses an audience does he take it for granted, that his hearers are so obtuse, that the terms he employs, and the principles he lays down must be submitted to a thorough

* If this be the style of criticism on the Bible, those who employ it, should never advocate truth, justice, morals, &c., these being general terms.

analysis, and reduced to their simple elements, ere they can understand what he means? On the contrary, he clothes his ideas in what he considers common language, and leaves the interpretation of them to the general good sense and intelligence of his auditory: let him then in this respect deal with another, as he would have another deal with him; this is what a plain man understands by justice.

Again, Mr. Holyoake says, "we are moral for other reasons than the Christian, we appeal to human nature, utility, and intelligence, and find reasons far being moral there." There can be no doubt I think, Sir, that in human nature we find the foundation of morality, and not either in utility or intelligence. If there were no common standard of appeal, it would be impossible to come to any satisfactory conclusion as to what was moral or what was not; society, therefore, would be rent by divisions as that which constitutes its strongest bond. All men feel they are capable of distinguishing between right and wrong, good and evil, so that an immoral act finds in human nature its judge, and by human nature is condemned. It instinctively shrinks from evil in proportion as it is enlightened, while it feels great satisfaction in the performance of an act which it is led to consider as virtuous and moral.

Admitting that we can appeal to utility and intelligence for moral conduct, at the same time we see that these form an uncertain and varying standard; for the while on the one hand a man may be convinced that it is, and will be to his advantage to conduct himself morally, on the other hand, many are led to pursue an opposite course, because it appears to them to be to their advantage to do so; their intelligence, combined with a strong sense of utility, instead of leading them to the practise of morality, leads them to outrage the better feelings of their nature, and practise injustice: their motto is utility, personal advantage, self-aggrandisement; therefore, they are led at all hazards to strive after these, although the struggle should involve others in disgrace and ruin.

We find some men set their minds on the acquisition of wealth; power and influence appear to them to be of immense importance, to become rich is their dominant desire, their ruling passion; and to this all things are made subservient; appeals to the humanity and intelligence of such men meet with but a slight response, because the medium through which they are led to view things, is, a worldly utility.

Again, the man who meets his fellow on the high-road, and plunders him of his property is led to do so not because his nature suggests its rectitude, but because he is influenced by utility. The man who in various ways defrauds his neighbour, and robs him of his rights, is led to do so, not because human nature asserts its lawfulness, but because he is influenced and controlled by utility. The despot who keeps in abject subjection thousands of human beings, is led thus to act from a feeling of utility, his intelligence ministering to his selfishness; and what atrocities will not men sometimes be led to perpetrate from a conviction that some personal advantage will be the result. Human nature then requires some higher motives for the practise of morality than what are to be found in itself: appeals to its intelligence and to utility are not sufficiently powerful to produce virtuous conduct; man needs to have his vicious tendencies corrected and his virtuous emotions strengthened by an appeal to the higher power,

a Divine tribunal, before which all must ultimately be arraigned, when the virtuous shall be rewarded and the vicious punished.

Experience shews, that the nature of man, in order to be really and substantially improved, requires the highest and most powerful influences possible, to be brought to bear upon it; he needs not only to be vividly impressed with the fact, that moral conduct is in real harmony and consistency with his well-being in this life, that an immoral course mars his own happiness, and the happiness of humanity at large, but that every act he commits is weighed in the mind of infinite justice; and that no secretly concocted scheme which seeks the injury of another can by any means escape his detection; but that our whole natures are open to his all-searching gaze. Let those truths be clearly apprehended and sincerely believed, and then, and then only, do men rise to that dignity of character and purity of life, which it is their duty and privilege to seek after and attain.

I remain, dear Sir,
Your's sincerely,

WILLIAM BETTLE.

Bradford, Yorkshire.

ATHEISTIC CONTROVERSY: TOWNLEY AND HOLYOAKE.*

WHEN we first heard of this discussion, we were not aware, that the Mr. Townley about to engage in it, was the gentleman whom we had known as the respected minister of Bishopsgate chapel, London: his first speech contains a clear logical statement of the argument from design, which was evaded and not answered by Mr. Holyoake, who seems to rely much upon his impressions, and often promises his positive views, but seems to end in a very philosophical mist, or atheistic fog. Thus he observes,—

“A person will say to me, if the Atheist is not able to believe in the existence of a Being distinct from nature, it is demanded, in what does he believe? We answer, though he may not be able to explain the origin of all things, he may yet *believe in the things themselves*; though he may not be able to account for nature, it does not follow, therefore, that he disbelieves in the existence of nature. Without the power to *penetrate the secret of nature*, without the intuition which guesses that secret, without the facts which explain it, without being convinced by any theories extant on the subject, without being able to learn of the existence of one spot of land on the wide sea of theological controversy, and amidst the tossings to and fro upon the deep of speculation, which we have no vessel adequate to navigate, nor chart nor compass to guide, from which no spiritual Columbus has ever returned, bringing a report from the New World,—the Atheist, observing all this, keeps by the shore—the broad and pleasant shore of humanity, relinquishing the fabulous legends which cupidity or fancy has originated, and relies on the more useful, but less ambitious, belief of growth and development, of science and art, of trust and truth.”

We are unable to discover in what *truth* he trusts, or the benefits of that science and growth, which have afforded neither satisfactory theories, nor available charts, but still leave these bewildered mariners “tossing to and fro upon the deep of speculation,” with an inadequate vessel and neither a compass nor a Columbus; the position is certainly not enviable, whilst the nearness to the shore may be only nearness to the breakers, or sunken rocks; nor is it yet explained *what greater share the Atheist has*

* “A Report of a Public Discussion carried on by Henry Townley, formerly Missionary to Calcutta, and late Minister of Bishopsgate Chapel, London, and George Jacob Holyoake, Editor of the ‘Reasoner,’ London Periodical, &c., in the Scientific Institution, John Street, Fitzroy Square, London, on the Question—Is there sufficient proof of the Existence of a God; that is, of a Being distinct from Nature? Edited, with Notes and an Appendix, by HENRY TOWNLEY, and a Preface by JAMES BENNETT, D.D. London: Ward and Co., 27, Paternoster-row.”

in *humanity* than other people; though *humanity* is often spoken of, as if some new found territory to which they have an exclusive right.

Instead of answering Mr. Townley's argument respecting the processes of nature, requiring some wiser guidance than exists in particles of matter, Mr. Holyoake proceeds to declare his inability to understand *the origin of nature*, or the creation of something out of nothing. We suppose it is quite possible this may have occurred, though Mr. Holyoake cannot understand the process, as there are some other things, respecting which he is equally dark; yet if any one should assert terms unintelligible, of course they could not be believed, this, however, is not the case in the declaration, that Divine Power and Wisdom brought the universe into existence. This Mr. Holyoake confesses:—

"I say, *I can understand what is meant by that*—the assertion is clear enough; but *who can make plain to human reason an act like that of creation?* Who can make plain to us that there could, by possibility, be an act performed like that? We are brought at once to a Being *whom we cannot conceive of*, and who must be the subject of hypothesis, for the understanding cannot repose upon it, the senses cannot repose upon it, we cannot define it to one another, we cannot tell what sort of a Being this is, for we must express all the attributes by a negation of matter, and we must suppose it without the properties of matter, we must suppose it without the attributes of matter, yet capable of doing *that of which we have no conception*, namely, bringing this vast frame of all things out of nothing.

"Now I submit, that *only as a difficulty which affects the understanding of the matter*. If the proposition had been taken—as it is usually taken by theologians in this day—that it is *also a matter of faith as well as of reason*—if the assumption was not to make this plain to the understanding, then it would be different; but the assumption of the speaker, the assumption of the proposition is that plainly this act has been performed. How can that be explained to us, and made conformable to reason, which *we are so incapable of comprehending in any form or degree?* I maintain, it is useless to talk about probabilities in this case—about there being forty-nine or fifty upon the one side, and fifty and a fraction on the other; here there is nothing in favour of such a supposition that nature itself is the work of creation, because the more we dwell upon the theory, *I conceive, we find we must come to the conclusion*, that what is always must have been, or must have come from nothing, and that we cannot comprehend—we may put it down as a matter of faith, but we cannot classify it among the victories of reason."

Mr. Holyoake's demand then is, for something that shall satisfy the understanding, that shall be so plain as to leave no difficulties respecting it: we must, therefore, look into his own system for a very understandable account of things, accordingly we read,—

"The Majesty of the Universe so transcends my faculties of penetration, that I pause in awe and silence before it. It seems not to belong to man TO COMPREHEND ITS ATTRIBUTES and extent."

Thus we have a complication of mysteries, in the nature which he describes, with such profound religious reverence, but he rejects the origin of nature, because "it transcends his faculties of penetration," and admires nature for the very same reason: this is a specimen of his method of satisfying his understanding. His faith in nature's power is founded on his ignorance of her capabilities, thus he declares,—

"My own impression is, we do not know enough about nature, to be able to say nature is incapable of what is evidently manifest to us is a work of nature."

Of course nature is capable of doing what is her work; the question being—what that work really is? But is Mr. Holyoake certain from "not knowing enough of nature" what this said personage *can* do? It is plain she can mystify her votaries, since her very clear portrait is thus drawn:—

"*This shadowy form of things, before which all men stand in awe and dread,—in the presence of SO MANY MYSTERIES and marvels, which art is unable to unravel, which science is unable to unravel, which philosophy is unable to explain.*"

Could not our philosopher then imagine the possibility of a mystery in the *origin* of Nature analogous to those mysteries which he owns in her processes? But in order to avoid taking refuge in what we cannot understand, viz., creation, he takes refuge in what "philosophy cannot explain," namely, Nature, which it seems *possesses all attributes*, and so is equal to the God in whom the Theist believes, for after all the Atheist has a god, made up of rivers, trees, stones, and earth, which the old Idolators worshipped separately, but which the Idolatrous Atheist also worships under the title of Nature.

"It seems to me, the nature we know is all that is meant by the theological phrase of 'the God which we seek'—that it is sufficient by its own power of existence. If we reason about it, unless we take refuge in the idea of a creation which we cannot understand, we must come to the conclusion, that nature is self-existent, and that attribute is so majestic—the power of being independent of any ruler, the power of being independent of the law of other beings, seems so majestic as fairly to be supposed to include all others."

Our Atheist has the same difficulty in understanding what spirit is, as in understanding creation, so he disbelieves both:—respecting a Being independent of Nature, he argues,—

"If we say it is a spirit—as I suppose my friend here would tell us—a spirit seems to me, what he has formerly told us his conception of this independent Being is, the negation of all matter. Now that which is the negation of all matter is, in fact, but another form of giving up the question, so far as explanation can carry it; it is but another form of saying—Really, I cannot tell what it is."

Now we should be very much obliged to Mr. Holyoake, if he would SEND US WORD WHAT MATTER IS; and if he can tell more about it, than we can about spirit, our readers shall have the material advantage of all his illumination. He is not very likely to favour us so far, though he shall have any reasonable space at his command. This is no unfair request, since he affirms,—

"I am particularly concerned, as I have been throughout, to explain, with all the explicitness I am able, that if I take up with any other hypothesis, it must be because I am able to understand it. If I adopt a theory of nature which I cannot explain to others, why, plainly, I am dumb, when I go before them."

How dumb he should, therefore, be, is evident from these words,—

"Is it, therefore, not easier to believe that this stupendous and mighty frame of nature always was, and what seems to be infinite was also eternal? It seems to me to be so, and upon this opinion I rest; still, I explain nothing—I do not explain how matter came to be, nor do I think any man can. Nature no man can fathom—we can only suppose, and all that is given to us is not to suppose contradiction. Suppose we what we will, we still stand like children on the shores of eternity, who must look forward with mistful and unsatisfactory curiosity; but let the profound sense of our own littleness, which here creeps upon us, check the dogmatic spirit, and arrest the presumptuous world—we stand in the great presence of nature, whose inspiration should be that of modesty, humility, and love."

He can only suppose and have an *unsatisfactory curiosity*, ending in the perception of his own littleness, to check the dogmatic spirit of scepticism, and teach the hardest lesson modesty and humility, which ought to be inspired by these contradictions: especially since, as he says again,

"The purpose of this controversy, as of all controversy, must be to make things plainer, and to reconcile what was obscure before to the understanding of persons who were not able to comprehend it in the old form of expression, I think, if we apply such a rule to the observations which we have lately heard, they will not prove quite so satisfactory as seems to the gentleman by whom we have just been favoured with them."

After the very clear accounts with which Mr. Holyoake has favoured us, respecting the mysteries of his inexplicable nature, which none by searching can find out, since "its majesty transcends his faculties of penetration," and since "it seems not to belong to man to comprehend its attributes and extent." Mr. Holyoake properly observes,

"Now you will say it is presumptuous in me to expect to have this matter explained, and that I am pushing the argument of the satisfaction of the understanding too far. But the nature of difficulty is this—I do not present it as a reason why I am unwilling to believe as you would

have me believe, but I am assigning the cause why I am not able to adopt your hypothesis. The purpose for which we reason is that we may understand the matter."

Surely Mr. Holyoake may have his own words retorted on him, from the same page:—

"Now, the manner in which this matter appears to us is that we want *satisfaction of the understanding*. If it is not proposed to give me any satisfaction in that respect—if it seems repugnant to the intention or to the judgment of other persons to satisfy me upon this matter,—pray, if my understanding is not at all to be interested, on what ground do you claim *my* attention, or anybody's attention, to *your* system, as being a reasonable system? It seems to me, if you once put it on the ground of discussion—if you once say *you* can get, or pride *yourselves* on possessing, a faith more rational than my own, it must be because *you* can give better reasons, explain it in a better manner, and do more to satisfy *my* understanding. Now, in urging this argument, I surely do no more than *the gentleman on the other side proposes*; and the fault may be mine in not seeing the weight of the reasons presented to us, but the fault cannot be because I require those reasons."

Our champion of Atheism has great faith in Nature, that she could do many things, if we would but wait, and give her time, as if she had not on his hypothesis, had eternity to work in:—thus he falls into conjecture on the *powers* of nature, whilst his constant professions are to confine his enquiries to the *order* of nature: he says,

"You heard distinct reference made to the argument of design. The great force of what our friend said, briefly amounted to the improbability of matter being equal to the production of the various things we observe in nature.

"We are curious to account for those things, and when I cannot account for them by one process which the theologian may point out, then I have to look in some other direction to account for them. Why I *suppose nature is equal* to the performance of all things is, not because matter has a certain form, and does not do certain things now—if world could wait *long enough*, if time were given sufficient for the purpose, we should find that this matter would change without help on our part, and would become we know not what, because it has already become what it is from what we are not able to explain."

This is well answered by Mr. Townley in the following passage:—

"Now, had it been only in the infancy of mankind that common sense had reported to reason that there were organisms and contrivance in nature, to produce which there appeared no sufficient amount of intelligence in nature, but that, as time rolled on, as microscopic aid began to be afforded, as matter began to be examined with greater care and attention, common sense had discovered and reported to reason, that at length intelligence was found in matter adequate to the production of all the contri-

vances that nature exhibits—had this been the case, I would have been as forward as our friend in preferring the later reports of common sense to those of an earlier time, and in requiring reason to hearken to them, and to reverse the decision it had originally pronounced.

But such has not been the case. Microscopes (some of them magnifying half a million of times) have been invented, and employed in the frequent examination of particles of matter, by the most scientific men, with the greatest care and attention; but common sense is as far as ever from discovering any appearance of intelligence in them whatsoever.

“Will our friend declare that we have not waited long enough to ascertain what there is in nature—that, though the required intelligence is *not now* displayed to common sense by nature, it is expected that it will be *at some future time*; and that, till such time arrives, nature ought to have credit for being now in the possession of such intelligence; and thus, there being no need for the agency of a supernatural being, we should believe that no such supernatural being exists?”

His conclusion of this argument is a powerful and beautiful illustration of the necessity for some other power than exists in material things, to combine them into certain arrangements:—

“Will he say, that as particles of matter are reported by common sense to be possessed of *self-moving* power, this power is enough to account for the formation of the eye and other human organs? Without stopping to debate whether common sense, after the innumerable observations it has made, will not, on the contrary, affirm that, in order to self-motion, there must be life—without stopping to debate this, let it, for argument's sake, be granted, that a particle of matter can move itself. I then ask, can it *guide itself* also? An eye is to be formed; some millions of corpuscles, or particles of matter, are required, in order to its formation—if each of these millions of particles has power to move itself, is it able also to *guide* itself into its own proper position in the forthcoming organ? Has it intelligence enough to do this? And if it has, I yet further ask, would even such intelligence as this meet the exigency of the case? *Intelligence is wanted sufficient to have contrived the eye.* Unless such intelligence as this be possessed, the requirements of the case are not met; reason is not satisfied; *reason requires an adequate contriver*; if one cannot be found in nature, it must be sought for out of nature—have one, reason must, and reason will.

“If there were in a field a vast multitude of self-moving, self-guiding bricks, and beams, and stone, and, in order to form an intended edifice, each of these building materials had power and intelligence to move itself into its own proper place in the roof, or in the floor, or in the wall; still, the final appearance of a commodious and well-contrived habitation cannot be accounted for but upon the hypothesis that *some architect, possessed of adequate intelligence, had made the plan.* The self-moving, self-guiding materials would no more account for the edifice than the labourers, who with their hands moved and guided into their appropriate places the bricks, beams, and stones of which St. Paul's cathedral is composed, would account for the erection of that noble structure. A Sir Christopher

Wren must be found. For the erection of the yet more noble temple of the human body, a greater than Sir Christopher Wren is wanted. To accomplish this *there must be a God.*"

We look in vain through this discussion for *any advantages* to be derived from Mr. Holyoake's views, though he frequently boasts of these, as he does of his understanding of nature, or requirement of explanations:—

"I feel anxious to fully justify myself before so large a number of persons, against the supposition that I would for one moment occupy myself with anything less than a direct practical issue. I deal with this question—I trust we shall always have it so treated—I deal with it on *strict practical grounds.*

"I am anxious for something to come out of this issue which shall be of *service* to us, for we have somewhat endangered our controversy—the advantage of free speech—by not always taking care, when so many persons are inclined to protest against that privilege, not to employ it on that which is speculative, barren, beyond time, and, therefore obscure; but we should take care to employ it upon that which goes home to men's business and bosoms, *and gives them something on which they can repose, and by which they shall better direct their lives.*"

In what respect men are benefitted, or their lives improved, Mr. Holyoake leaves us altogether in the mist; so that his mission is palpably useless, or at anyrate he cannot shew that his principles are good for anything; the confession, therefore, was not out of place, though not gracefully made, when by way of reproach to his opponent he observed,—

"I do think we occupy too much of public attention by *mere discussions and reiterations of opinion upon those ABSTRACT POINTS WHICH HAVE NO RELATION TO HUMAN DESTINY OR PROGRESS.*"

We expect, however, that in another discussion now anticipated, Mr. Holyoake will redeem his pledge, of shewing some practical advantages of his system, and no more waste his own time or that of the public with "abstract points," and we shall look for a very clear and practical statement of those good things which his system has in store for the world.

Whilst on this point of utility, we may observe, the peculiarities of the theory of morals advocated by the Atheistic Seculars: they base morality on reason and *utility*; and find in this a sufficient guide and guarantee for human duty: yet in this discussion, that basis seems to be repudiated: in opposition to the argument of Mr. Townley on *prudence*, or taking the *safer side*, Mr. Holyoake observed:—

"Now I think *that* the demoralization of reasoning. I know, on the part of my friend, this is said in the utmost purity—this is said in kindness, to warn us against what he supposes to be a precipice: but I submit, *in human affairs we never so act; and a man never asks himself, whether it is safe and proper to be a patriot, or to take the side of truth—he only asks, not whether it is prudent, but whether it is his duty*

to do so—whether it be right and proper. I confess, I believe in this matter we ought to disregard the question of prudence, and cleave closely to the reasons of our conduct, and to the righteousness of our actions.

“I will only add, I differ from my friend. I am not in search of happiness. I think, happiness ought to be a secondary thing. Our first thing is to make sure we are right; the next thing, is to make sure we do our duty. It is our business to walk in the right path, and leave our happiness to take care of itself.”

Then utility is a very blind guide on moral questions, and our philosophers must look out for a better basis and guarantee; they must strike out some boasts on their moral theory as a point of secular superiority, and begin to build over again.

“PEACE I LEAVE WITH YOU.”

JOHN XIV. 27.

PEACE! upon the surging billow,
 'Tis the Saviour speaks the word!
 Sweet as rest on downy pillow,
 Calm as ocean's depths unstirr'd.
 Fiercely rageth tempest round thee,
 Sorrow's tumult may not cease;
 As a chain doth love surround thee,
 And the Saviour whispers, “Peace.”

Peace! when o'er thy spirit sweeping,
 As a flood the tempter comes;
 And thine hours are hours of weeping,
 And the bitter tempest foams:
 Life hath store of fearful sadness,
 Lore unthought of must thou know;
 Yet shall gleams of heaven-born gladness
 Light the pilgrim's path below.

Peace! when earth is swift receding
 As a summer cloud away:
 Peace! when kindred hearts are bleeding
 For the love that may not stay.
 Peace! 'mid Jordan's whelming water,
 Fearful though its billows rise;
 Peace! thine own, thy blood-bought charter,
 Peace eternal in the skies!

Belper.

ADELINE.

IV.

THE PHILOSOPHY OF HUMAN NATURE.

The Nature of Man as Spiritual, Immortal, and Responsible, will be the most frequent topic of this department: though sometimes we shall introduce MISCELLANEOUS Subjects.

AN ADDRESS ON LAYING THE CORNER-STONE OF A PRIMITIVE METHODIST CHAPEL & SCHOOLS,

GOOCH STREET, BROMSGROVE STREET, BIRMINGHAM,
August 23rd, 1852.*

HE observed, respecting the RISE OF PRIMITIVE METHODISM, that there are two points of a great work or important course of events, which excite most attention,—the beginning and the end: the foundation-stone and the top-stone. Men have naturally a desire to explore the beginning of whatever becomes great; they trace a vast river to its source, and admire the source because of what it grows into; the end gives importance to the beginning: the few huts which commence a future city, become historical from the events to which they have led. So on the birth of an infant, as the beginning of an immortal being, we are led to serious consideration: the same is true of a place of worship, which is to influence the eternal destiny of many. With such feelings we may trace back the origin of the Primitives. Some forty years ago, in 1810, there was a little band, a society of ten members, no seceders from other denominations, but, by the grace of God, gathered together by a separate instrumentality. This little flock of ten was, about forty years ago, assembling in a room in Standley, Staffordshire,—a church in a house,—now, no house could hold them; the little one has become a hundred and ten thousand! This is something like building. Suppose they were to go on at the same rate of progress, the present numbers being as earnest as the first ten, and, *therefore*, increasing in proportion, they would soon overtake the ignorance and depravity of our outstanding population. Already, they may say with Jacob, “with my staff” (having no other riches than a walking stick,) “I crossed over this Jordan, and now I am become two bands.”

Having noticed the origin of the Primitives, let us examine THEIR MISSION, and we shall find IT IS PECULIAR. All varieties of Christians answer different ends; and Primitive Methodism has two objects to serve:

* By the Rev. Brewin Grant, B.A.

first, to show that *religion is alive*; and, secondly, to prove, that it *can reach the lowest conditions and most hardened characters*: it adopts methods that others,—it may be from false respectability, or spurious refinement,—are apt to omit, if not to despise; methods indeed, which, it may be, are not suitable to some cultivated classes. As, for instance, in camp-meetings, which answer the want of many for excitement and rough, real life: formerly our village wakes and our town fairs were the only excitement afforded this part of the public,—wakes,—the annual birthday of churches, that let people go to sleep: whilst now the camp-meeting is the true Church wake. These meetings are also primitive, since one greater than all other teachers, sat on a hill side, or on a boat, instead of a wagon, and addressed assembled crowds by the ancient method which he introduced of open-air preaching. That the style of religion, heartiness, and life, adopted by the Primitives, is more suitable than the older methods of refinement (especially as associated with a rationalistic theology); that this is more suited than any other, to influence large classes of the people, as well illustrated by Mr. Priestley, the great naturalist and Unitarian. Being asked by a gentleman to preach to his colliers, and see what *moral reformation* might be so effected. Priestley recommended the gentleman to get some good rough Methodist, and confessed himself incompetent for the task. His religion was for decent people, that is, for people who are decent without it, by accident, from respectability and educated external decorum: it finds people so, and lets them keep so; least of all is it calculated to make them much better than respectably moral,—as things go. We see, then, the peculiar mission of the Primitives, namely, by more stirring methods, to carry the gospel to its original auditors,—“the common people.”

THE FOUNDATION of Primitive Methodism is, we believe, the same as that of all Christian bodies; “for other foundation no man can lay than that which is laid, which is Jesus Christ;” and surely no Primitive requires another, for it is broad enough for all to build on; and this “foundation of God standeth sure; having this seal (or motto,) the Lord knoweth them that are his,”—will keep in peace and safety those who take refuge with his Son. Consistently with the more popular mission of the Primitives, they lay firmly hold of the more popular and scriptural doctrine of a universal salvation,—“that he, by the grace of God, tasted death for every man.” We can have no broader foundation than this: it will hold all sections who hold Christ; and no man will ever come and find no room.

On *this present occasion*, we lay *the foundation* of THREE BUILDINGS: first, material walls, to be erected on *this* stone; secondly, a building of teaching, to be erected on God’s foundation, the doctrine of Christ, “*the corner-stone*.”

“And let every man take heed how he build thereon; if any build upon this gold, silver, precious stones” (true doctrines,) “his work shall abide; but if any build wood, hay, straw, stubble” (the rubbish of combustible materials,) “he shall suffer loss, for every man’s work shall be tried by fire.”

This is the Pope’s purgatory; and truly it is *his* purgatory, and the purgatory of all priests: for it is the workman, or teacher, whose work of

teaching shall be tried by fire: it is not the people's purgatory, as the priests feign with their obvious lies; but a *purgatory for priests only*, and, therefore, let them look to it, how they bury God's foundation under their own rubbish of chaff and stubble, which shall be burned with unquenchable fire.

The third building of which the foundation is now laid, is that of a living temple to God, composed of living stones, true believers, who are to be a habitation of God through the Spirit. How many stones are already polished, to be fitted into a house for God; how many masons are actively employed in shaping and polishing others? How many are delving in the quarry of human society, or cutting down trees from the Lebanon of this populous town, to bring stones, and rafters ready made; so that they will need no more noise of axes or hammers of discipline to disturb the solemnity and order of the house.

Solomon built a house to Jehovah, but if Christ be with you, a greater than Solomon is here: and this house is greater than all the magnificence of Solomon's temple. Solomon, in all his glory, was himself not arrayed like one of those lilies, which God hath clothed in perfect holiness. The temple of Solomon was of great stones and buildings; not one is now left upon another; but this spiritual house is built on a rock, and the gates of hell, the jaws of destruction, will never prevail against it, as they have prevailed over the Jewish temple. Every stone standing in its true place here, in a building made after the pattern which God hath showed us, will be removed to a corresponding place in the true sanctuary above which the Lord pitched and not man. May we be amongst them, and many be here prepared to be transferred thither.

Men once builded a tower to reach to heaven, and it came to nought; it was Babel, confusion. Except the Lord build the house, they labour in vain that build it. Infidelity now builds its tower of Babel; but its tongues are confused, one calls for bricks, another brings mortar; neither do these agree together. He who buildeth all firm structures is God. May this be no Babel-tower, but the house of God, and the very gate of heaven.

And when the material edifice is reared, may the people so pray as one man that the glory of the Lord shall descend and fill the house, preparing for eternal glory those who worship therein, and let all the people say, Amen.

REGULATIONS FOR PERSONS EMPLOYED IN REPAIRING CHURCHES.

THE following regulation for repairers of churches, put in print no doubt by a Puseyite society, and intended to be pasted on the doors of churches during repairs or alterations; idly quotes Scripture against idle words in a stone building, whilst the text makes no distinction of place or time: it refers to Solomon's temple, in which there was no sound of axes or hammers, and tells men to shut their mouths, and not to whistle; instead of giving advice to the true Babel Church builders, who in clamouring for synodical restoration, make more disturbance than the jackdaws on the steeple.

The copy before us, is signed in writing by the Curate and Churchwarden of the building to which it was attached, and reads as follows:—

TO ALL PERSONS EMPLOYED IN THE RESTORATION OF THIS CHURCH.

1. A church is the House of God: and, therefore, any work that has to do with a church is a holy work. Every stone you lay, and every beam you hew, is laid and hewn for the honour of ALMIGHTY GOD.
2. The behaviour of those who are employed in a holy work ought also to be holy. How careful then should Churchmen be, in working upon a church, to avoid (even more than at any other time) all unseemly words, all oaths, and every thing like an oath. **EVERY IDLE WORD THAT MEN SHALL SPEAK, THEY SHALL GIVE ACCOUNT THEREOF IN THE DAY OF JUDGMENT.**
3. This church has been the House of Peace for many hundred years; let it not now be profaned by lightness of speech, much less by unseemly noise, or words of quarrelling and anger. Remember in what holy quietness Solomon's Temple was built.
4. A Churchman will also, while working in the House of God, avoid any act which may *seem* irreverent, such as singing or whistling idle tunes, or heedlessly disturbing those parts of the building which are not under repair.

5. You may have to do with moving the bones of the dead. You should treat them reverently, remembering that this crumbling dust is but what you will yourselves become, and that at the last day "this corruptible shall put on incorruption, and this mortal shall put on immortality."

The Clergyman and Churchwarden trust that every Visitor, who may enter this church while under repair, will shew by his reverent behaviour that, though in that state, he knows it is still the House of God.

ATHEISM.

BY MRS. L. H. SIGOURNEY.

"The fool hath said in his heart, There is no God."

"No God! no God!" the simplest flower
That on the wild is found,
Shrinks, as it drinks its cup of dew,
And trembles at the sound;
"No God!" astonish'd echoes cries
From out her cavern hoar,
And every wandering bird that flies
Reproves the atheist's lore.

The solemn forest lifts its head
The' Almighty to proclaim;
The brooklet, on its crystal urn,
Doth leap to praise his name;
High sweeps the deep and vengeful sea,
Along its billowy track,
And red Vesuvius ope's its mouth,
To hurl the falsehood back.

The palm-tree, with its princely crest;
The cocoa's leafy shade;
The bread-fruit, bending to its Lord,
In yon far island-glade;
The winged seeds, borne by the winds,
That roving sparrows feed;
The melon on the desert sands—
Confute the scorner's creed.

"No God!" with indignation high
The fervent sun is stirr'd;
And the pale moon turns paler still
At such an impious word!
And from their burning thrones, the stars,
Look down with angry eye,
That thus a worm of dust should mock
ETERNAL MAJESTY!

THE PROPOSED DISCUSSION, BETWEEN G. J. HOLYOAKE AND BREWIN GRANT.

As our readers will naturally be anxious to understand the progress of the discussion announced in our previous number, we feel bound to explain the case, as far as it has proceeded up to this present time of writing, (Sept. 25th,) when a further communication from Mr. Holyoake ought to have been received. Should any such reach in time for our present number, it will appear with the rest; but the correspondence has been so protracted, and any future correspondence being liable to the same delay, we must take our own course and await the convenience of others, for the discussion itself.

Before introducing this correspondence, we may here introduce the kindly notice occasioned by the announcement of the discussion; and it will serve two purposes; *first*, to intimate our appreciation of such generous recognition on the part of the Editor of *The Banner*, whose friendly and partial eulogy is so much the more creditable to himself, and grateful to us, from the fact that in certain past differences we furnished sufficient occasion for men of less magnanimity to cherish permanent coldness, if not hostility. This is not the only occasion on which that gentleman has shewn himself superior to petty resentments, and generous towards those who have been occasionally hostile; and his conduct is so much the more remarkable from contrast with that of those with whom we have been associated in name and co-operation, but who have never been too cordial in their recognition, preserving sometimes silence, at others maintaining the "judicial tone" of deprecation and invidious comparison.

Besides the purpose of this due acknowledgment, the introduction of the eulogy in question, may, *secondly*, assure our sceptical friends that Mr. Holyoake, in acceding to the discussion proposed, would have met with a recognised advocate of Christianity.

"REV. BREWIN GRANT AND MR. HOLYOAKE.

"FROM a notice in *The Bible and the People*, it appears that there is to be a discussion on Atheism *versus* Christianity, between the Rev. Brewin Grant and Mr. Holyoake. It will be observed, that the point of dispute in this case is not Atheism *versus* Deism, but, on the contrary, it is in the highest degree a practical question. If it can be shown to the satisfaction of the common-sense of mankind that Atheism is more beneficial to them than Christianity, by all means, we say, away with Christianity, and let us have Atheism! But if the Apostolic language be true, that "godliness is profitable unto all things, having the life that now is, as well as that which is to come," then we say, away with Atheism, and let us have Christianity! We have often confessed to a

want of sympathy with all discussions on the simple point of a First Cause, holding that the man who disputes it, is hardly to be reasoned with. But it is much otherwise as it respects the beneficial effects of Christianity. The beautiful expression of Andrew Fuller, "Christianity its own Witness," is a dissertation in itself. It must either be its own witness, or it is a deception. Mr. Fuller was in the habit of looking at Christianity in its practical lights. It was thus he dealt with the Socinian controversy: he judged the systems by their tendencies, retiring upon the inference, that the system which was fraught with most good must be the system which came from God. We are, therefore, right glad that this is the ground on which Mr. Grant comes forth, on the present occasion, to do battle with Mr. Holyoake. In the present case we are at perfect ease with respect to our advocate. We may safely risk Mr. Grant in such a contest with him, or with any man. One of the most distinguished of our ministers, to whom Mr. Grant is thoroughly known, recently writing to us, expresses the following opinion:—

"His logic, wit, humour, and sarcasm are keen and effective; indeed, I wish he could be employed as a missionary to the Infidels. It has long appeared to me that we want two or three men thoroughly a match for the leaders of the Infidel party and their followers among the lower classes, who would visit our large towns, deliver lectures, challenge discussion, give opportunity to any one present to start objections, if seriously and respectfully done, and answer them;—men who would lecture on various topics, historical, archæological, with diagrams, &c., &c., and thoroughly competent to meet gainsayers. Such men—and Grant is one of them—might do great good in arresting the progress of Atheism among the lower classes. He is very clever, and controversy is his forte."

"In these sentiments we entirely concur, and we could wish that Mr. Grant might be largely employed in this direction. He has most of the gifts which so eminently distinguished his fellow-townsmen, Mr. George Dawson, and other gifts not possessed by that popular lecturer: while he is thoroughly sound on the subject of Evangelical religion, and in full sympathy with all its principles and operations,—a circumstance, which, other things being equal, must ever invest him with a power which will give him an ascendancy in every intellectual conflict with the Infidel or Atheist."—*British Banner*,* Sept. 8th, 1852.

If on the Christian side there be no objection to the advocate, neither will there be any from the other side since, besides the general challenge often given to the clergy at large, and the willingness, nay anxiety, of

* "The present Number of the *Bible and the People* is an excellent one. The dissertation, setting forth the "Relation of Christianity to other systems in the age in which it originated," is marked by the usual ability of the publication. But, perhaps, the gem of the number is, "*Achilli versus Newman: the Verdict Vindicated.*" We observe that it is the substance of a lecture delivered in the Odd Fellows' Hall by Mr. Grant; and we could wish that those "Odd Fellows," who, like so many rooks, lurk in the forests of Oxford and Cambridge, had been his auditors. It deserves publication in a separate tract, with a view to the most extensive possible publication.

freethinkers to contest our opinions in public oral debate, Mr. Grant has been distinguished in the writings of Mr. Holyoake, as peculiarly qualified, by fairness and intelligence, for such undertakings.

Thus, in the second volume of *The Cabinet of Reason*, written by Mr. Holyoake, we are told, that in reply to the declaration of Infidels, that their works are ignored by the Christian pulpits, our friend the Rev. G. A. Syme, of Nottingham, "assured me (Mr. Holyoake) that they were oftener read in the pulpit, and reviewed in Christian Journals, than we are aware of." To which the author appends the following note:—"The Rev. Brewin Grant, of Birmingham, I am bound to say myself, is an instance, as I have heard him read one of our books from the pulpit. Also, that the *Bible and People*, edited by him, gives the freest insertion to opposing views, and has, in some instances, uttered generous words of the writers."—*Cabinet of Reason*, Vol. ii., (p.p. 26, 27,) entitled,—
"WHY DO THE CLERGY AVOID DISCUSSION?"

This character for freedom and generosity towards sceptics, is what the gentleman in question would ever seek to deserve, whilst he would not avoid giving utterance to well-merited condemnation, in cases of unfairness and inexcusable misrepresentation.

In the *Reasoner*, No. 24, Vol. XII., edited by Mr. Holyoake, the same writer is again recommended in a review of *The Bible and the People*:—

"'THE BIBLE AND THE PEOPLE.'"

"*The Bible and the People*, No. 6, Vol. I., contains a short notice of the 'Last Trial by Jury for Atheism in England.' Nos. 7, 8, and 9, of the same Monthly contain careful reviews of the same work, accompanied by observations and extracts full and fair by a writer more than impartial—he is generous. Some questions put to us we shall feel bound to answer at the first convenient opportunity. No. 3, Vol. II., of *The Bible and the People* contains entire the 'Last Days of Emma Martin,' with critical remarks by the editor, we suppose, as in the former case. The remarks commenced by the admission, that 'death and sorrow are sacred,' which the critic does not violate in spirit. Some reply seems due from us, which we hope to be able to write. We have placed the *Bible and the People* among our weekly list of 'Literature for the People.' It appears as a monthly magazine at 6d., edited, we believe, by the Rev. Brewin Grant, B.A., of Birmingham. Judging from the contents of the last sixteen numbers, which we procured last week, it is the best of the controversial publications devoted to the maintenance of Evangelical principles. Our readers will find it well worthy of their perusal. Its tone is superior to anything we have encountered in the same Christian school. The numbers, as far as we have examined them, are critical as well as instructive."

It is no wonder, therefore, if after Mr. Holyoake; the most popular, able, and influential advocate of Atheistic Secularism, had spoken so commendingly of this defender of Christianity, the followers of Mr. Holyoake should suggest a discussion with one thus pointed out by their leader, as qualified for the task.

Accordingly the following correspondence was commenced in June last, by one of Mr. Holyoake's friends in Leicester, who wrote in the name of his brother Secularists :—

LETTER I.

June 16th, 1852.

DEAR SIR,

Mr. G. J. Holyoake has been recently lecturing in Leicester on "Roman Catholicism, the type of orthodox Churches around us," and "A new Development of the Principles of Free Inquirers." At the close of the last lecture Mr. Winks offered some objections, as did also Mr. Cecil. It was subsequently arranged, that Messrs. Holyoake and Cecil should discuss Mr. H.'s "Secularism." Two nights debate came off last week, at the close of which Mr. Winks offered to debate with Mr. Holyoake at any time. It now turns out that Mr. Winks cannot arrange before Sept. or October.

The friends with whom I act would like to bring Mr. H. in contact with some one of acknowledged ability, so that we might have "a foot to foot encounter," like the one Dr. Ackworth says he will have with him at Bradford. It occurs to us then that you are "a fit and proper person" to engage in such a discussion; and if you would do so in this town we would do all in our power to expedite the arrangements.

We would propose the engagement of an efficient and impartial reporter, so that we might have an accredited and a sort of standard debate published.

I forward with this a *Reasoner*, containing Mr. H.'s "Secularism," for your guidance. From the kindly manner Mr. Holyoake speaks of you, I feel certain he would consent to almost any arrangement being made which should accomplish this object. The people here also are weekly expecting a discussion—not knowing the subsequent alteration made by Mr. Winks. If you would consent, I am sure that the most thoughtful and orderly would attend the meetings, as was the case last week.

If you would favour us with an *early* reply, I would talk to your brother about the matter, and we might soon get into working order.

Awaiting this kindness,

I am, dear Sir,

Yours truly,

To the Rev. Brewin Grant.

THOMAS EMERY.

II.

Birmingham, June, 1852.

MY DEAR SIR,

A constant pressure of engagements has delayed my acknowledgment of your letter, and now I answer hastily. It has struck me as a difficulty in discussing with Mr. Holyoake, that the same statements may be re-asserted by him in various towns, after they have been, as some think,

refuted; and, therefore, a fair and cheap report of any debate ought to be in print, to follow him with a view of both sides. The occasional enquiries of zealous individuals, by way of objection, are often no very satisfactory means of trying any question.

But the main difficulty to my own mind, in reference to your offer of an accredited report, is the assertion in the *Banner*, that Mr. Holyoake *refused to correct his speeches for the press*, after his discussion in London with Mr. Townley.

As to my discussing with Mr. Holyoake is somewhat uncertain, from my numerous and pressing engagements; Mr. H.'s whole life is given to these questions; we have professional duties and many extra-professional, which render us not fair opponents: still if arrangements could be made I would do my best; only on this condition, that it should be in a town where Mr. Holyoake has followers; and there should be a clear understanding that the report should be printed.

It would be useless for us to become lost in the paltry questions about Romanism the type of Protestantism, &c.

I should prefer discussing the *value* as well as the truth of Mr. Holyoake's whole mission, in some theme as the following:—"What would be gained by mankind in general, and the working classes in particular, as to this life, by the removal of Christianity,—and substituting Atheism in its place. In other words, wherein consists the superiority of the Atheist's gospel over the gospel of Jesus Christ."

If, as Mr. Holyoake affirms, "utility" is one of the "guarantees of morality," and if, as is generally admitted even by others, truth is useful, there is every propriety in trying the question on this issue—*What good* is it to men to learn otherwise? For surely if it is of *no use*, it is only waste of breath and time.

Whilst further, supposing Atheism to be true, utility or expediency, is the only obligation left. On these grounds, I propose in reply to your note, the discussion of the above theme; but since you desire "a standard discussion," for publication, the end would be best answered by a central place; and I should much prefer London, the scene of Mr. Holyoake's discussion with Mr. Townley, as that would command wider attention.

Perhaps Mr. Holyoake would favour me with a statement of the advantages he maintains that Atheism would confer, and which Christianity opposes.

For the advantage of due consideration, that we may not merely throw off at random, statements that are immature, I should also request that the discussions be *weekly*, and that we have three of them; Mr. Holyoake commencing to maintain his propositions as to the benefits of Atheism, and replying in equal time.

It would certainly be better were I more familiar with these matters, but if the discussion be undertaken, I must try and qualify myself to become more like a "fit and proper person" to represent Christianity against Atheism.

Pray do not delay as I have done, but let me have as early as possible your views on the subject. If you like to forward this note, with my

compliments, to Mr. Holyoake, he perhaps, would have no objection to favour me with his own views on the proposal.

Yours very truly,

Mr. Thos. Emery.

BREWIN GRANT.

III.

*Johnson's Hotel, Newcastle-upon-Tyne,
July, 1852.*

REVEREND SIR,

My friend, Mr. Emery has forwarded me your letter, in accordance with your permission.

What the *Banner* has said concerning my refusal to correct my own speeches for the press after my discussion with the Reverend Mr. Townley, I do not know, as I have not yet seen that number of the *Banner*. You seem to infer that I should refuse in every case which is more than I have ever said. In a discussion with you, such as appears to have been proposed by your correspondent, I should prefer revising my own speeches, and reading through yours, and should wish you to do the same respectively on your part.

Exertions, upon which I have to depend for an income, will prevent me immediately entering upon this discussion. Were "my whole life (as you assume) given to these questions," I should be at once at liberty to join issue upon them. But I will prepare to acquiesce in the arrangements soon after they are completed. Your remark upon the "paltry question about Romanism the type of Protestantism," I do not understand. As a reputed opponent of Catholicism I should have supposed you would have put a higher estimate upon those fatal coincidences.

The first proposition you name as the subject of our debate, strikes me, upon the first reading to be a useful one with the change of one word. The proposition would then stand as follows:—

"What would be gained by mankind in general, and the working classes in particular, as to this life, by the removal of Christianity and substituting *Secularism* in its place."

As to the town of holding the discussion I consent to your conditions. The National Hall, High Holborn, in London, would be the most suitable I know of in the Metropolis. Of the provinces, Leicester would be the first place and Birmingham the second. You ask me if I would supply you with "a statement of the advantages I maintain, that Atheism (*Secularism* if you please,) would confer, and which Christianity opposes." I will endeavour to do this, but I should be much assisted if you would first inform me what are the principal points of Christianity which you are concerned to defend, for the features of Christianity are stated with important differences in nearly every discussion in which I take part.

Exhausted by some exertions much beyond my strength, I have been

unable to reply to your letter (which I regret has lain by me nearly three weeks,) until a friend was at hand to write for me.

Yours faithfully,

GEO. JACOB HOLYOAKE.

IV.

Birmingham, July 27th, 1852.

DEAR SIR,

In reply to your enquiry, "What are the principal points in Christianity, I am concerned to defend," I may state first, the New Testament in general, as the authoritative standard for Christians. Secondly, the general doctrines of "the orthodox," more especially of the Independents, with whose opinions you are well acquainted; excluding, however, election and reprobation, together with the supposed condemnation of all men for Adam's fall, which are founded on metaphysical views, and about which we are not agreed. Thirdly, the particular doctrines I am concerned to maintain, are chiefly:—

The Atonement, or God's mercy to sinners, provided through the Redeemer;

The example of Christ, and all New Testament principles, as our rule of life;

The Judgment of the world by the Saviour, and particularly of the hearers of Christianity by the law of Christianity.

Of course this includes the existence of God, and the immortality of the soul, together with our responsibility. If there be any other doctrine not implied or expressed in the above, I shall be happy to give you my view upon it. And now allow me to enquire what you mean by *Secularism*? whether it is not the practical side of Atheism, an attention exclusively to man's temporal wants, to the exclusion of God, the soul, and a future existence?

If so, can you have any objection to expand the term *Secularism* into "Secularism founded on Atheism?" since if this element be not some way recognised, our *religions* would not come into collision; for I am so far from denying the importance of this life, that I maintain Christianity to be beneficial here on earth; whilst you have to maintain the superiority for this life, of an exclusive regard to temporal good.

I hope you will, therefore devise a method of expression, either in the proposition itself, or in an explanatory appended statement, that shall recognise Atheism as the speculative element or doctrine, of which *Secularism* is the practical result.

If you then could say, that "by *Secularism* is meant an exclusive attention to this life, apart from the ideas of God or religion, (of course, as free from offence or occasion for prejudice as you can, the only object being to understand our respective ground,) such a statement either inserted in the proposition, or appended to it, as a definition, would render everything satisfactory to my mind, and I hope to yours also.

As soon as we have thus settled the terms of the question, we could fix upon friends to form the other arrangements, as to place, &c. The

time is chiefly at your convenience; only not Mondays or Thursdays, which are service nights. It would be better for me, as well as for you, that a few weeks should intervene; and I hope that during this your health will be recruited, which I am sorry to hear is now failing from extra exertions. Hoping for an early reply,

I remain, yours very truly,

BREWIN GRANT.

P.S.—I shall, of course, rather regard the *moral effects* than the metaphysical side of Christian doctrine.

In consequence of delay in obtaining an answer to the above, two other notes were addressed to Mr. Holyoake, hoping that the state of his health was not the cause of delay. The following reply was received:—

V.

Redcar, 2nd September, 1852.

REVEREND SIR,

Accept my thanks for your consideration of my health: had that been better your last three letters should not have remained unanswered so long. A dead saint often enjoys posthumous estimation, but I never heard the relics of a dead reformer were accounted of any value, and I have been anxious not to be included in that unproductive classification. But my health is now much improved, and had not prior engagements in Bradford, arising out of a former meeting with Dr. Ackworth, of Horton College, prevented, I had, ere now, answered your repeated questions.

Let a definitory affix accompany the proposition in my last: the whole standing thus:—

What would be gained by mankind in general, and the working classes in particular as to this life, by the removal of Christianity, and the substitution of Secularism in its place.

By "Secularism" is meant giving the *precedence* to the duties of this life, over those which pertain to another world.

The leading points with respect to Secularists that I undertake to explain, are:—

I. That attention to temporal things should take *precedence* of considerations relating to a future existence.

II. That Science is the Providence of Life, and that *spiritual* dependency in human affairs may be attended with *material* destruction.

III. That there exist (independently of Scriptural Religion,) guarantees of Morality in Human Nature, in Intelligence and Utility.

These, as you perceive, include the "series of advantages I regard as" conferred "by Secularism."

With respect to Christianity, I should advance these propositions:—

A.—The Atonement by the death of Jesus Christ is unsatisfactory as a scheme, and immoral as an example.

B.—The example of Christ and the teachings of the New Testament: the first is unsuitable for imitation; the second, unsuitable for guidance—except on the principle of arbitrary selection.

“Our religions would,” therefore, sufficiently “come into collision.”

For the reason I mentioned I am in some perplexity as to *the* opinions of any religious body: and it would oblige me if you would consider me quite ignorant of the “opinions of the Independents,” and favour me with some brief abstract, or refer me to some manual of them, which you accept.

I hope you will come to think Leicester the best place in which to hold the discussion. The arrangements could be made with more readiness *there*, by friends upon the spot already interested in the subject.

Trusting that you may find herein satisfaction of your queries,

I am, Rev. Sir,
Yours faithfully,

G. J. HOLYOAKE.

The Reverend Brewin Grant, B.A.

VI.

Birmingham, Sept. 6th, 1852.

DEAR SIR,

You have perpetrated a mistake, in distinguishing between a dead saint and a dead reformer; but I am happy that you are neither, though at present, and till after our discussion, I am bound by law of arms to deny that you are a living mortal of either kind—reformer or saint; meanwhile allow me to congratulate you on being on the right side of the black curtain, where I hope you will remain and not remove till the prospect brightens.

You afford me room to complain, that I am more in the dark than I expected to be after receiving a communication as to your views of Secularism, and the list of benefits you promised: first, for Secularism, “giving the *precedence* to the duties of this life, over those which pertain to another world. Do you not know that the duties of this life pertain to another world according to Christianity? And, do you admit any attention to the duties pertaining to another world? If so, what attention; if none, why not exclude it altogether, which is what I always understood by secular,—temporal as opposed to eternal.

The word *precedence* needs defining as much as Secularism, for I am sure you would not have a discussion on a cloud. If it means, a child should first take the breast before it reads the Bible; or, that a man should finish his work before he goes to meeting, we may agree; but in Christianity, that work is part of a duty pertaining to another world. Then *why* introduce confusion into our terms, and not stand to your

guns—no future life, *all attention to this!* If you retire from the main position, how can we discuss?

Why should I, who believe you teach error, *errors chiefly of omission*, discuss the propriety of your system, leaving out its only distinguishing elements? why should you, who believe you teach truth, leave out your truths, that there is no future life, that there is no God to distract our attention from this life, and obstruct usefulness to our fellow-man.

Let us discuss what you lecture upon, and what you write about, otherwise our religions *do not come into collision*, for you convey yours out of the reach of powder and ball, to bring a different army into the field, to the one we wish to combat.

However, if you still decline to describe Secularism in what seems its true colours, I will not on that account refuse to compare the merits of Christianity and Secularism, in the proposed debate, only under this explanation, that in the definition you omit its offered distinguishing feature, by not observing that religion includes the duties of this life, and by supposing that Secularism admits of a secondary attention to another life; which is only in fact, a mixture of Secularism and Spiritualism, the proportions being undefined. Secondly, you promised a list of the advantages which Secularism (or Atheism) would confer, and which "Christianity opposes:" whereas you have sent me *none*; but only three general propositions, the data from which these *unnamed advantages* are I suppose inferred by you; but no intimation of the advantages themselves. So, on this I am quite in the dark; whilst the first of these principles, is only a repetition of the objectionable definition of Secularism; the second affirms an evil of Spiritualism, and the third is a theory of ethics, as to their hypothetical basis. These you say I shall perceive, "include the advantages you regard as conferred by Secularism." How so? The first misdefines Secularism, the other two speak of something else; namely, an imaginary danger of Spiritualism, which is no advantage of Secularism; and a description of a theory of morals, which is beyond the question. This is all the insight you give me into your religion; *three short verses*, and though I have given you all the chapters and verses of the New Testament, and more specific information, you require an additional account of mine.

I may, however, refer you to *the Bible and the People*, in which my views on most topics of Christianity are pretty clearly stated, and by which I abide. The only things I know of, published by any general body of the Independents, are the Congregational Library, and the Year Book. The Congregational Union has also published an outline of doctrines, not as authoritative, but as expressly the general opinions of our Churches. The Bible is our only authoritative manual.

In glancing over the XXXIX articles of the Church of England, I find that, excluding some that are ecclesiastical, and some that are metaphysical, together with some that are liable to misapprehension, though their general meaning is right, I could subscribe to the following twenty-one out of the thirty-nine, namely, 1, 3, 4, 6, 7, 11, 12, 14, 15, 16, 19, 22, 24, 25, 28, 29, 30, 31, 32, 38, 39.

Out of these, and the *Bible and the People*, and the New Testament, and the statements already made, I hope you will be able to find enough

for your purpose. And now allow me to ask, *what books or manuals you refer to, as the authorised statements of Secularism, and your views in general?*

And allow me to add, that the definition of Secularism, sent by you, being a mixture of principles, secular and spiritual, and being also liable to various meanings, and not specific enough to distinguish any system, since it seems to admit of both worlds; that definition cannot be a part of our agreed statement. *For it misrepresents by implication both Christianity and Secularism, in supposing that the former does not include the duties of this life, and the latter, in supposing that it recognizes another life.*

I must, therefore, take the main proposition, apart from the appended explanation; and go on a voyage of discovery amongst your writings, to find out what Secularism is.

Also, if you cannot favour me according to promise, with your proposed advantages, but only with the three propositions contained in your letter, I must search your writings for these, as well as for your principles, and proceed to discuss the superiority of the principles in your writings, over those contained in the Christian Scriptures.

It will be extraordinary, if there be nothing more distinctive in your views as ordinarily advocated, and nothing more definite in the results proposed, than in the propositions contained in your letter.

I am really anxious that your opinions, under the name whether of Secularism or Atheism, shall be fairly tested alongside the Gospel; that the freethinkers' school may put forth their best defence, in company with such a reply as we may be able to make; but in order that this may be done fairly and effectually, it will become you to be more careful in avowing your opinions now, than when they are not undergoing the criticism of discussion; otherwise your friends will form a new opinion of your confidence in your views, or your valour in their defence.

I propose (whatever further explanations you may afford or withhold,) that our discussion, on the main proposition, take place in London, the latter part of this month; and in the Hall you mentioned, if one more capacious cannot be obtained: the time is, of course, to be arranged at your convenience.

Yours very truly,

BREWIN GRANT.

P.S.—Please to inquire when the Hall will be free; I will also inquire whether any other better room is attainable; also find a committee, who may join with mine to make all arrangements.

VII.

Birmingham, Sept. 22nd, 1852.

MY DEAR SIR,

I feel somewhat disappointed at the delay in our movements, and the unsatisfactory position in which things seem left, especially since the discussion having been announced in the *Bible and the People*, and quoted into papers, as the *Banner* and *Nonconformist*, people are naturally on the look out for it, and will require some explanation of the state of matters. Indeed, I shall be obliged to let our correspondence explain itself (if it will do so) in the *Bible and the People*, and you can of course do the same in the *Reasoner*, that our respective friends may understand the position we are in, and the positions we are desirous of taking in the Discussion; but to make the explanation complete, will require a reply to my last, giving both a clear statement of Secularism, and a list of those advantages which it will confer, and which Christianity opposes. For if you cannot state beforehand, in a few plain propositions, the benefits to be conferred by your system exclusively, neither you nor I will know what we are going to affirm or deny, and if you *can* state these things it will only be fulfilling your promise.

There seems no reason for this extraordinary delay in our arrangements, and I do hope that the matter will be either definitely settled or declined by you, and then all uncertainty will be removed, only in that case the title of the second volume of the Cabinet of Reason—*Why do the Clergy avoid Discussion?*—will have to be altered.

Of course, I can scarcely anticipate this, and yet the delay in our correspondence is a source of difficulty: it only remains, therefore, for you to give a more definite expression of the nature of Secularism, and to give such a list of its advantages as may be understood and appreciated by plain people; or else to decline giving any statement of its meaning, and its professed results; and fix the time for debating Secularism, as in the proposition agreed upon; leaving me to find in the books you recognize (*of which a list is desired*), the nature and consequences of your opinions: besides these two plans, the first of which is the most consistent, there is but one other method, namely, to decline the discussion altogether.

You have hinted in various ways the difficulty of understanding the doctrines of any religious body, being variously stated, whereas you do not state to me *your* opinions at all, nor refer me to any satisfactory source of information.

I have an indistinct recollection of reading in the Trial for Atheism, your declaration, that having been brought up amongst religious people, you *should* know their doctrines: also, in the second volume (I think) of the *Cabinet of Reason*, you declare, that when any religious opponent arises, you discern by his observations to which of the six classes (into which you have divided Christians) he belongs; and so are prepared to meet *that* peculiar form of Christianity. This supposes a good acquaintance with the doctrines of Christians: whilst if you are to be regarded as ignorant of what any Christian body teaches, it not only contradicts the above, but places you in the unenviable position of opposing what you

are unacquainted with. You will pardon these plain observations, since they appear called for by the shadowy and uncertain nature of your correspondence.

Will you oblige me by *an immediate reply* to this letter, stating definitely what you propose in relation to the matters contained in this and the preceding letter not yet replied to. I have written by this post, to enquire when the National Hall is free, that you may choose the nights, and at once make arrangements.

Yours very truly,

Mr. G. J. Holyoake.

BREWIN GRANT.

VIII.

London, 22nd Sept. 1852.

REVEREND SIR,

May I ask on what information or with what view you began this correspondence? Your proposing that the discussion shall take place at the end of this month, is my reason for the question. It* will, I fear, not be possible to me this year.

Preparations for our Secular Conference—collecting our *Reasoner* contribution towards European freedom—revising books passing through the press,—and fulfilling some long-standing speaking engagements, have prevented me answering your interesting letter of the 6th inst. My first leisure hour shall be given to it.

Yours ever faithfully, dear Sir,

G. J. HOLYOAKE.

The Reverend B. Grant, B.A.

IX.

Birmingham, Sept. 23rd, 1852.

MY DEAR SIR,

I do not wonder, that after so long a time you should now enquire "on what information and with what view I began this correspondence?" It is plain we do not belong to the same party of progress, or we should not now be beginning over again: your friend, Mr. Emery, of Leicester, and those whom he represented to me, as desirous for me to discuss with you there, will be able to explain, that I *did not begin* this correspondence: but you need be in no doubt as to my view or object in proceeding with it, in reply to your friends; it was in order to test fairly the pretensions of secularists to do any good by their system exclusively: and surely you could have no better preparation for a conference, nor better opportunity of commending your principles, than by a clear defence of their advantage, to those whom you wish to receive them.

* The Discussion.

It does not appear to me, that your engagements are more pressing than mine, whilst the topic we propose to discuss is your own peculiar business, to prove the worth of your teachings.

Nor do I see why next year will be more eligible than this: allow me to add in conclusion, that I refer you to the two preceding letters, a reply to which is by no means superseded by your note of the 22nd, not merely as to the confusion and indistinctness of your definition and propositions, but as to the definite settlement of an early discussion; it seems to me, that you owe it to yourself, your party, and your principles, not to delay any longer such an appearance as shall tell your followers and others definitely what you propose, and what benefits it will confer.

Whilst on my side, I feel bound not to leave such a question, as we have mutually agreed upon, open for three more months, while you and your friends go round declaring principles which you neither define nor defend, in a regular and fair investigation, such as we proposed and agreed to.

Yours very truly,

BREWIN GRANT.

P.S.—I find by this morning's post there is a likelihood of obtaining a large chapel, which will diminish the expenses, and afford room.

MORMON HYMN.*

"*I'm a Saint,† I'm a Saint, on the rough wide world,
The earth is my home, and my God is my guide !
Up, up with the truth, let its power bend the knee :
I am sent, I am sent, and salvation is free.
I fear not old priestcraft, its dogmas can't awe :
I' ve a chart for to steer by, that tells me the law,—
And ne'er as a coward to falsehood I'll kneel,
While Mormon tells truth, or God's prophets reveal !
Up, up with the truth, let its power touch the mind,
And I'll warrant we'll soon leave the selfish behind.
Up, up with the truth, let its power bend the knee,
I am sent ! I am sent ! dying Bab'lon to thee,
I am sent ! I am sent ! take this warning and flee.*

"The arm of the tyrant, fell terror may spread,
Yet, tho' they oppose us, their strongholds we'll tread ;
What to us is the scorn of the selfish and vain ?
We have borne it before, and we'll bear it again.
The fire-gleaming bolts of oppression may fall,
And kill off the body, death can't us appal !
With Heaven above us, and all Hell below,
Thro' the wide field of error, right onward we'll go !
Come on ! my brave comrades, now's the time you should speak,
The storm-fiend is roused from his long dreamy sleep.
Our watch word, for safety in Zion, shall be,
I am sent ! I am sent ! dying Bab'lon to thee,—
I am sent ! I am sent ! take this warning and flee."

* "The Mormons : or, Latter-Day Saints. With Memoirs of the Life and Death of Joseph Smith, the "American Mahomet." Illustrated with Forty Engravings. London : Office of the National Illustrated Library, 198, Strand."

† Quare—I'm a *Gent* !

REVIEWS AND CRITICISMS.

Boys and the Bible ; consisting of Descriptions and Dialogues. London : Simpkin and Marshall.

This is an interesting and healthy book for boys ; it avoids the too frequent fault of writing childishly for children, and has the germs of a generous Christian manhood, well suited for fostering the growth of a boy's principles : we heartily recommend parents this elegant and pleasant volume, as a suitable present for youths.

LITERARY INTELLIGENCE.

To be published in January, part I., (containing Genesis,) of the Chronological Old Testament. It will be uniform with the Chronological New Testament,* and after the same general plan, but with many additional helps and improvements. Very full Chronological and Geographical Notes will be given, and the Parallel Passages will be carefully selected. A re-division of the Prophetical Books will be made into Sections of Prophecy, and over each section will be placed its date, and at the side an analysis of its scope. Some valuable Rabinnical comments translated for the first time, will be interspersed among the Notes.

In addition, there will be given a Translation of the Original Passages from the Septuagint Version, cited by the writers of the New Testament, exhibited side by side with the translation from the Hebrew, in the Authorised Version ; and lastly, there will be a Collection of the Various Readings in all the Ancient Versions in Walton's Polyglot Bible, viz., the Samaritan Text and Version, Chaldee Targums of Onkelos, Jonathan Ben Uziel, Jerusalem, Syriac, Arabic, Septuagint, and Vulgate.—(Blackader, publisher, 13, Paternoster-Row.)

* Already commended in a preceding number of the *Bible and the People*.

I.

CHRIST'S RELIGION.

"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD." 1 Thess. v. 12.

THE DESTRUCTION OR EXPULSION OF THE CANAANITES

Is thus described by St. Paul,—“and when he had destroyed seven nations in the land of Canaan he divided their land to them by lot.”—(Acts xiii. 19.) Next to the personal character of certain individuals in Jewish history, no circumstance has obtained so much hostile notice from objectors, or so widely exercised the faith or doubt of believers, as the means of settling Israel in the land of Canaan.

We propose, therefore, to state the whole case, as it is recorded and implied in sacred history: the difficulty is in relation to God's moral government and providence, and, therefore, we only state half the case if we leave out this idea: since what is improper for men to do, or for any being apart from a certain *just authority and reasonable motive*, may be right for another with such authority and for such purposes.

It is necessary to include this idea, since they who bring this history to condemn the moral character of God as exhibited in the Old Testament, are apt, in stating the case, to overlook his government, and regard the whole as if done by a man, who has no peculiar authority.

We must not forget then, that God is regarded as a moral governor in this case; nor secondly, that the people so punished, are regarded as criminals or sinners; and thirdly, as punished for their sins. Now this, as a moral question, is very different to mere unauthorized general massacre, just as it is different for a magistrate, on legal evidence and by virtue of his office, to punish a criminal, to what it would be for the same evil to be done without any just cause, by one unauthorized: and, as the first element of consideration includes these three things, (without which the case is only misstated,) viz., his authority, the Canaanites' sin, and their punishment by the Israelites as the agents of his just authority; so, the case is misrepresented, unless we add, that the presumed author of this transaction, is the presumed ruler in Providence, and had certain other reasonable ends to answer, of general benefit to the world, still further to justify this interference of severity.

Introducing then these two elements, which some are apt to overlook,—that God is a moral governor, who in this way punished his rebellious subjects; that he is the presiding Providence, intending thereby some important advantages for mankind, advantages to be secured by this sever-

ity; it will appear, that the character in which he acted, the character of those whom he punished, and the further providential objects in view, fully justify this occurrence, whilst in itself, apart from these moral considerations, the case is not worse than what passes now into history without blame, as a *political necessity*, and useful for the progress of mankind.

And this view of the subject, we shall first notice, as *trying the case on the principles of political expediency*, looking at it simply as a natural occurrence, and supposing it to be done under the leadership of Moses, apart from Divine authority or direction; and by what principles shall we try it,—by those that were acted upon by nations then; by those acted upon afterwards by the Greeks and Romans, who in their political rule regarded the world as their prey? Is there anything in the conduct of Israel under Moses, worse than that of Egyptians, Assyrians, Greeks, or Romans?

Was there not something better? namely, that he *confined the ambition of his warrior bands within a reasonable territory*, allowing the nations beyond to live in peace if they made no aggression? Whilst all others set no bounds to their domination, except their own inability. Shall the Jews be tried by the conduct of modern nations, the conquest of Mexico by the Spaniards; the encroachment of Europeans on the territory of the American Indians? or even by the international wars of Europe? or shall they be tried by the English conquest of India, or China? Or, will you apply to this case, *rules and principles that have never been applied by any nation from the beginning of the world till now?*

It may be that objectors try the Jews by principles they disbelieve, namely, those of peace, deduced by many from the New Testament: then if so, they must first allow that *THIS book is good*; and, secondly, they cannot use it against the other, because it is intended to take the place of that other, and comes to remove all its imperfections; and, in this sense, *we* also may object to such conduct between nations, as we plainly learn the principles of mercy in the gospel: but we cannot allow men to shoot at the Old Testament, with weapons obtained from the New; this is being Christians and Infidels at the same time.

Let them then discover in the principles of reason and in the general notions and actual conduct of mankind something that clearly condemns the subjugation of Canaan by the Jews, looked at merely as an ordinary natural transaction. This would be rather a hard task, a Roman general would laugh at them, a French general would shrug his shoulders, an English one would stare in wonderment, a Russian one would use the Knout in reply: it is only Christianity, that condemns bloodshed and usurpation, and the Bible does not approve of this transaction in any other light than as a Divine judgment on sinners. But as a natural occurrence, and from principles of reason, and international relations all over the world, none can say a word against it.

And when, besides this view from reason and the experience of mankind, in ordinary cases of subjugation, we proceed to regard it not merely as a national expediency but as a *political necessity*, reason is still more non-plussed to gainsay it. *For where could these people go? were they to stop in Egypt as bondslaves for ever? Who would, if they could es-*

cape? and what nation would take them in, did not some even deny them a passage? Were they then to perish from the earth? They must do so, or fight for a place, and were thus politically necessitated to destroy, conquer, or push forward those races which came in their way.

It was a *national struggle for existence*, and in this view of it, which does not come in to justify other conquests, reason can say little against it, as a passage in history: whilst in the confining of their ambition, within the reasonable bounds of Palestine, and not seeking to become a dominant military people over various countries, they were equally and honourably distinguished from all powerful nations before their time, at their time, and ever since.

This is simply a view of the question, in the light of common sense, as a natural transaction, apart from any Divine interference; and if it approaches to a justification in this light, if it be more justifiable than any other aggressive war; if it be defensive also, a defence of national existence, there will be more difficulty to condemn it, when those moral considerations are introduced which were formerly mentioned.

If as a natural affair, it is what all nations would do, and better than the most refined have done, as a supernatural intervention it will be more completely justified.

Having thus briefly examined it, by the light of nature, *as a natural transaction*, we are prepared to TAKE THE SUPERNATURAL VIEW of it, as the one by which it ought to be tried; this being involved in the whole account: and if as things go, men would justify men in such a case, who shall condemn God, when, as Moral Governor, he by this means punishes sin, by a signal judgment, and for providential purposes places another nation in the room of one, that had grown too corrupt to be endured?

God, as a Moral Governor, holds a natural responsibility over nations, as over individuals; it is only by truth and justice, that a nation can be highly prosperous, *otherwise it is of no use to advocate truth and justice*, and the downfall or depression of a nation, is a general calamity in which all are naturally involved, women and children, old and young; though only the real authors of the evil, will be morally responsible before the judgment seat of God.

Now it was the same in kind, so far as the general destruction of the Canaanites proceeded: it involved all ages and both sexes: and this must be remembered, as we look at this transaction,

First, *in its relation to the Canaanites*: the destruction of innocent children, considered as an act of God, by his agents, is no more in itself than death from ordinary causes, which in Bible language, and in reality, is by the hand of God: and such, and no more would it be to those children, who fell in this general calamity. This, we say, is no more (as a part of God's dealings) than the loss of children who die daily, and which, however painful to parents and friends, *is no calamity to the children*; but an emigration to a better life, being born again to an existence beyond suffering and probation. On Christian ideas, the death of a child is its glorification, "for their angels (their departed spirits) do always behold the face of my Father in heaven," "nor is it the will of our Father, that any of these little ones should perish."

The most lamentable view of death, is the natural decease of a man in

full grown wisdom, on the supposition that he is extinguished; that all his faculties and hopes are buried: there may be a feeling of cruelty or sadness in this, but to chastened reason, the departure of a child for heaven is more a matter of rejoicing, than a young man's emigration under the brightest hopes.

We must, therefore, put out of view the destruction of children in this case, which is God taking their education out of the hands of their polluted and polluting parents; and then there remains nothing to be said on the question of cruelty, except such as applies to all wars; nor will the most refined modern notions, (except those of peace drawn from interpretations of the New Testament, which cannot be consistently urged by those who object to the Old,) the most refined natural notions, will not condemn the other parts of the transaction, the conquering of the Canaanites in war.

The death of children then, is, in such a view, no cruelty when regarded as done under his sanction, who in his Providence allows disease and various causes to carry them off.

Not only is the death of adults sanctioned by the principles of modern warfare, but considered as the action of God by his agents, is also to them no more than death by natural causes, or, what is the same thing, by the visitation of God: whilst the occasion is completely justified as a signal instance of his punishment of notorious offenders.

If, therefore, we examine this case, we must embrace the whole of it, those moral ideas which entered into it, and form a part of the history: we have already referred to the moral government of God, and we shall see from the history, that they were enormous offenders, and punished for this.

The unnatural vices of the Canaanites were such as it is a shame to mention, and these vices were a *custom*, and associated with their idolatry: for such they were punished: "Defile not ye yourselves in any of these things: for in all these the nations are defiled which I cast out before you: and the land is defiled: therefore I do visit the iniquity thereof upon it, and the land itself vomiteth out her inhabitants. Ye shall therefore keep my statutes and my judgments, and shall not commit any of these abominations; neither any of your own nation, nor any stranger that sojourneth among you: (for all these abominations have the men of the land done, which were before you, and the land is defiled;) that the land spue not you out also, when ye defile it, as it spued out the nations that were before you. For whosoever shall commit any of these abominations, even the souls that commit them shall be cut off from among the people. Therefore shall ye keep my ordinance, that ye commit not any one of these abominable customs, which were committed before you, and that ye defile not yourselves therein: I am the Lord your God."—(Levit. xviii. 24—30.)

Such a nation surely was not fit to live; they breathed a moral pestilence, and the killing of their children was what they often did in sacrifice to Moloch: it was to put an end to this child murder, and strike terror into their idolatrous abominations that this people was destroyed. It was not merely out of preference to the Jews, but to correct this wickedness which threatened to infect the whole world: and the Jews were

equally threatened with the same calamity, if they committed the same sins.

We might quote many instances to prove, that it was for the wickedness of this people that they were destroyed; nor are we without grounds for supposing, that many were driven to migrate, and would carry the lesson with them; for there are two descriptions of this calamity—the nations whom God destroyed, and *whom he drove out from before Israel*.

This destruction of the Canaanites for sins, was equally justifiable with the destruction of Sodom and Gomorrah, or of Pharoah and his host in the Red Sea; the one for unnatural crimes, the other for inexorable tyranny; nor should we be far from modern ideas, if respecting Pharoah we said, “may all tyrants thus signally perish!” The downfall of worthless nations, has been the ordinary course of Providence, till Christianity came, in the fulness of time, to renovate them and make them permanent; so have perished Babylon, Greece, and Rome; so will perish others, unless they become impregnated with better principles: or they will be absorbed by the superior power of others, and be lost before Anglo-Saxon Christians, as the Canaanites before the Jews.

In the relation of this to the Canaanites then we see a sufficient vindication of this destruction, in the moral government of God: nay, the very vices common amongst them are death by the laws of England, or were till but of late, whilst now they are justly punished with extreme severity: what then must be thought of a nation so degraded?

The relation of this transaction to the Jews may also be considered: their subjugation of the Canaanites would no more give them the right to indiscriminate slaughter and uncommanded wars, than a hangman may kill those who are uncondemned, and not placed under his jurisdiction: or, than a soldier may kill in peace and in cold blood, because he is commanded to fight in open battle.

Nor does the Jewish history, as a whole, encourage bloodshed; for *even the necessary wars of David prevented his building the temple*, that it might be seen that the Jewish religion (though in some cases associated with wars, in the conquest and defence of Canaan,) did not set up a military chieftainship to perpetuate bloodshed, but rather aspired after a settled peace. “But the word of the Lord came to me, saying, Thou hast shed blood abundantly, and hast made great wars: THOU SHALT NOT BUILD AN HOUSE UNTO MY NAME, BECAUSE THOU HAST SHED MUCH BLOOD *upon the earth in my sight*. Behold, a son shall be born to thee, who shall be a man of rest;—I will give peace and quietness unto Israel in his days. *HE shall build an house for my name*.”—(1 Chron. xxii. 8—10.) Thus the warfare necessary in this case, and actual in the founding of most nations, was no characteristic of the Jewish religion, and was directly declared by the God of the Hebrews to be unfit for association with his permanent temple;—a man of peace must build the house to his name.

Secondly, it trained the Jews to such an amount of military spirit and skill, as was requisite for the defence of their country, to maintain their political existence; which is no more than modern wars, and not so much as our standing armies.

Thirdly, it was a warning to the Jews also, they had executed venge-

ance on vice and idolatry, and the same calamity was impartially threatened against themselves; it came occasionally in part upon them in the form of captivities, and, finally, in the overthrow of Jerusalem, *teaching that God is no respecter of persons or nations*, that righteousness exalteth, and sin destroyeth *any* people. It was a signal lesson to the nations then existing, *taught in the only form they were prepared to appreciate*, the blow of power struck under the auspices of the Hebrews' God, against the immoral idolatry of the heathen. This lesson they would not have learned from an ordinary or extraordinary national calamity, since the gods of the nations were associated with their armies; the nations which prevailed, boasted of their divinities as more powerful than those of their enemies: and to meet this estimation, the God of the Jews, first delivered his people from the power of Egypt, thus obviously conquering those divinities; secondly, scattered the pretended defence and guardian powers of the Canaanites; and, thirdly, as long as the Jews obeyed, maintained them against all assaults, delivering them up to their enemies only when they forsook their Creator.

In concluding this part of the enquiry, we may notice one marked contradiction in the writings of those who condemn the destruction of the Canaanitish nations;—they make the Old Testament immoral, by misrepresenting its heroes, and charging God with approving of their defects; and then come forth as the patrons of immorality, in complaining that to punish the enormous vices of the Canaanites was an act of cruelty. So that whether immorality be permitted or punished, it tells with these reasoners against the Bible; to permit, or rather to be falsely charged with approving the faults of Old Testament heroes, is the stain cast on God by the Infidel; whilst, on the other hand, to signally exhibit just judgment on the most notoriously corrupt community is, by the same objectors, charged with inhumanity: and, therefore, nothing can please these writers, for when God *does not* punish (with destruction, but preserves such imperfect men as David,) then he is immoral; and when he *does* punish (such monstrous and habitual immorality as that of the Canaanites,) then he is cruel: so then whether he displays clemency or justice, his character cannot escape a sceptical logic, that rather than be just towards God will belie and compromise itself.

We proceed to the third question, the examination of this event, as a matter of Providence: in other words—THE DESTRUCTION OR EXPULSION OF THE CANAANITES, AND THE PLANTING OF THE JEWS IN THEIR STEAD; FURTHER JUSTIFIED BY THE PROVIDENTIAL PURPOSES OF GOOD TO MANKIND AT LARGE, IN THE IMPORTANT RESULTS TO MODERN NATIONS.

It has been boldly affirmed, that “the Old Testament must be judged on its own merits; and that any one who will read it in a calm unprejudiced manner, without that *very usual* (!) *determination* to find no difficulty and no doubt, and to consider every word as sacred and inviolable, will soon rise convinced, that it is *in no way superior to the ages in which it appeared*, and that none of its writers manifest anything superhuman, in either their knowledge, wisdom, or opinions on moral subjects.”—(*Cabinet of Reason*, vol. I., p. 52.)

The author of this statement does not state whether the Old Testament is not superior to the superstitions of Egypt where it commenced, or the enormous vices of Canaan where it was completed : and the world must wait for his researches in proof of the equality of other nations, and writers to this nation, and these sacred writings of the Jews : we have had Layard's discoveries at Nineveh, in which old cities have been dug up, or have risen from the dead to give testimony to the truth of the Bible : it will be a grand discovery on the other side, when the Infidel digs up some ancient literature superior either in sublimity or morality to that of the Bible, it will require long patience to wait for this : meanwhile we may be satisfied with these writers' contradictions of themselves, as the same author who finds *nothing in the Bible superior to the ages in which it originated*, also declares in the same book—

“The Jewish belief in the unity of God, is the GREAT AND HONOURABLE PECULIARITY of *that people among the frivolous polytheism of most other ancient nations*, and will be seen to PERVADE EVERY PART OF THEIR SCRIPTURES.”—(p. 83.)

But this author considers it an insuperable difficulty, that the God of the Bible commanded the destruction of the Canaanites,—

“Christian writers,” he observes, “may call this ludicrous but horrible absurdity, *a mysterious dispensation of Providence*, into which it is sinful to enquire too closely—they may say, that the ways of God are past finding out ; they may offer up their reason and humanity on the altar of the Mosaic idol ; but they cannot attempt to reconcile the murderous, merciless, marauding commands of the Jewish God, with our *modern and civilized ideas* of wisdom, justice, and mercy.”—(pp. 87, 88.)

Now there is nothing in our modern civilized ideas contrary to this method, as seen in Hungary, Poland, Italy, Algiers, Caffraria, Mexico, &c., &c. There are certain *modern Christian ideas of peace*, which (apart from those moral considerations already noticed,) would condemn these conquests ; *but these ideas of peace are expressly repudiated by those who find fault with the subjugation of Canaan* : and, therefore, we cannot allow them a standard which they repudiate, in order that by this measure, which they condemn, they may try these Jewish wars.

Already it has appeared, that as a natural transaction, the national necessities of the Jews, forced them on to this conquest ; whilst, secondly, the moral purpose of punishing under Divine authority, a nation inexpressibly debased, forms a sufficient reason for the occurrence.

But now we proceed to shew that, *thirdly*, it is no inexplicable mystery of Providence, into which we are forbidden or fearful to examine ; but a clear, broad, and satisfactory preparation for those universal benefits now enjoyed by modern civilized nations : nay, *laid the basis of the only true and permanent civilization of mankind*.

This is a very wide scope, in which we must, for the present, confine ourselves to a few obvious hints, for the theme is worthy of vast and varied learning, the utmost diligence and research, and the eloquence

of a ready writer. We shall be satisfied to open up this theme in the belief, that it may yet be cultivated in some great historical masterpiece of enlarged philosophical and sanctified genius.

The sort of enquiry may be partially illustrated by that frequent theme of debate—were the crusades injurious or beneficial to mankind? These are said to have originated largeness of thought and enterprise, and to have brought to these ruder nations the refined literature and science of other climes: these may, however, be said to be the fortuitous or providential results of misdirected human passions: whilst the subjugation and settlement of Canaan, had an immediate moral purpose, and aimed clearly at certain results, in which the world now rejoices, and for which the planting of the Jews in Palestine was a necessary and intended preparation.

In the first place, it is obvious, that if this nation had not been founded, the Hebrew literature, called the Old Testament, could not have been accumulated: and so the world would have lost a book, that has been more printed and read than any other: lessons on the majesty and holiness of God, and on the enforcement of moral duties among men, such as no one pretends to find in other sacred books: instances of heroism and moral purity in prophets and their lessons, and aspirations after a good time coming, such as are unsurpassed in any literature of the heathen.

We need only compare the Old Testament with Homer, the masterpiece of the Greeks, who were the flower of reason,—we may compare the God of the one, with the gods and goddesses of the other; the heroes of the one with the heroes of the other, and we should abandon our reason to prefer this work of man to the Hebrew Scriptures.

It would take up too much space to particularise the grand moral elements of the law and the prophets: suffice it here to observe, that the Ten Commandments have never been surpassed in any philosopher's closet, or any legislative assembly, Pagan, Infidel, or Christian, whilst the condensation of those commandments,—“thou shall love the Lord thy God, with all thy heart, and thy neighbour as thyself,”—is still in these modern days the summary of all human duty. Suffice it then to observe, in the first place, that this Book would not have been accumulated and preserved, if the Jewish people had not been founded.

Secondly, there would not have been a nation so marked and peculiar as the Jews, exerting a wonderful influence amongst the nations, but for the founding and preserving of this people: and whatever national defects may belong to them, defects exaggerated by the cupidity of those who charge them with cupidity, they are even now a wonder to the philosopher: the strange tenacity with which they have clung to national existence, under all forms of fortune, the hatred and oppression of tyrants everywhere; multiplying themselves into nations in every nation, and living on in spite of innumerable exterminating edicts, as murderous against all ages and both sexes, as that of Pharaoh against their male children:—this alone proves that in thrusting aside the brutalized Canaanites, the world was provided with a people far superior.

Many of them are and have been at the top of intellectual attainments, in every branch of human knowledge; in philosophy, science, art, in schools and universities, and one of them is a leading member of the go-

vernment of the foremost nation in the world; whilst others of them are seeking, under their old faith, an entrance into the same important arena.

For ages, no tyrant could make war without drawing the teeth and bleeding the pocket of a Jew; and in the late Hungarian onslaught, the Austrian despot laid them under contribution by imperial pillage; whilst he cannot now undertake a war, or maintain a standing army, without borrowing of Rothschild, a man richer than any monarch. Thus are they at the wheel of fortune, and the world dependent on them for its most extensive movements; they are in our streets of merchandise, in our exchanges, in our halls of legislature and of learning, in every way the most important body of men, that any variety of the race has produced. Now but for planting this nation, such a people, clinging to existence against exterminating force, rising from under every pressure; and still influencing the affairs of the world,—such a people nurtured into endurance by the Mosaic faith would not now be existing.

In the third place, but for the planting of the Jewish people, we should not have had the Christian religion; for Judaism was an obvious preparation for, or introduction of Christianity. Now, if we consider the imbecile and immoral condition of the dotting world, when Christ came, and the impossibility of infusing new, intellectual, moral, and national life amongst the people of the earth, without some such supernatural religion, (as even Atheists acknowledge,) it will follow that the world must have continued in the same helpless dotage for ever, without this new intervention, in consequence of which mankind has in all things made greater progress in the Christian era than ever it did before, in the long dreary stages of the world's history. Indeed, the dawn of the gospel was a new epoch, as clear in the history of mankind, as some of those geological changes, by which the world in past ages became prepared for an entirely new race of inhabitants.

There is no strong nation in the world, that is not to some extent Christian, the new element in civilization, progress, and permanence, that has formed the characters of the modern, conquering, and civilizing nations, has come mainly from the Bible: so that the overthrow of the Canaanites, and the planting of the Jews, was the planting of England, Holland, America, and all modern powerful nations. Without the pulling down of that debased people, there would have been no elements for building up all that is great and good and firm now in the world. Time would fail to tell of the quickening of intellect, the awakening of conscience, the prompting of heroic endurance, the aspiration for freedom, which have flowed from Christianity into the hearts and institutions of men:—the magnificent and generous enterprises of benevolence, in printing this gospel in every language; sometimes creating, at other times elevating, the literature of a savage heathen people; the institutions of mercy at home, the many private kindnesses in daily life, in fine, all the better elements of man's spiritual character everywhere—all have come from that Christianity, the seeds of which were sown when the Jews were planted in Palestine: all Sabbath schools, and from these, day schools; pulpits, missions, books—a literature rich and glorious and incomparable, tending to perpetuate the same inestimable blessings.

In the fourth place, the Jews must be planted in Palestine, in that particular country, to bring Christianity into contact with all nations : Canaan formed as it were the heart of the world ; the nations politically adjoining—Greece and Rome must absorb it into the vortex of their language and political power, so to prepare the time for “beginning at Jerusalem,” then under Roman rule, and sending a Jew, but Roman citizen,—the universal Apostle Paul,—with the passport of his citizenship, to travel all the world over under the eagle banner, and proclaim that cross, which only the Roman power would set up in a conquered province. So that this alone rendered Christianity possible, and brought it into contact with the East and the West.

Fifthly. This same circumstance, placing the Jews thus in the centre of the influential world, led them by captivities and by trade to establish colonies and synagogues in every important city, as points of attack for Christianity, whilst this vigorous enterprize and these foreign relations gave impulse to the travelling preachers who thus lodged their message in the citadel of every town, and so securely imbedded it in the soil of men’s affections, that *though for centuries, in some parts, buried under the ruins which it had undermined*, it hereafter sprung up into a purer form, and now will clear away all encumbrance from itself, as it has removed many obstacles from man’s intellect, conscience, and liberty.

Thus in fine, as the destruction of the Canaanites was an act of signal judgment on the immorality of the old world, so the planting of the Jews was laying the basis of the renovation of the new world, in which God’s providence is as illustrious as his grace is transcending in merciful provisions of the gospel itself.

N.B.—For Appendix to this enquiry, see “*Hebrew Land Scheme, or, Jehovah’s Freehold Land Society*,” at the end of the present number.

CHURCH'S PRIMITIVE MISSIONARY ANECDOTES.*

No one can read the history of the early Primitive Methodist preachers without admiring their earnestness and heroism, and acknowledging that besides the direct spiritual benefits conferred on the most neglected portions of our countrymen, the Primitives have contributed their quota of suffering and triumph to the cause of liberty: liberty to speak openly, won against the rage of the mob, and the ignorance and insolence of a squire-archy and rustio magistracy.

Infidels sometimes boast of the persecutions they have endured, and the liberty thus achieved, but besides that their contributions have been very slender and not very fertile, they are abundantly outstripped by this young and flourishing branch of the Christian army: few of them would go to villages to meet rotten eggs and the stocks; they generally are safely housed in lecture-rooms, and enjoy a liberty already purchased by those who have moral motives for endurance.

Mr. Church has done good service to the Primitives and religion in general, by the publication of these interesting anecdotes, which are orderly arranged according to the dates, and form a partial history of that important movement; the book ought to be extensively circulated, and we shall diversify our pages with some specimens, by which the reader may judge of this excellent work: it is composed chiefly of extracts from the diaries of the agents themselves: the kinds of opposition and ferocious persecution these men endured, may be understood by the following account of the assailants and their methods:—

"Their shoutings, leaping, gesticulations, and fearful contortions; the stunning noises made by their horns, kettles, bells, &c., &c., must surely give such scenes a very close connection with the war-hoop and dance of savage life. But other, and much more injurious, weapons than these have often been employed. Blood from the slaughter-house, thrown over the missionary by a syringe, made of a gun-barrel; eggs, charged with vitriol, and other injurious ingredients, to burn his clothes and person also. Ropes, and even chains, to run round the missionary and his friends, and hereby drag them into some contiguous water or slough. The excrement of cattle, and other things, have not been found too loathsome for these poor misguided creatures to employ on these occasions. These humiliating scenes usually closed by the greater part of the mob following

"Gospel-Victories: or, Missionary Anecdotes of Imprisonments, Labours, and Persecutions, endured by Primitive Methodist Preachers, between the years 1812 and 1842. by THOMAS CHURCH, author of 'Popular Sketches of Primitive Methodism,' &c., &c. Now thanks be unto God, who always causeth us to triumph in Christ; and maketh manifest the savour of his knowledge, by us, in every place.' 2 Cor. ii. 14. London: Ylott and Jones, 8, Paternoster Row; T. Holliday, Primitive Methodist Book Room, 11, Abchurch Lane, London. Edinburgh: Oliver and Boyd. And all Booksellers in Town or Country. 1851."

the missionary out of the place, and pelting him with stones, or flints, from the road. I have been followed thus by a mob for two miles."

"After walking six, eight, ten, and sometimes twelve miles, to preach at a village in the evening, and after being subjected to this outrageous treatment, the missionary usually had to return the same distance to find a resting-place for the night. In some instances, the prejudice and hostility ran so high, that the missionaries could not procure either bed or board for *money*. Where a more favourable feeling prevailed, they have often been thankful to be permitted to rest on a cottage hearth, with the poor man's old over-coat, or a corn sack, for a covering, and a little straw for their pillow. They have sat in a chair, or laid upon a long stool, through the night, thankful for the shelter of the humblest roof to screen them from the weather; and some of them, on a few occasions, have spent the whole night without a place whereon to lay their heads."

By Wm. Clowes we are told, that

"About the year 1817, at Bottesford, I unfurled the banner of the cross, and preached from Matt. xii. 41. This place was very hardened, and its opposition was very powerful. A band of music was hired to play, to prevent the people from hearing the gospel of their salvation. The scenes occasionally exhibited were very singular—the people and the preacher singing, the band playing, dogs barking, and persecutors grinning; but by-and-bye we got delivered from the band, for the big-drummer got struck by the power of God, and he would drum no more. We obtained partial deliverance from persecution, as well as a place to preach in. At another place in this neighbourhood, they rang the bells, in order to drown the preacher's voice; but deliverance came again, for the great bell cracked, and the ringing was ended. Some of the people observed, that if they attempted to ring *again* to oppose the 'Ranters,' the *steeple* would fall."

"At one preaching-service, the water-engine was brought out to play upon the preacher, but a part of the congregation took side with the preacher, and became so exasperated with those connected with the water-engine, that they fell upon it and broke it. The persecutors then applied for redress and for damages; but the magistrate, in examining the case, inquired, by 'whose order the engine was brought out? It was then shown to be the direction of the *church-parson*. The magistrate then decided that he was the party that must pay the damages!"

A curious anecdote of the next year is told by the same writer, which deserves recording.

"It may be observed here, that between the intolerant magistrates of Grantham and Sir William Manners, of Buckminster, there existed considerable opposition. When Sir William was informed, that the magistrates had committed the preacher for preaching at the market-cross, *he immediately ordered a pulpit to be erected, built of stone, near the town-hall, that the preachers might occupy it whenever they thought proper*

to address the people in the market-place, none daring to make them afraid. Mr. Lockwood, to whom I have referred, favouring me with the loan of a horse, I proceeded to the camp-meeting, near the residence of Sir Wm. Manners, and joined my former colleagues in the work of the Lord. In the afternoon, Sir Wm. came to the camp-meeting in his carriage, and requested that one of the preachers should accompany him to Grantham, to preach in the pulpit which he had erected for that purpose in the market-place. One of the brethren expressing his willingness to go, Sir Wm. desired him to step into the carriage, and they rode off to Grantham. As they were going along, Sir Wm. asked the preacher whether or not he and his brethren were *inspired* men? The preacher replied, 'that his soul was full of glory.' Sir Wm. then said, that he should like to hear him preach—would he have the goodness to preach to his coachman as they proceeded? The preacher replied, that if he would stop the carriage, he would preach to the people in the village through which they were passing, through the carriage windows; but Sir Wm. declined that proposal, and drew up the window-blinds. On arriving near the town, a chaise was prepared to carry the preacher into the town. When arrived at the market-place, a servant of Sir Wm. attended, and the preacher ascended his pulpit of stone, and preached to the assembled people."

These Primitives had to teach magistrates and lawyers the law, as well as to instruct the people in the gospel; George Handford gives an extraordinary scene, which occurred in his preaching at Syston, in 1818.

"After I had sung and prayed, I heard a noise at a distance, and a cry of 'Make way! make way!' After some time (for they had a difficulty in getting through the crowd of people,) three persons,—a clergyman, a gentleman, and a lawyer—thus accosted me—

"*Clergyman.* Who sent you *here*? We don't want you, I'm sure.

"*Preacher.* Why, sir, are *ALL* the souls in *Syston* converted to God?

"*Clergyman.* There is preaching in the chapel, and twice, and sometimes three times, in the church, and there is no room for you; so get you off about your business, for we won't have you here.

"*Preacher.* You will let me preach first?

"*Lawyer.* Have you got a licence?

"*Preacher.* No. Nor have I need of one.

"*Lawyer.* How is that?

"*Preacher.* Because no magistrate has required me to take the oaths; and no person is liable to consequences, till he refuses after such notice is given him. Besides, in giving such notice, the magistrate cannot compel him to go more than five miles.

"*Clergyman* (to the lawyer.) *Is that the law, sir?*

"*Lawyer.* I believe it is, sir; but it is a point of the law with which I am not fully acquainted.

"*Lawyer* (to the preacher.) Well, if *you* have no need of a licence, the *place* where you preach has, and I am sure *this green* has not been licensed.

"*Preacher.* You are wrong again, sir. This is not a place in the eye of the law you refer to.

"*Lawyer.* The d——! it is not!

"*Preacher.* No, sir, it is not; for the object of the law, respecting secrecy in places of Divine worship, says, 'No place held for Divine worship shall be bolted or barred (viz., places that are so licensed, as you call them,) that the Ecclesiastical Court might have a right to inspect the proceedings at any time.' And very right too. But this *green* has neither bolts, bars, nor building, but is public property, and I am not liable to trespass, but only for nuisance. If you think the Word of God a nuisance, you may prosecute. But, stop and hear, and if I say anything against the doctrine of the Church of England, or against the laws of the land, take me up, and I will answer for myself.

"A conversation then took place between the clergyman and myself, respecting the forgiveness of sins, the witness of the Spirit, and the sensible perception of the love of God in the heart. The three opposers went away, after pulling me about, and insisting on my going home. A local preacher, standing on an eminence, said, 'Mr. Handford, stand firm.' I gave out a hymn, and began to preach. I had not proceeded far, before there was a cry all around me, 'The constable is coming, sir; the constable is coming!' I replied, 'Be patient.' The people having made way for the constable, he said, 'I have orders to take you up, sir.' 'For what?' I said. 'Mr. M——, the lawyer, has ordered me.' 'Well, where is your *warrant*?' He did not speak, but went to Mr. M——, and said, 'Sir, he says I must have a warrant.' 'O,' replied the lawyer, 'd——a him, he knows the law.'"

A rougher method of handling was more frequently resorted to by the populace, and patiently endured by these servants of the Saviour, who truly *bore his cross*: thus John Garner, sen., tells us,

"In February, 1819, I commenced my itinerant labours in the Loughborough circuit. During the month of May, I visited Sow, near Coventry. This place we had preached in several times, but to little purpose, the inhabitants being vile persecutors, and the parish clergyman conducting himself towards us in so vile a manner, that prudence forbids its being published. No sooner had I entered the village, than stones were flying in every direction. I made haste to Mr. —, where a few people were assembled to hear the Word of Life. The mob followed me, instantly surrounded the house, broke the windows, and compelled me to stop the meeting. Seeing no probability of the persecution abating, I was necessitated to expose myself to the malicious rage of the wicked, by whom I was furiously driven out of the village, with stones, rotten eggs, sludge, or whatever came first to hand."

"At subsequent periods of my ministry, I was exposed to the cruel treatment of civil officers; to hunger, thirst, and fatigue, by day and by night. I have beheld my companion fallen by my side through weariness, and have myself reposed through nights in the open air, in sheds, or other outbuildings, unobserved by any one, except Him who never slumbers nor sleeps. Yet, amidst all, I have have had the satisfaction of see-

ing thousands of souls added to the societies among whom I have laboured; and these have included some of my near relatives."

Jeremiah Gilbert, in 1820, affords some graphic pictures of mission life:—

"I sung and prayed, sung again, and gave out a text, and spoke a little. Then a clergyman and a constable came to see me, and, in a pretty manner, desired me to come down, and desist from preaching. I gave the clergyman to understand that it was my sole intention to come down when I had finished my discourse. I also said, 'you had better go, sir, and take those young men who are playing at quoits, making a very great rabble and noise, and let the preacher preach the Word of Life.' I likewise informed him, that, a year before, when his son, who is a clergyman, pulled me to the ground, he was not satisfied with my licence which a magistrate had given me. But I had considered the matter over, as I came along the road, and had found, that a greater than a magistrate had given me a licence; that the King of kings and Lord of lords had given me a licence in two places in the New Testament. I opened the Bible, and read in Luke xiv. 23—'And the Lord said unto his servants, go out into the highways and hedges, and compel them to come in, that my house may be filled.' And in Mark xvi 15—'Go ye into all the world, and preach the gospel to every creature.' These licences are both signed by JESUS CHRIST; and the great apostle *signed* one of them, when he said, 'For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel.' 1 Cor. ix. 16."

"But all I said about the Bible seemed to have no weight with the clergyman; so the constable seized me, and I began to sing—

'Wicked men I scorn to fear,
Though they persecute me here,
Though they may my body kill,
Yet my King's on Zion's hill,' &c., &c.

"The clergyman desired me to be silent, and got his hand almost to my mouth. But I told him my tongue was not to be tethered; and as the Almighty had imparted unto me such a gift as my tongue, it should be employed in praising him. Again, I said, 'Glory be to God, my soul is very happy!' When in custody, I had a very long conversation with the clergyman. I said, as it has been remarked, I am not come for your money, that is quite safe. I never come at it. I am only come to you to do you a little work. But he said, 'when he wanted me he would send for me.' I said, 'perhaps you would not have *Amikity* enough to send for me; I, therefore, came, without sending for.' He did not seem pleased at this. I then asked him, if he believed the Bible? He said, 'he did.' Do you know then that God, for Christ's sake, has forgiven you your sins? He said, 'No;' and told me he had been a preacher of the gospel thirty years! I said, I would try to find a passage of Scripture for the subject in hand."

"He said, several times, 'I looked very respectable;' and added, 'I

had better go away.' But I said, I was very comfortable and happy where I was, and as the constable had seized me and brought me there, it was my intention to stay for the present; and he could not prevail on me to go away. So, after a long and interesting conversation, he took hold of my hand and wished me well. It felt rather remarkable to me, to shake hands with a gentleman who had a gold ring on his finger! I kept hold of his hand, and felt a very great affection for him, and said, 'I shall pray for you.'

"Friday, June 16. The constable came and wanted me to go quietly away. I told him, if they had not molested me, I should have paid for what I had, and should have gone away as quietly as I came. I came singing the praises of God; and when they took me in the cart to the magistrate I sung, the

"Gospel news is sounding,
To nations far and near,' &c."

"June 17. The constable came with a cart to convey me to the justices at Chesterfield. So soon as I was in the cart, I sung,

'The Gospel news is sounding,' &c.

As we went along the street, several inhabitants came out of their houses to hear the Primitive Methodist preacher sing the high praises of God. I was conveyed eight miles in the cart; and after the parson had waited two or three hours in the justices' room, I was called in; but as it was a busy day with them, they had not much time to spend with me. But he and another person took me aside, and talked with me on the affair. I said, I suppose you think you have shown me much lenity in times that are passed, I now wish to proceed to the extent of the law. 'Do you want,' they said, 'to be sent to jail?' Yes, sir, said I, if the *law* will send me to jail. After a little more conversation, they said, it could not be settled till the Saturday after. I said, 'must I return to Babler till that time.' They seemed to huff at that, as if they had been in sufficient expense with me already; they had to maintain me while in custody, and to convey me in a cart to the justices. I told them *prisoners* should ride. The constable said, 'My legs were no older than his, and that I might walk very well.' But I informed him, that I had to walk sufficiently while employed in *preaching* the gospel; and when taken up *for* preaching the gospel, it was always my intention to *ride*! When I was taken up for preaching about twelve months before this, the constable said, I cost them nine shillings, and now it appears I cost them a deal more! When it was spoken of *fining* me five shillings, I said, they might as well fine me FORTY POUNDS, for 'my Father has very great property; all the world was his, and if *he* saw it proper, all the money would be paid; but if not, it would not be paid, no, not even a *farthing* of it! To the present, the Lord has found me money, clothes, and friends; and, although, within the last fifteen months, I have been taken before magistrates *six* or *seven* times for preaching the gospel, I have never lost anything but *pride, shame, unbelief, hardness of heart, love of the world, fear of man, and prejudice of mind.*"

"Wednesday, July 12th, at Eckington, in Derbyshire, got on a chair, sung, and went to pray; sung again, and gave out a text. Then the constable came, and desired me to come down. I asked him two or three times, where his *summons* was, and began to preach again as if *nothing* had been amiss! He then called out for assistance, but not one would engage to help him! He then got hold of my coat, and *pulled me down*. I began to sing—

'Christ he sits on Zion's hill,' &c.

"It caused the people to smile to see me take hold of the constable's arm and walk with him. He took me to a place which seemed to be as complete a prison as ever I saw. The windows had strong bars, the door appeared to be full of great nails. I looked through the bars of the windows, and there was a great many people; I exhorted them 'to flee from the wrath to come;' and for those who feared the Lord, to glorify him. Many sang the praises of God without, while I sung his praises within. After sometime the jailor came and conversed with me. I persuaded him to go down upon his knees in the prison, and *prayed with him*. I afterwards wrote a part of my journal; at midnight I prayed and sung praises to God, and then retired to rest. I had blocked up the windows as well as I could, to keep out the cold, for it was a wet, damp, doleful prison. I had neither bed nor straw, but I lay across some *laths*, and had a *besom* for my pillow!

"July 13. The constable came to see me this morning, and asked how I meant to go to the magistrates? I said, 'I intend to *ride*. But first, you must fetch a summons for me.' 'What,' said he, 'and ride after that!' 'Yes,' I said. The constable declared he was so *timid*, that he was forced to go and get a glass or two of ale before he could manage to come and pull me down! It was remarked to me, this day, that my prison was a deal *worse* than the 'Derby dungeon.' But the Lord converted it into a paradise! The constable went down to the parson's house, and then came to me again, asking me, if I would go to the magistrates in a gig without a summons? I told him I was very happy and comfortable where I was, and not at present ready to go away.

"July 14. About ten o'clock the constable brought a gig to take me away to meet the magistrates at Chesterfield. I came out, got against the prison-side, and began to sing,

'The Gospel news is sounding,' &c.

"A great many of the inhabitants came out of their houses, to hear the prisoner sing the praises of God. They seem to pay more attention to me when I was a *prisoner*, than when I was a *freeman*! I entered the gig, and the constable drove on. I then sung up the street,

'Come, O come, thou vilest sinner,' &c.

"I had a deal of conversation with the constable on the way to Chesterfield; he *nept* very much; and said, he 'hoped it would be the last time that he should have a job of *that sort*.' We arrived at Chesterfield

about one o'clock. My trial lasted between two and three hours. The magistrates opened the law-book, and began to read. The clergyman, who was my antagonist, said, 'Is that Queen Elizabeth, sir?' The magistrate replied, 'No, sir, it is King Charles the Second.' I then said, 'You must try to find another place, if you please; turn to George the Third, the fifty-second year of his reign.' The magistrate very kindly said, 'Bring your chair, and come and sit down beside me.' So we sat down and discoursed for two hours and a half! The clergyman remarked, to the magistrate, 'They get into the street, sir, and sing their hymns, and I have no doubt they mean well; but drunken men come out of the public-houses, and sing their drunken songs, and there is a kind of mixture.' I looked at him and said, 'I suppose, sir, the drunken men that come out of public-houses, belong to *your society*?' He looked at me, and replied, 'He did not know that they did.' The magistrate then said, he must 'fine' me, but he would be as moderate with me as he could. But I told him, to fine me *pretty well*!"

"I then referred to the apostles, who were brought before rulers and magistrates, and cast into prison for preaching the gospel. 'Well,' said the magistrate, 'I must fine you £40. Twenty pounds for not having a proper licence (although he gave it to me himself!) and twenty pounds for the place being unlicensed' (although it was the king's highway!) I then remarked, that they might as well fine me fifty pounds as five shillings, for both would be as *one* to me. Moreover, if spared by the Almighty, I was going again at night to Eckington, there to finish the discourse which had been interrupted two or three nights before! This they viewed as a double crime! However, the magistrate wrote out a *summons*, the constable served it on me in his presence, and without bondsman, or any security, the clergyman and magistrate quitted the room, leaving me and the constable together. We immediately proceeded to the street, when I told the constable to make needful haste at night to take me again. But I saw him no more that day. I then pushed on to Eckington, went to the lower end of the village, and sung up the street. Obtaining a chair I stood as near the spot, as I could, where I had been pulled down two or three nights before. Sung, prayed, and took the same text as before. More people were present than when I last attempted to preach to them, and they were more attentive. I read a few articles I had written while in prison, which I begged any person to refute if untrue. While speaking, tears flowed, the wicked trembled, and saints rejoiced, under the influence of the Holy Spirit. Hallelujah! The Lord reigneth."

Thomas Holliday, in 1821, was accosted during prayer by a constable, who shook him by the arm, but was obliged to hear the prayer out, for Holliday was engaged speaking to one higher in authority than the constable, and would not cease till he had fully expressed his mind: the constable then wished him to go away—

"I told him, that, by the help of God, I should speak to the people assembled before I went away, and nothing but force would prevent me from speaking to them. He then told me I must not speak to them there—for there were plenty of churches and chapels in the town, and

there was no need for me to speak there. I then told him, I had a commission from God, to go out into the highways and hedges, to preach repentance in the name of Christ. He then told me, if I would not go away, he would take me up. I told him he must show his authority first. He then showed me his staff, and asked me what authority I wanted more: I told him he must show me a greater authority than that, or I would not go. He then pulled a paper out of his pocket—and said, he had a warrant for me. He then pulled me down, and took hold of me and brother Revel. So we went along with him, and hundreds followed us. We sung,

'Wicked men I scorn to fear,' &c.

"The constable took us to his house, and *we then went to prayer, and had a little conversation with the constable*. I told him that, by the help of God, we should still continue to speak in the name of Jesus Christ, and that he must either repent, or his soul must suffer everlasting torments. *Soon after this he went out, and I stepped into the window-seat, and saw a multitude of people assembled. I immediately began to speak from John iii. 7.* The power of God came down, the people were very attentive; and I believed it was a profitable time to many souls. After we had concluded, the people did not seem willing to leave the place: so I began to tell them how happy I felt in my soul. The people seemed much troubled about us: but we told them that we were happy in the love of God. While we were praising God, a wicked man came into the room, cursing and swearing, and told me if I did not come down, he would knock me down. I spoke a little to him. He said, if I did not hold my noise, he would thrust his umbrella down my throat. He then put the handle of his umbrella into my mouth. As soon as I could speak, I praised the Lord, and thought it was an honour that I was counted worthy to suffer for Christ's sake. When he got hold of my head, for the purpose of thrusting his umbrella into my mouth, I prayed to God to give me patience and fortitude to suffer any thing which this man could inflict upon my body; and I felt the power of God refresh and sanctify my soul. I felt no resentment nor malice in my heart; indeed, I felt so filled with the Holy Ghost, that I could willingly have resigned my last breath upon my knees, and, with a holy Stephen, have prayed that God would not 'lay that sin to their charge.' He then dragged us out of the room, and thrust us into a lumber chamber, which we called the inner-prison."

Sometimes the crowd sided with the preacher, as in Walton Carter's dairy we read,—

"In the evening preached at Ashton, to a large and attentive congregation: had much liberty, and much good was done. But while I was preaching, the *constable* came and took down my name, and desired me to desist; which I refused to do: he knocked me down, and I fell off the cross-steps amongst the people; but, praise the Lord, I fell among good Samaritans! After this he took hold of my coat collar, shook me, and tore my coat. Here the crowd was ready to take up arms for me; the

people, on seeing the constable use me so ill, came forward in a body, and had the constable attempted to take me to prison (as he threatened,) no doubt something serious would have happened. All this time, the people cried—'preach—PREACH!' when the constable had gone,⁹ I resumed my place, and finished the discourse, with much liberty, to an increased congregation of people."

Joseph Reynolds presents a picture of the missionary's self-sacrifice:—

"When I left Tunstall, in Staffordshire, I gave myself up to labour and sufferings, and I have had them; but they have been for God's glory. My sufferings are known only to God and myself. I have many times been knocked down while preaching; and I have had many sore bones, but God was with me. Once I was knocked down by the people, trampled under the feet of the crowd, had my clothes torn, my money taken from me, and, in consequence of this, I had to suffer much hunger. On another occasion, I had travelled thirty miles with a *penny cake*, then preached at night to about 2000 people. I was scarcely able to stand; and, after all, supped on cold cabbage. Then, being unwilling to express my necessities, I was driven to lodge for the night in the fields, where I slept under a hay-stack until four o'clock in the morning, when I was awoken by the birds. I *arose*, and proceeded to the town, where I preached at five to a many people. Thence I proceeded to Cambridge (where I have been a fortnight,) and preached to a large congregation, with a body almost worn down with hunger and fatigue. *That day* I was glad to eat the *pea-husks* on the road, as I walked along. Nevertheless, I believe all things have worked together for good: *hundreds* will bless God in eternity for having sent unworthy Reynolds here!"

The following strikingly illustrates the Providence of God, in frustrating the designs of wicked men: Wm. Fowler says of the late Thomas Proctor, that he endured many insults from outrageous persons,

"On one of these occasions, he was preaching at a village called Michael Church, when he took his stand near the church. No sooner had the service commenced, than they began to ring the bells, in order to interrupt him. When they found this did not hinder him, they kindled a fire, designing the *smoke* to disperse the congregation! At the same time, rotten eggs, and so on were freely thrown. But that God who condescends to men of low estate, and who once 'stilled the roaring sea,' interfered in behalf of his servant Proctor—the *wind changed*; so that both the sound of the bells, and the cloud of smoke were carried away! It was not uncommon with him and his colleagues to be pelted with rotten eggs, foul mire, stones, and so on. 'I myself,' says W. Fowler, 'have seen the stones strike his naked head, even while at prayer!' All this he bore with that fortitude of mind, and serenity of soul which ought always to characterize a minister of the gospel. He looked upon his successes as more than a recompense for all his toil. 'I have heard,' says his biographer Fowler, 'scores testify of their country's, and their own deplorable condition, before the coming of brother Proctor.'"

We shall conclude these extracts with one other of the many graphic specimens this book contains, and commend it to our readers. W. G. Bellham, after stating, that, in 1825, he for the first time entered Litcham, in Norfolk, and having collected a large congregation to whom he preached, and was about concluding, writes:—

"Up came the parson and lawyer in such a spirit, as if death, judgment, heaven, hell, and the sufferings of Christ, had never been with them matters of any consideration. They broke through every inclosure; decency itself must not be left out of the question. The parson seized my arm, and said, 'I insist upon you being off. Begone about your business.'

"*Preacher.* I hope, sir, you will not disturb our religious devotions.

"*Parson.* I will not allow it. Be off about your business.

"*Prea.* What harm are we doing, sir, we have been singing the praises of God, and praying, and I have been preaching; now we are going to sing and pray again, and then go away.

"*Lawyer.* Make him leave off, sir. Where is his licence?

"*Par.* Where is your licence? Produce your licence.

"*Prea.* Are you a magistrate, sir?

"*Par.* No, but my father is.

"*Law.* You are not a licensed preacher; if you are, show your licence.

"*Par.* Come down, you stupid fellow.

"*Law.* Make him leave off, a villian.

"*Prea.* I am neither a villain nor stupid; but I love all your souls, and I will pray for you all.

"*Par.* (with my arm in his hand.) If you leave off and go away, no one shall hurt you; but if you pray, I will charge the constable with you.

"*Prea.* I must and will 'commend them to God, and to the word of his grace,' unless you will pray; and you have as much right as I have. —As he would not, I did; and all the time I was praying, the constable was shaking me, and saying, 'Leave off.' But I got such hold of the Lord, that neither parson, constable, nor Satan, could break my hold; and the people said, 'It is astonishing!' Ah! they could not see that invisible hand which upheld me. I concluded, and thanked the people for their good behaviour, and began to exhort the parson and lawyer to behave better for the future, for I thought all was over. But to my surprise, the parson said to the constable, 'Take him away.'

"*Constable.* You are my prisoner, sir.

"*Prea.* Well, that's a bad job; but I can't help it now. The constable took me by the arm and led me through the street to a public-house. The whole village was raised, for I helped to raise it by singing, as we went through the street,

'Wicked men I am not to fear,' &c.

I was introduced into the parlour. Many persons rushed in, but the constable ordered them all out.

"*Con.* I am very sorry for you, but if you will let me pass you out of the parish, all will be well.

"*Prea.* That would be no credit to the people whose preacher I am. Under what act have you taken me up?

"*Con.* The parson told me to take you up, and the lawyer said it was right.

"*Prea.* If your parson knows no more about the gospel, than your lawyer does about the law, it is time for us, as a people to come to Litcham.

"*Con.* You had better go, sir.

"*Prea.* I am your prisoner, and you must take care of me.

"I began to talk to the man about his soul; but some one knocked at the door, and the constable went out. When he came in again, he said, it was Mr. H., the parson, and he wishes you to go away; and I am to carry you where you wish to go.

"*Prea.* I am your prisoner; and wish to remain under your care till I am set at liberty by a magistrate.—He went to the door, and I heard him say, 'Sir, he will not go away.'

The lawyer came into the room and said, 'My good fellow, you had better be off about your business. You will find yourself wrong in the morning.'

"*Prea.* You called me a villain in the street, and a stupid fool; now you call me a good fellow; but I have no business with you; besides, you swear, and to that I have an objection. You will do well to leave our company. He went away saying, 'We will do your business in the morning.' He and his two sons came in again to persuade me to go. But I would not. The lawyer then said, 'You shall go to prison in the morning.'

"*Prea.* I hope not, sir, but you ought to know law.—He went away not very comfortable."

"The constable came and took charge of me, and said, I must go with him to Laxham Hall, to Colonel R——. Away we went. I had to wait in the servants' hall a long time before I was called for. *The parson and the colonel were together while I was preaching away to the servants.*

"Being called for, I went into the magistrate's room with the constable, and said to the magistrate and parson, 'Good morning, gentlemen.'

"*Magistrate.* What fellow have you got there?

"*Con.* A Methodist preacher, sir.

"*Magis.* What is your name?

"*Prea.* W. Bellham, sir.

"*Magis.* Where do you come from?

"*Prea.* Lynn, sir.

"*Magis.* What have you been doing?

"*Prea.* Telling the inhabitants of Litcham, Jesus died to save them; and he died for you, sir, and I am thankful to God for an opportunity afforded to tell you, you may be saved now, through Jesus Christ.

"*Magis.* Stop, stop; Mr. H., our clergyman here, could have told the inhabitants of Litcham that, without your troubling yourself.

"*Prea.* *It's no trouble, sir, I take a pleasure in doing it.*

"*Magis.* Well, what is to be done?

"*Prea.* What act am I taken up under?

"*Magis.* The Vagrant act; you are a common vagrant.

"*Prea.* *I did not do any thing to obtain money.*

"*Magis.* I mean the Riot act; you collected a great number of persons together, I suppose, to make a riot, as it was late in the evening.

"*Prea.* *If I am taken up under the Riot act, I have no business here; commit me to prison, and let me take my trial before more than one magistrate.*

"*Magis.* D——n you. Be off, out of my sight.

"*Prea.* It is wrong to swear, sir. Jesus Christ hath said, Swear not at all; and I hope you will endeavour to settle this business without swearing.

"*Magis.* Then don't provoke me.

"*Prea.* I have no desire to provoke you, sir; I speak in the spirit of meekness. You know I have done no man any wrong, and if I have, I am in your hands, and I hope you will do the thing that is right.

"*Magis.* You have done the thing which is wrong, in preaching without your licence.

"*Prea.* I am a licensed preacher, but have not my licence with me.

"*Magis.* Who granted you a licence?

"*Prea.* Squire Woodhouse, justice of the peace, at Osten, in Lincolnshire.

"*Magis.* Do you know Squire Woodhouse?

"*Prea.* Yes, sir, I have taken breakfast with him and his lady several times, and prayed with them, and he with me; and we have had some precious seasons together; and I have heard him in his kitchen exhort sinners to repentance. He is wise and pious, and a blessing to his neighbours.

"*Magis.* Well, well, but if you got your licence in Lincolnshire, you must go and preach in Lincolnshire.

"*Prea.* *Yes, sir and any where else. God save the king.*

"*Par.* I have a licence, sir, but I cannot preach in any parish but my own, without leave of the minister of that parish.

"*Magis.* Certainly not. And you must go and preach in Lincolnshire.

"*Prea.* Yes, sir, and any where else. Jesus Christ says, 'Go ye into all the world, and preach the gospel to every creature.'

"*Magis.* I will grant you a licence to preach in Norfolk.

"*Prea.* I thank you, sir, I have licence to preach in Norfolk.

"*Magis.* Go about your business.

"*Prea.* *When I am properly discharged, sir.*

"*Magis.* Are you any trade?

"*Prea.* I am a shipwright. I served seven years under Mr. B. of Lynn.

"*Magis.* You are a fine fellow: a shipwright, a parson, and a lawyer. Well, you may go about your business; I have no more to say to you.

"*Prea.* Good morning, gentlemen.

"*Magis.* Good morning. Where are you going now?

"Prea. To Castleacre to preach, and then to Westacre, and then to Lynn, sir.

"Magis. I hope you will not come to Litcham any more; if you do, we will send you to the tread-mill.

"Prea. We shall come again, sir, not to offend any, but to do good in God's name.

"Magis. You may go.

"Par. Stop, sir, there is something for him to pay. Constable, what is it?

"Con. Eight and ninepence, sir.

"Par. Eight and ninepence. You will discharge that bill, and then you are at liberty.

"Prea. I am at liberty, sir; the magistrate has set me at liberty.

"Magis. Let the fellow go.

"Par. But who is to pay the eight and ninepence.

"Magis. Pay it yourself; bringing your fellows here.

"Prea. I'll pay if it's just and right. But I think the debt belongs to Mr. H.

"Magis. Be off.

"Prea. Good morning, gentlemen.

"The parson came out when I did, and I said, 'May God forgive you, sir, I wish you well.' But he would not speak.

"It was a trial to be seized by a constable, and led through the street, and then to be brought to a magistrate, and be gazed upon and laughed at, &c.

"But there is nothing like sticking to a cause, for whoever goes to Litcham will see a Primitive Methodist chapel, a large congregation, and a Christian society. I really did think that the parson and the enemy of souls would be too much for us; but time has proved God was with us, and he will help us. O, the good that has been done in that place, through the instrumentality of our dear people."

II.

SCEPTICS' RELIGION.

Under this department, sceptical objections, and systems or principles advocated as hostile to Christianity, are dispassionately considered.

MR. HOLYOAKE'S "LOGIC OF DEATH."

To the Editor of The Bible and the People.

DEAR SIR,

The Atheistic Controversy having been brought before your readers last month, more particularly in connexion with the advocacy of Mr. G. J. Holyoake, I wish to call their attention to a pamphlet written by that gentleman, entitled, the "Logic of Death." It is a sort of atheistic antidote to death, written during the visitation of the cholera. Intended to inspire the followers of that system with confidence in the prospect of death, it seems to me very strangely to fulfil its intentions, as it simply consists in an attempt to show that the Christian system *is not calculated* to give such comfort. It appears to me, that if I were an Atheist going the "common road into the great darkness," it would be but poor consolation to prove to me, that Christianity is false; I should want something positive. Why did not Mr. Holyoake attempt to shew that his atheistic or material dogmas were calculated to give this peace for which the world longs. But I think that, looking at the pamphlet in the course it pursues, its objections to the religion of the Bible will not stand a calm investigation. Mr. Holyoake first refers to the Bible statement of the origin of evil, in the following terms:—

"If man fell in the Garden of Eden, who placed him there? It is said, God! Who placed the temptation there? It is said, God! Who gave him an imperfect nature—a nature of which it was foreknown that it would fall? It is said, God! To what does this amount? If a parent placed his poor child near a fire at which he knew it would be burnt to death, or near a well into which he knew it would fall and be drowned, would any power of custom prevent our giving speech to the indignation we should feel? And can we pretend to believe God has so acted, and at the same time be able to trust him? If God has so acted, he may so act again. This creed can afford no consolation in death."

Now, Sir, it appears to me, that Mr. Holyoake has here saddled the

Bible with a world mystery. He has brought a charge against the *Bible explanation* which properly belongs to the *fact* itself. It matters not to our notions of justice on this matter, whether man was first made upright and became sinful, or whether he was sinful in the first instance. If we had never seen a Bible, the existence of sin and sorrow in the world would still have remained to us an overwhelming anomaly. How the great Creator of all things can permit such things to exist, whether he be the God of the Bible or not, can never be explained.

But I may be reminded, that Mr. Holyoake does not believe in a God, and is, therefore, relieved from the difficulty. But in this view I find not the slightest alleviation. If man, as liable to sin and sorrow, came from nature, I find the same incongruities. Mr. Holyoake, with reverential eloquence, much akin to worship, pours forth the praises of nature; he says, "The nature we see is the god which we seek." If any censure in the matter is allowable—if we praise nature for the wonders it reveals and the mercies it brings, we must blame it for the sin and sorrow it permits. It matters not to me, whether man loaded with sin and bowed down with sorrow, was created or developed,—whether the power that brought him into existence, be called natural or supernatural—whether it be termed God, necessity, or nature; it remains to me an unfathomable mystery before which I bow with reverent submission, that the same power which strews our path with innumerable manifestations of kind care and gentle tenderness, and daily spreads scenes before us fitted to melt our hearts to love, should at the same time reveal such perpetual sin and everlasting sorrow. In spite of this, Mr. Holyoake still trusts nature will do him no harm, and is prepared to meet "destiny face to face." We will not then, on the same account, give up our trust in God.

But Mr. H. says, "this creed can afford no consolation in death," and no Christian ever professed it would. It is not this point in Bible history in which he professes to find consolation, though from the consideration just advanced it can form no hindrance.

Mr. Holyoake next attempts to shew, that all salvation is unnecessary, inasmuch as it would be unjust to charge him with Adam's sin, or, as he says, "No man can be degraded for the act of another."

Now, Sir, the Scripture doctrine is most distinctly, that man will be punished, not for Adam's sins, but for the sins he has—not by birth—but wilfully made his own. "This is the condemnation, that light is come into the world, and men have loved darkness rather than light." Whatever dogmas we may have about fate and misfortune, there is no truth we more practically realize in everyday life, than that every one does a great *many bad things he need not do*; else why do we find the word *blame* in the vocabulary of every tongue? No truth seems plainer than that, in proportion as men *know better they can do better*; they are, therefore, just in that proportion responsible. Now it is just this responsibility that the Bible recognizes, and so distinctly makes allowance in its judgments for the condition in which man is born.

Mr. Holyoake says, "Is not his destiny made for him? and shall God punish that sin which is his misfortune rather than his fault?" Would Mr. Holyoake accept such an apology from one who would seek to murder one he loves, or rob him of his property? Would he accept it from

the Mannings or the Tawells? In fact, this doctrine of accountability for actions so commends itself to the common sense of mankind, that whatever be our *theory*, our *practice* is always in accordance with it. Indeed, Mr. Holyoake gives us one most unfortunate exception to his all-embracing charity, that contrasts strangely with his denunciations against injustice. For while he most confidently asserts, that it is utterly unreasonable to make a man accountable for his belief, he yet says, "He who will consent to be saved after this fashion hath most need to fear that he shall perish, FOR HE SEEMS TO DESERVE IT!" Then there are after all some who at least *seem* to deserve to perish, and that for the *sin of belief*. Not the murderer, or adulterer, or he that has slain thousands only to satiate his bloody thirst, but he that believes in Christ! The intolerance of the priesthood is at least consistent, whether Mr. Holyoake's charity is, your readers will judge.

The writer says,

"4. There is the *vengeance* of God. But is not the idea invalidated as soon as you name it? Can God have that which man ought not to have—*vengeance*? The jurisprudence of earth has reformed itself; we no longer *punish* absolutely, we seek the *reformation* of the offender. And shall we cherish in heaven an idea we have chased from earth?"

I suppose, Sir, that if I were to reply to this, that it makes all the difference whether erring man punishes absolutely or a *pure God*, Mr. Holyoake would think it one of those excuses in which the priests indulge when "going up and down like roaring lions seeking consciences which they may devour." And yet, Sir, there does seem a good deal of difference between an accomplice turning Queen's evidence and getting his companion in crime hanged for murder, and one *guiltless* of that charge being the means of his punishment. But we have chased the idea of "absolute punishment from the earth," and all our measures are remedial. What earth does Mr. Holyoake mean? Do not transportation for life and death punishment yet exist? A wish and not a fact is the father to the statement. But waving this, there are some strange incongruities in the world on the question of punishment even among the most humane. Would it be too much to say, that every one recognizes *mere superiority of being* as a justification of deeds which he *would think unjust to his equal*? There is not much "reformatory" punishment of animals. We may flog a dog for a time or two, but if he bites much we shoot him. I don't know how it is with Atheists, but many a kind-hearted Christian who would forgive his enemy, would kill his dog. And this seems quite independent of the idea of moral superiority, for our enemies whom we forgive often bite much harder than the dogs we shoot. I call attention to this merely to shew that our ideas of justice are more *RELATIVE* than we suppose.

But I would call Mr. Holyoake's attention to an analogy which seems to me fully to meet the injustice he supposes. I would ask, Are the punishments of nature reformatory? What does the wasted form of the libertine and the prostitute declare? It is true that, for a time, nature warns as a stern yet kind monitor of the penalty resulting from the in-

fringement of her laws, but at a *given point* she listens to no excuses, no repentance, but with a terror, all her own, destroys the life she gave. She lets men drink the cup of sorrow to shew the bitter fruits of sin, and if they persist in the same course she makes them drink it to the death! and when they ask for mercy she points them to the grave. We rightly judge that we cannot blame, when she has given so many warnings. It makes no difference to shew that this is the working of a general law. The only consolation I find in that is a terrible uniformity. If then we never question the laws of the universe, why should we those of its God, if they they are in harmony with them, even though he be some ideal phantom? The mercy of the Bible goes beyond nature, for at any moment it offers mercy and reprieve, it gives repeated warnings, and declares, "God is not willing that any should perish, but rather that they should turn to him and live." But at a given time, like nature, it gives no more, but leaves the subject of its admonitions to his own choice.

Mr. Holyoake, in admiring the New Testament representation of human forgiveness, has omitted to state its conditions, viz., sorrow and repentance. It seems to me that, in order to complete forgiveness, as a feeling of the heart, and not a mere profession, that such a harmony of soul is essential between the offender and the wronged, as is the result of sorrow on the part of the former. "The sacrifices of God are a broken spirit,"—one tear of sincere sorrow from man shall make the heart one with God, and open the gates of Paradise.

"Blest tears of soul-felt repentance!
In whose benign, redeeming flow
Is felt the first, the only sense
Of guiltless joy, that guilt can know."

Does not Mr. Holyoake after all *virtually* admit the plausibility of future punishment by such a passage as the following:—

"The truth is, if we do not know how to die, it is because we do not know *how to live*. If we know ourselves, we know that when we can preserve the temper of love, and of *service*, by which love is manifested, and of *endurance*, by which love is proved, we acquire that healthy sense of duty done which casts out fear. They who constantly mean well and do well, know not what it is to dread ill."

Now is it not clear, that the writer's hope—or rather lack of fear—concerning the future consists in *conscious rectitude*, and not that it would be unjust to punish wrong? Does not the phrase, "they who constantly mean well and do well, know not what it is to dread ill," imply its opposite, that they who constantly mean ill and do ill, have need to dread ill?

But Mr. H. tells us, as an argument against future retribution, that the sins of this life are punished in this life. Are they? How many have lived and died clothed in scarlet and fine linen who have gained their power and wealth by robbery and oppression? What stories would the ruined prisons of the world tell of pure and virtuous men, who for long, long years of misery, have lived in low damp cells—who have watched

from day to day their lingering life and wasting form, until they have become such shadows, as to be no prey for death, and yet their persecutors have lived and died fed in their calm self-possession, by the luxury of wealth and the plaudits of a thoughtless world! Is this the punishment which the world gives to vice and its recompense of virtue? What voice upon this matter comes from the plains of Hungary, and the mountain passes of Poland? Does it not tell of monsters, whom we wonder ever dare to walk in the calm peace of heaven's daylight, finding their way to fame and honour, while patriots have found a murderer's grave? Do not these inequalities shew the wisdom and goodness of a reckoning day for the settlements of these great and terrible accounts?

The remarks on Providence seem to invite some comment; he says,

"Man is weak, and a special Providence gives him no strength—distracted, and no counsel—ignorant, and no wisdom—in despair, and no consolation—in distress, and no relief—in darkness, and no light. The existence of God, therefore, whatever it may be in the hypothesis of philosophy, seems not recognisable in daily life. It is in vain to say, 'God governs by general laws,' General laws are inevitable fate. General laws are atheistical. They say practically, 'We are without God in the world—man, look to thyself: weak though thou mayest be, Nature is thy hope.' And even so it is. Would I escape the keen wind's blast, I seek shelter—from the yawning waves, I look up, not to heaven, but to naval architecture. In the fire-damp, Davy is more to me than the Deity of creeds. All nature cries with one voice, 'Science is the Providence of man.'"

Now, Sir, I do not think any such notion of Providence is to be found in the Bible as would supersede rope ladders or life-boats in a storm, or Davy's lamp in the midst of dangerous gases. I can find no such independence of secondary causes. Such a doctrine may, perhaps, be believed by those who looked upon the potatoe blight as a judgment for Catholic emancipation. Perhaps Mr. Holyoake would think it quite as reasonable to attribute his safety, in the catastrophe he supposes, to the inventor of the ship as to the timber itself, and not altogether beside the mark, if he traced the cause one step further, to the God (if there be one) that made the inventor. And then, Sir, if we adopt this theory, since science is but the knowledge of the works of God, we might change the aphorism, "science is the Providence of man," to "God is the Providence of man;" and so, without much inconsistency, since Mr. Holyoake thinks there is a scientific providence, we might after all believe that there is a God's providence. With regard to the assertion, that "general laws are atheistical," and say practically, "we are without God in the world," I can only say, that general laws seem to me to be very Deistical, since I cannot imagine laws without a lawgiver, and that they seem to say, "We are with God in the world."

The last point to be noticed is, the writer's misrepresentation and want of representation of the Christian's heaven. It is a serious defect which I am concerned to point out, that, while an attack is made on the Christian system, little or no reference is made to those particular points in it which

relate to death and a future life. The only particular brought forward concerning the latter, is in the following terms:—

“And looking out from the bed of death, over the dark sea of the future, on which no voyager’s bark is seen returning, I can place no dependence on priestly dogmas which all life has belied. The paltry visions of gilt trumpets, and angels’ wings, seem like the visions of irony or levity.”

Now surely some more distinct reference to our creed was demanded. For my own part, I hope that I came to the examination of this subject with as impartial a spirit as Mr. Holyoake claims; and I confess that the glorious ideal of the Christian’s heaven riveted my attention and engaged my whole soul, and, whether from God or not, seemed just what my spirit yearned for. Is there no beauty in the conception of a world without sorrow, and a heaven without a tear? When I think of all the sorrows of the world, how every bright spot on earth is darkened by the shadow of some deep woe, whether such a future be true or not—whether it be the mocking irony of some base impostor, or the visions of a madman; it is the sort of heaven in which I would for ever dwell. What more fitted to the toiling pilgrim than to be told of eternal rest? What can more delight him, who has aspirations after that which is true and pure, than that he shall be with the spirits of the just? And yet what would be the impression of any one from this pamphlet, who had not read for themselves of the Bible’s heaven? Was ever perversion of figure more flagrant than is involved in the phrase, “paltry visions of gilt trumpets?”

Surely, Sir, if Mr. Holyoake’s figures were treated in this way, he would be the first to complain. I never met with a more remarkable instance of perversion of sense, by the alteration of a term. Where is there anything about *gilt trumpets* in the Bible? Take these representations of musical instruments as what they are, figures with which all Oriental literature abounds, and they become instinct with meaning and beauty. What better notion could we have of ecstasy of soul, than from the swelling strains of music? And what better representations from earth of the eternal harmonies of heaven? If they occurred in the midst of a bald matter-of-fact style, there might be some reason for such a caricature, but standing, as they do, in harmony with the whole figurative style of the book, it seems to me a liberty not consistent with a candid spirit of *interpretation*.

Whether the representations are correct is another question, but surely their beauty and force deserve a better notice than a contemptuous sneer. I can only say, that if I were seeking to combat the notions of the sensual paradise of Mahomet, or the happy hunting grounds of the Red Indian, and to prove the superiority of the Christian’s future, I should yet think it a duty to them to treat with a dignified respect, befitting so grave a theme, anything which related to the sincere hopes of any portion of mankind.

Mr. Holyoake’s statement, that “all life belies” these hopes, seems to me as a matter of history simply untrue. To whatever phenomenon we

may ascribe the calm and tranquil deathbed of the Christian, I think *the fact* cannot be gainsaid. The patience and constancy of the Christians in the first ages of the Church, during those ten long periods of toil and sorrow, when the fires of death were daily kindled, as well as the calm fortitude of the Reformation heroes, seem to me to establish, that the Christian's hopes are not mere dogmas that vanish at the hour of trial.

I remain, dear Sir,

Yours sincerely,

T. E. F.

Baptist College, Bristol.

MR. G. J. HOLYOAKE AND THE PROPOSED DISCUSSION.

To the Editor of The Bible and the People.

DEAR SIR,

LAST evening, Mr. G. J. Holyoake delivered a lecture in this town, on "Confucius, or Morality independent of Revealed Religion." At its close, and after the Rev. Mr. Gutteridge, (Wesleyan Association minister) had offered some objections to the statements of the lecturer, I rose to recommend, that all the "Secularists" present should obtain the last number of *The Bible and the People*, and on reading Mr. H.'s correspondence with yourself, anent the proposed discussion, come to their own conclusions. Being asked for an explanation, it was immediately afforded, as I was glad that Mr. H. should have the opportunity of putting the matter in his own light. Mr. H., on rising to reply, informed the audience, that the whole of the correspondence would be (or already had been, I forget which,) published in the *Reasoner*, and then he thought it would be seen that he had been anxious to *facilitate* the discussion as much as was in his power. Now this statement certainly left the impression on many minds, that the whole correspondence had *not* been published in *The Bible and the People*, and although Mr. H. might not mean any such thing, yet that gentleman's style of debate is somewhat distinguished for its loosely constructed sentences, and, unfortunately, this fatality seems to follow him most perseveringly into just those cases, where precision and definite clearness are more than usually desirable.

You will be glad to learn, Sir, that Mr. Holyoake still purposes holding

the discussion, but I am afraid from the statements at the meeting, last night, I cannot give you any assurance of an early day being fixed for it. Christmas is coming however, and so is the discussion, not before it perhaps, but certainly after, unless new obstacles should interfere. European freedom once achieved and we shall have the issue of the encounter. We have all been long desiring the advent of this freedom, and doing what we can to hasten it—but we have now a new motive for wishing its speedy appearance. I am happy to see that the shilling subscriptions are gathered in. We may hope now, that Mr. H. will not again, till after he has met you, so entirely give himself up to a rather discursive philanthropy, as to leave himself no time for subjects nearer home.

I must not omit to mention, as a specimen of the latitudinarian style in which the Lecturer indulges himself, that he told us, in one part of the evening, he could *never get the clergy to discuss*; in another, that *he did not want them to discuss*, and proposed to alter "discussion *invited*" into "discussion *permitted*;" and later on still, he rung yet a third change, by assuring us, that *if he accepted every challenge he should have his whole time occupied with that employment alone*. As Sam observes, in "Uncle Tom's Cabin," "dis yer 'sistency's a thing what an't seed into very clar, by most anybody."

On my remarking, that "Why do the Clergy avoid Discussion?" was an awkward looking sentence, should Mr. H. evade his meeting with yourself, we were told, that Mr. Brewin Grant was *not the clergy*. Now, Sir, we did not need that the Lecturer should come from London to tell us that,—we all know you are not an incarnate clergy-list. But when the opponents of Christianity have invited to encounter a man whom they regard as a fair match for their champion, it seems at least unwise that Mr. H. should waste that time and strength so valuable to him, on meaner antagonists. He must learn better to economize his power, or I am afraid, European freedom is a long way off. Suppose Professor Alison had told us, that the Duke of Wellington put off the battle of Waterloo for six months, because—Napoleon was not the French.

I despair of explaining to you the lecture itself. We had Scripture precepts attacked, and Chinese maxims vindicated,—morality safely predicated from self-interest, (loudly applauded by an intoxicated gentleman near the platform,) and immorality deduced from the Bible,—virtue, the choice of friends, personal beauty, Confucius, and Mr. Cobden. Seriously, however, although the above were put into their proper arrangement, according to Mr. H.'s ability, and enforced by his eloquence, the Lecturer seemed to me to begin in a mist, to proceed through a cloud into fog, in an orderly manner, and at last quietly to settle down into darkness visible.

I have left the crowning point for a final sentence. Holding up to the audience the last number of *The Bible and the People*, and pointing to blank space which follows the last letter of the correspondence, Mr. H. proceeded to cap the climax. "I wrote a letter," said he, (I quote from memory,) "which would have filled no more than this space, and would have explained the whole correspondence. I sent it to *be just in time*," but it has not appeared."

* He means, *to be just too late*.—EDITOR.

Now I think I have heard, Sir, of a Chinese puzzle which only requires that one piece should be put in one particular position and then no matter how the rest of the pieces are placed, the form is the one required. As Mr. Holyoakes's lecture was on Confucius, he might possibly be acquainted with this puzzle, and have been trying his hand at a copy. We must not pass judgment till we see it, as we doubtless shall, in next months' magazines, and then we may hope for a literary curiosity unparalleled in modern times. May we take a liberty with Butler, and say,

"What makes that right, was wrong before?
Why just another letter 'more.'"

But then, Sir, if the letter was so short, and when it was written would have done so much, could not Mr. H. have spared just five minutes from European freedom, to have written it before. If the Lecturer means to imply, that every five minutes he had after the receipt of your letter, were filled up with things *more* important than a reply to it, then how he will find time for the discussion itself it is impossible to imagine. There should be surely some understanding as to a definite time, for Mr. H. may go on accepting invitations like the one from the "Secularists" here, to the last moment of his life. You did not solicit the controversy, and I have reason enough to reach this conclusion, that Mr. Holyoake is bound by the morality which he has discovered, to be nobler than that of the New Testament, either to decline the discussion, or fix its occurrence within a reasonable time. Such a delay tempts me to the suspicion, that Mr. Holyoake is not only deficient in arguments for the advantages of Secularism, but has gone out on a voyage of discovery after the advantages themselves. It's a long trip, and we must wait.

Yours very sincerely,

HENRY WM. PARKINSON.

Rochdale, 16th Oct., 1852.

FINGER POSTS FOR CROSS ROADS; OR, HINTS ON FAIR THINKING.

DEDICATED TO DOUBTERS.

No. I.* OCTOBER, 1852. PRICE 2D. CORRESPONDENCE BETWEEN MR. GEORGE JACOB HOLYOAKE, (AUTHOR OF *Why do the Clergy avoid Discussion?*) AND THE REV. BREWIN GRANT, B.A., (EDITOR OF *The Bible and the People*.)

The greater part of this correspondence, having already appeared in our last, we recommend the "Finger Posts" to our readers for distribution, whilst for completeness we add the remainder of the correspondence, which Mr. Holyoake *knew could not be inserted in our last*.

LETTER X.

I, *Woburn-buildings, Tavistock-square,
London, Sept. 28, 1852.*

REVEREND SIR,

For myself I have maintained silence in the *Reasoner* on this correspondence, supposing that it would not be made public except on its completion, and with our joint consent. With any inconvenience arising from the publicity you have precipitated, of course I have nothing to do.

I am not accustomed to the tone you assume in your last two letters. But when an opponent chooses to take upon himself the imperative, I feel disposed to leave him to pursue his own course, and wait to see what he will do.

After debating our views for six years, may I not ask, who is the Rev. Mr. Grant, that we should pause in our work of organization while that gentleman pronounces his judgment upon us?

You say, "it does not seem to you, that my engagements are more pressing than yours." Of this I need not observe more, than that of the order of my own duties I am the proper judge.

* N.B. It is intended to print a series of this kind, which *fair thinkers* are requested to get sold at the entrance to Infidel Lecture-rooms, to show the audiences *the other side!* Donations towards supporting a cheap literature of this kind will be thankfully received by J. Ford, Esq., Birmingham, Treasurer. Fair thinkers are requested to purchase and distribute personally, or by means of town mission agents, &c.—No. 2 will soon be published, entitled "IT'S ALL OVER; or, the last words of Mrs. Emma Martin:" by G. J. Holyoake and the Rev. Brewin Grant, B.A.—No. 3 is intended to be, "THE DEATH OF LOGIC: a reply to Mr. Holyoake's Logic of Death."—Any literary contributions or hints on these questions may be addressed to the Rev. Brewin Grant, B.A., Birmingham; or to the Editor of *The Bible and the People*, (published by Ward and Co.) care of Borwick and Priestley, 24 and 25, London Wall, London.
[Ward and Co., London.]

I beg to repeat, that my first leisure shall be given to the replies required in your letters.

Yours faithfully,

G. J. HOLYOAKE.

To the Rev. Brewin Grant.

XI.

Birmingham, October 1, 1852.

MY DEAR SIR,

I suppose you are aware that your letter of the 28th would be too late to prevent what you complain of,—the publication of our correspondence,—of which you were advertised soon enough to send your views on that subject, as well as on others; your silence virtually gave consent, and it is not proper for you now to complain of what you thus allowed. Nor do I understand how you could “suppose the correspondence would not be made public, except on its completion and by our joint consent” in the same note in which you complain of its publicity, with which, therefore, you were evidently acquainted from my letter. I gave you very good reasons for the step, and waited for your reply; but none came till too late: still I do not see what harm is done, nor why giving the correspondence in explanation of the state of matters, to those who have been looking for a discussion, should in any respect impede the arrangements, or be made the occasion for reproach.

How long I must have waited for any definite termination, in the shape of an appointed time for meeting, it would be difficult to guess from the protracted nature of our correspondence hitherto. The charge of precipitating matters is certainly one from which, in this case, you are free; nor can I be very seriously accused of it, since the frequent delay, and the little information arriving after patient waiting, might naturally lead me to conclude that there was not much more to be expected from you. Besides the reasons for publication to answer enquiries by allowing persons to see what each had said, and the delay in your remonstrance till after the press was at work, it is, perhaps, sufficient for you, that I acted on your own example; for in a copy of the *Reasoner*, (No. 5, Vol. xii.) I find “Hiram Uttley to Dr. Bayley (Letter V.) Burnley, Sept. 23, 1851;” and annexed is the reply of Dr. Bayley (Letter VII.) besides a letter of your own on the subject, and your observations on the Doctor’s communication. It is not stated whether this was by “joint consent;” but I observe that in his case also he is treated at the end with opprobrium; and from the gentleman he was recognized to be in his first letter, he is declared in the last to be in “the garb of a priest, with all its dogmatism and ill-feeling.” This is by no means courteous, whilst the publication of such correspondence in the *Reasoner* implies that you see no harm in doing what you complain of in me. It is a pity that courtesy, on your side, should melt away at the end of a correspondence which might lead to useful discussions.

However plain I may be in stating my opinions, or in examining your positions, it will be contrary to my desires if anything escape me at all

discourteous to yourself, and I hope not to be betrayed into this even in reply to what borders on provocation. You reprove "the tone I assume" in the two preceding letters,—but what if I had complained of your extraordinary question: "on what information and with what view I began this correspondence?" Such forgetfulness on your part, and such questioning of my object, was as unfortunate as it was inappropriate: nor is it the most respectful method, after our long correspondence, to defer to a leisure hour a reply to arguments and inquiries which alone have to do with the subject, and turn off to personal condemnation, which had better have been postponed to a convenient season—that famed leisure hour which, on various occasions, has been the reserve fund to defray what should have been paid on demand.

You declare that you "are not unaccustomed to the tone I assume in my last two letters, but when an opponent chooses to take upon himself the imperative, you feel disposed to leave him to pursue his own course, and wait to see what he will do."

I sent you word what I intended to do, namely, to publish our correspondence for public information, which you might have completed, by something definite, either in agreement or refusal, and not in the wide terms of "not being possible this year." Nor need you be in any doubt as to what I shall do further: first, I shall not take offence, nor willingly give just cause for it; whilst, secondly, I shall give more attention to the pretensions of the Secularists than hitherto, and omit no opportunity of placing its advocates in a logical dilemma; dealing with you and your class as you have dealt with Christianity—only in a fairer spirit—returning the war into your own camp; examining carefully every paper you issue, and every step you take; and demonstrate the necessity of greater care, accuracy, and consistency in your statements than have been hitherto displayed. The only weapons I shall use will be fair argument, and comparison of quotations from your accredited writings. I shall not ask, in derision—Who is Mr. Holyoake, "that, after" not "six years" but eighteen hundred, the teachers of Christianity, who have steadily won their way, and are now more powerful than ever all over the world, should now surrender that banner before which all other forms of opposition have fallen into decay, like old fashions, to be succeeded by a "new development of the principles of Free Inquirers?" The imperative tone attributed to my letters is, I hope, only imaginative; since I only stated clearly my own convictions of what was due to your own position; which was not to dictate your duties, but to discharge mine by pointing out what appear to be yours; and though you are "the proper judge" (which I did not question, since I appeal to your judgment,) you may still not always judge properly; and therefore are open to honest criticism and friendly suggestion, which may be offered without exposing one to the kind of observations contained in your note. I fear it has not occurred to you to examine your own tone of remark, and that you are apt to regard forcible argument as obtrusive insolence. Please to remember your own observations on all the clergy; your defiance, challenges, invectives, and charges.

You say, those of them who deserve "admiration are the exceptions," (*Cabinet of Reason*, vol. II., p. 17;) their declining discussion is from

want of serious belief in their creeds, (pp. 11-12;) the clergy who refuse discussion "ought to loose their influence;" and this warning is done in capitals: "Men, beware how you trust your eternal interests to those who dare not trust their principles to public discussion," (p. 20;) they are men "who trade on the name of Christ;" Paul is "rude and intolerant," (p. 1;) Christ and his Apostles are examples of rudeness, &c., (p. 12.) This tone, in your *Cabinet of Reason*, by no means places you in the position of a moral censor on courtesy of style; especially since many of the above observations are as untrue as they are ill-mannered; but if you compare them with my respectful correspondence, it may suggest the inquiry, whether there may not be an unconscious tendency to break off in a heat from an engagement that promises warm work? Read again your directions for discussion, in the same book, the generous advantages you urge to be allowed us, the forbearance in listening without emotion to unpleasant observations, and compare this with your shortness of forbearance in these preliminary stages, and then say whether, after all, you have not as much need of self-discipline as occasion to sermonise to parsons on their illiberality. Be assured I want no more than frank and explicit advocacy of opinion in the pursuit of truth. I am no man's adversary, least of all yours, in whose course I have felt an interest, in whose trials I have sympathised, and in the warping influence of unwise and un-Christian treatment have lamented those occasions which have knit your affections to scepticism, as the supposed asylum of freedom.

I am hostile only to what seems to me error, those distortions of Christianity which have turned you from it, and those further distortions by which you mislead others, and, therefore, I accepted this apparent opportunity of a fair and generous contention for truth, in which courtesy should no more be wanting than such plain and honest rebuke as occasion may seem to require and justify.

Let this letter, then, with your last (evidently written in excitement,) be regarded as an episode in our correspondence, and let our attention for the future be confined to the comparison of Christianity, practical and doctrinal, with practical and doctrinal Atheistic Secularism.

I shall accordingly expect your best attention to the inquiries and arguments already sent, and still unreplied to, relating to a clear definition of your distinctive principles, and a plain statement of the public good they will confer, and shall hold myself in readiness, whenever you are disposed and at liberty to engage in the discussion of the proposition already agreed upon by us. In the meantime,

I remain, yours, very truly,

BREWIN GRANT.

Mr. G. J. Holyoake.

Another letter was addressed to Mr. Holyoake, to the following effect:

Birmingham, October 16, 1852.

MY DEAR SIR,

A friend has been good enough to forward to me a copy of *The Black-*

burn and East Lancashire Guardian of Saturday, October 9, in which the following paragraph is marked :—

“MR. HOLYOAKE’S LECTURES.—On Wednesday and Thursday evenings last, Mr. G. J. Holyoake, of London, delivered lectures in the Mutual Instruction Association Room, to crowded audiences, on “Why do the Clergy AVOID discussion, and the Secularists SEEK IT?” and “Confucius, or morality independent of revealed religion.”

Would you be good enough to inform me whether this can be true? The account fixes your lecture *for the sixth of this month*; did you tell your audience that on the 22nd of last month you concluded a correspondence with one of these clergy, *by declining to discuss with him this year, and without fixing any other year*? Did you tell them that several clergy have discussed with you, that you could not print the last discussion, and that you hang back from meeting one whom you acknowledge to be a fair and intelligent defender of Christianity? How, then, can you go and lecture on the Clergy avoiding and the Secularists seeking discussion?

Whether this be the *morality* of Confucius, I know not; but certainly it is not found in “revealed religion,” nor in common life.

You are very nearly concerned to explain this passage in your method of advocacy. I shall endeavour to secure the same room next Wednesday evening, when it will behove you to defend this particular course, by your presence, if possible, and if not possible, by a letter containing such explanations as you may think fit; for I cannot allow this conduct to pass without examination. I am sorry to be obliged to this undertaking, but feel bound in conscience to appeal to your late audiences, and shall put it to them whether your conduct is appropriate.

Yours, very truly,

BREWIN GRANT.

To Mr. G. J. Holyoake.

P.S.—Any letter, addressed Birmingham, will find me till Tuesday morning. A letter written on Tuesday should be addressed to the care of E. Kenion, Esq., Hanover-square, Manningham-lane, Bradford. Or, you could send your explanation to any secular friend in Blackburn, who can read it to the meeting.

III.

THE PHILOSOPHY OF HUMAN NATURE.

The Nature of Man as Spiritual, Immortal, and Responsible, will be the most frequent topic of this department: though sometimes we shall introduce MISCELLANEOUS Subjects.

THE JEWISH LAND SCHEME; OR, JEHOVAH'S FREEHOLD LAND SOCIETY.

AS AN APPENDIX

To the enquiry respecting the expulsion of the Canaanites, we may examine the method of settlement in the distribution of the land adopted by Moses under Divine guidance. The planting of the Jews in Canaan affords a grand political lesson, and we shall endeavour to intimate how it may be applied in modern times. We have had misapplications and misapprehensions of Judaism in tythes compulsorily levied, and in priests' dresses, incense, &c., but we have not understood its true application,—the meaning of that lesson,—“HE DIVIDED UNTO THEM THEIR LAND BY LOT.”

This does not teach, that we should violently disturb property already acquired by industry, or settled by long possession in a permanent nation, as some of the sentimentalists, clerical, and Christian socialists seem to dimly imagine; least of all, as red republican revolutionaries may intend: but it applies *exclusively to the settling of a people in newly-acquired territory.*

The division in the case of the Jews was to every tribe and every family; the larger tribes having a proportionately larger territory, but its position to be decided by lot, whilst the portion of each family in this tribe was decided in the same manner.

“And the Lord spake unto Moses, saying, Unto these the land shall be divided for an inheritance according to the number of names. To many thou shalt give the more inheritance, and to few thou shalt give the less inheritance: to every one shall his inheritance be given according to those that were numbered of them. Notwithstanding the land shall be divided by lot: according to the names of the tribes of their fathers they shall inherit. According to the lot shall the possession thereof be divided between many and few.”—(Num. xxvi. 52—56.)

Thus was the land mapped out into so many larger allotments, to be

divided amongst so many companies or tribes, in proportion to their size; the relative position of the respective tribes in the newly acquired territory, being decided on the fair method of balloting, which the family allotments within these larger divisions were distributed on the same impartial and equitable principles.

The modern freehold land societies have adopted the Mosaic method of balloting for the distribution of the personal shares in any larger purchase: in this way then the land was divided amongst the whole people, **AND IT IS THE ONLY INSTANCE OF THE KIND** we are aware of; other conquerors give the broad acres to barons, chief warriors, &c., but Moses was commanded to divide the acquired territory fairly among the people.

"So Joshua took the whole land, according to all that the Lord said unto Moses; and Joshua gave it for an inheritance unto Israel according to their divisions by their tribes. And the land rested from war."—(Joshua xi. 23.)

"And these are the countries which the children of Israel inherited in the land of Canaan, which Eliazar the priest, and Joshua the son of Nun, and the heads of the fathers of the tribes of the children of Israel, distributed for inheritance to them. By lot was their inheritance, as the Lord commanded by the hand of Moses, for the nine tribes, and *for the half tribe*. For Moses had given the inheritance of two tribes and an half tribe on the other side Jordan: but unto the Levites he gave none inheritance among them. As the Lord commanded Moses, so the children of Israel did, and they divided the land."—(Joshua xiv. 1—2, 5.)

The divisions were not merely to tribes but families, in every case we read a description of this kind—the lot of such a tribe "*according to their families*."—(Joshua xv. 12.)

Nor must we forget here again to remind the reader, that the method of acquiring this territory, (whilst a judgment of the former inhabitants,) was *not extermination, but expulsion*; besides proofs from other history of the migration of the Canaanites, which we have not now at hand to quote, it is plain from many passages, that in general the inhabitants were driven out; this is manifest from the exception,—

"And *they drive not out* the Canaanites that dwell at Geshar: but the Canaanites dwell among the Ephraimites unto this day, and serve under tribute." "As for the Jebusites the inhabitants of Jerusalem, the children of Judah *not drive them out*: but the Jebusites dwell with the children of Judah at Jerusalem unto this day."—(Joshua xvi. 10; xv. 63.)

"Yet the children of Manasseh could not *drive out* the inhabitants of those cities; but the Canaanites would dwell in that land. And Joshua spake unto the house of Joseph, even to Ephraim and to Manasseh, saying, Thou art a great people, and hast great power: thou shalt not have one lot only; but the mountain shall be thine; for it is a wood, and thou shalt cut it down: and the outgoings of it shall be thine; for thou shalt *drive out* the Canaanites, though they have iron chariots, and though they be strong."—(Joshua xvii. 12, 17, 18.)

"All the inhabitants of the hill country from Lebanon unto Mire-

photh-main, and all the Sidonians, them will I *drive out* from before the children of Israel: only divide thou it by lot unto the Israelites for an inheritance, as I have commanded thee." "And I sent the hornet before you, which *drave them out* from before you, even the two kings of the Amorites; but not with thy sword, nor with thy bow. And the Lord *drave out* from before us all the people, even the Amorites which dwelt in the land: therefore will we also serve the Lord; for he is our God."—(Joshua xiii. 6; xxiv. 12, 18.)

But we have here chiefly to do with the great "NATIONAL FREEHOLD LAND SOCIETY" OF JUDÆA, ESTABLISHED BY JEHOVAH, after he had *driven out* the former wicked inhabitants: the territory was, we say, divided by ballot to the tribes, and then subdivided to the families of those tribes: thus we read—

"And there remained among the children of Israel seven tribes, which had not yet received their inheritance. And Joshua said unto the children of Israel, How long are ye slack to go to possess the land, which the Lord God of your fathers have given you? Give out from among you three men for each tribe: and I will send them, and they shall rise, and go through the land, and describe it according to the inheritance of them; and they shall come again to me. And they shall divide it into seven parts: Judah shall abide in their coast on the south, and the houses of Joseph in their coasts on the north. Ye shall therefore describe the land into seven parts, and bring the description hither to me, that I may cast lots for you here before the Lord our God. But the Levites have no part among you; for the priesthood of the Lord is their inheritance: and Gad, and Reuben, and half the tribe of Manasseh, have received their inheritance beyond Jordan on the east, which Moses the servant of the Lord gave them. And the men arose, and went away: and Joshua charged them that went to describe the land, saying, Go and walk through the land, and describe it, and come again to me, that I may here cast lots for you before the Lord in Shiloh. And the men went and passed through the land, and described it by cities into seven parts in a book, and came again to Joshua to the host at Shiloh. And Joshua cast lots for them in Shiloh before the Lord: and their Joshua divided the land unto the children of Israel according to these divisions. And the lot of the tribe of the children of Benjamin came up according to their families: and the coast of their lot came forth between the children of Judah and the children of Joseph."—(Joshua xviii. 2—11.)

And, as the closing act in the public career of the leader Joshua, (who unlike unprincipled self-seeking adventurers, confined his ambition to the patriotic object of settling the whole of his nation in comfort,)—his last public act, was to assemble the Jews, enforce upon them their duties,—to avoid idolatry, and worship that God whose Providence had delivered them from the iron bondage of Egypt, and made room for them in Canaan: what more glorious conclusion has the world ever witnessed of a heroic life, than this grand epitaph—"SO JOSHUA LET THE PEOPLE DEPART, EVERY MAN UNTO HIS INHERITANCE."—(Joshua xxiv. 28.)

Thus far we have examined the original fair and universal distribution of the land, we may, secondly, notice the *method by which* THE INHERITANCE WAS PERPETUATED *in the several families.*

The difficulties that may arise from estates fixed to families; beyond the legal possibilities of sale, arise from or are aggravated by circumstances, that did not exist or were provided against in the Jewish nation: as for instance, *large estates* confined to the eldest son, or these estates *deeply mortgaged*—circumstances provided against by the Mosaic law, as we shall see by further inquiry, whilst the peculiarities of modern commerce, and the consequent necessity of a ready transference and change of property into money, did not then exist, and are inapplicable to the condition of a people newly planted, with sufficient territory for agriculture, in preference to commercial pursuits.

In some respects, therefore, these laws would be unsuitable for the confined space, thick population, and commercial character of Great Britain, though they are to a great extent in principle applicable even here, and completely so in other places under our control, as we shall endeavour to explain. It is enough here to examine the nature of that law, by which the land so equitably divided was preserved as a perpetual inheritance, and through which *every man was his own landlord, so that farmers had no rent to pay*, which made their voluntary tithes an easy matter.

The institution by which property was thus preserved to the families for ever, is known under the title of JUBILEE, a grand provision for the poor and the unfortunate.

The following passages found in this institution, are worthy of the attention of modern statesmen, social and political reformers, who may wisely take several leaves out of the books of Moses:—

“And thou shalt number seven sabbaths of years unto thee, seven times seven years: and the space of the seven sabbaths of years shall be unto thee forty and nine years. Then shall thou cause the trumpet of the jubilee to sound on the tenth *day* of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land. And ye shall hallow the fiftieth year, and proclaim liberty throughout *all* the land unto all the inhabitants thereof: it shall be a jubile unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family. A jubile shall that fiftieth year be unto you: ye shall not sow, neither reap that which groweth of itself in it, nor gather the grapes in it of thy vine undressed. For it is the jubile: it shall the holy unto you: ye shall eat the increase thereof out of the field. In the year of this jubile ye shall return every man unto his possession. And if thou sell ought unto thy neighbour, or buyest ought of thy neighbour's hand, ye shall not oppress one another: according to the number of years after the jubile thou shalt buy of thy neighbour, and according unto the number of years of the fruits he shall sell unto thee: according to the multitude of years thou shalt increase the price thereof, and according to the fewness of years thou shalt diminish the price of it: for according to the number of the years of the fruits doth he sell unto thee. Ye shall

not therefore oppress one another; but thou shalt fear thy God: for I am the Lord your God.”—(Leviticus xxv. 8—17.)

“The land shall not be sold for ever: for the land is mine; for ye are strangers and sojourners with me. And in all the land of your possession ye shall grant a redemption for the land. If thy brother be waxen poor, and hath sold away some of his possession, and if any of his kin come to redeem it, then shall he redeem that which his brother sold. And if the man have none to redeem it, and himself be able to redeem it; then let him count the years of the sale thereof, and restore the overplus unto the man to whom he sold it; that he may return unto the possession. But if he be not able to restore it to him, then that which is sold shall remain in the hand of him that hath bought it until the year of jubile: and in the jubile it shall go out, and he shall return unto his possession.”—(Leviticus xxv. 23—28.)

“And if thy brother that dwelleth by thee be waxen poor, and be sold unto thee; thou shalt not compel him to serve as a bondservant: but as an hired servant, and as a sojourner, he shall be with thee, and shall serve thee unto the year of jubile: and then shall he depart from thee, both he and his children with him, and shall return unto his own family, and unto the possession of his fathers shall he return. For they are my servants, which I brought forth out of the land of Egypt: they shall not be sold as bondsmen.”—(Leviticus 39—42.)

“And if a sojourner or stranger wax rich by thee, and thy brother that dwelleth by him was poor, and sell himself unto the stranger or sojourner by thee, or to the stock of the stranger’s family: after that he is sold he may be redeemed again; one of his brethren may redeem him: either his uncle, or his uncle’s son, may redeem him, or any that is nigh of kin unto him of his family may redeem him: or if he be able, he may redeem himself. And he shall reckon with him that bought him from the year that he was sold to him unto the year of jubile; and the price of his sale shall be according unto the number of years, according to the time of an hired servant shall it be with him.”—(Leviticus xxv. 47—50.)

There are many important points in this arrangement; in the first place, we have God’s “*Encumbered Estates Act*,”—not as in Ireland now (the great hope of that country), to free estates by sale, from accumulated incumbrances, which prevent their full benefits to both labourers and owners; but the ancient “*Encumbered Estates Act*,” was to prevent *the possibility of encumbrance beyond a very slight extent*, and so to prevent those evils which have flowed in Ireland from this source: the Hebrew proprietor *could only forestall the value of the produce*, or the rent of the land for a term within fifty years; the incubus on the property, not therefore becoming a fixed and permanent burden to the detriment of all classes, except money lenders, who, as they deal with the necessitous, must gain a good security.

Besides the “*Encumbered Estates Act*,” a *preventive*, for which we have lately substituted an attempted *cure*, the property not only was defended from heavy burdens, but was rendered *inalienable, a rule suited only to such a case of the impossibility of deep mortgage*: “THE LAND SHALL NOT BE SOLD FOR EVER, for the land is mine,” therefore I guard it

for the original grantees, "and in all the land in your possession ye shall grant a redemption;" but if neither the holder nor his friends can redeem it from the pledge, "that which is sold (pledged), shall remain in the hands of him that had bought (or lent money on) it, (only) until the year of jubilee; and *in the jubilee* it shall go out, and be (the original holder), "SHALL RETURN UNTO HIS POSSESSION."

Here then is the true element of what Communism blindly aims at, only in a more reasonable shape, the original distribution of land in a new settlement. Men could not impoverish their heirs by squandering the paternal estate, or leaving it burdened for ever: the Divine Legislator of the Hebrews became the guardian of all minors, and defended children against the occasional extravagance of parents, by preventing the possibility of selling the land, or getting any permanent loan or debt upon it.

The same law PREVENTED the possibility of a great LANDED ARISTOCRACY, that should exert an evil or undue political and social influence, with which England has had to struggle, and against which even in the matters of voters for Parliament, popular Freehold Land Societies have been established, to re-distribute the land, and with its political power, to secure votes that may counteract the influence of large landowners.

Now the Jewish constitution prevented this evil from the beginning, no grasping usurer or monopolist, could buy up the inheritance of poor debtors, swallowing the possessions of the unfortunate, and amassing enormous estates; the land was divided at the first, and kept divided; men could obtain a lease, or rent for a term of years, not possession in perpetuity: this Hebrew Jubilee, therefore, was far superior to the "wisdom of *our* ancestors;" and we may yet come back to Moses to learn some lessons of social duty and political economy.

The relation of debtor and creditor, especially as involving the personal liberty of the former, is another instance of the superior wisdom of the Mosaic code. With us, debtors have rotted in goal, at a cost to themselves and to the community, the prey of inferior lawyers and hard turnkeys, and of no service to any. Amongst the Jews a debtor became a servant, worked for his creditor, and thus his work went to liquidate the debt; which was more useful and less ignominious than serving a longer or shorter term in prison: whilst there was still protection, and a real Insolvency act, by which, in a definite time, the debtor should go forth free, *with even some help towards starting again.*

"And if thy brother, an Hebrew man, or an Hebrew woman, be sold unto thee, and serve thee six years; then in the seventh year thou shalt let him go free from thee. And when thou sendest him out free from thee, thou shalt not let him go away empty: thou shalt furnish him liberally out of thy flock, and out of thy floor, and out of thy winepress: of that wherewith the Lord thy God hath blessed thee thou shalt give unto him. And thou shalt remember that thou wast a bondman in the land of Egypt, and the Lord thy God redeemed thee: therefore I command thee this thing to day. And it shall be, if he say unto thee, I will not go away from thee; because he loveth thee and thine house, because he is well with thee; then thou shalt take an aul, and thrust it through his ear unto the door, and he shall be thy servant for ever. And also unto thy

maidservant thou shalt do likewise. It shall not seem hard unto thee, when thou sendest him away free from thee; for he hath been worth a double hired servant to thee, in serving thee six years; and the Lord thy God shall bless thee in all that thou doest."

Besides the wisdom and kindness manifest in this arrangement, we have an incidental illustration of how little the Hebrew system cherished servitude; the value here put on freedom, by a mark of ignominy set on those who prefer to be serfs, is the protest of Jehovah against any one remaining a slave who can escape from that condition. The same principle is manifest in the Jewish history, which is *the history of EMANCIPATING AN ENTIRE NATION OF SLAVES*. Some, indeed, have asserted that priests (meaning those who support religion,) never emancipated any people; but here we find a whole nation brought out of bondage by Moses and Aaron. Now, if the three million of slaves in America could be collected in a body under a new Moses, and were pursued by the Pharaoh of the American "peculiar institution," should they force their way into Canada, or any other place, and establish themselves there, after conquering their settlement? And should these emancipated slaves establish such laws in their Canaan, as we have here examined, their heroism, patriotism, and wisdom, would be recorded for the perpetual admiration of mankind. We claim the same regard for the history of the Hebrew escape from Egypt, and settlement in Canaan.

We shall conclude this enquiry by a few brief hints as to **THE APPLICATION OF THE JEWISH LAND SCHEME TO THE PRESENT CONDITION OF ENGLAND**, and of all present states having vast foreign territories thinly inhabited.

These hints we suggest as possibilities for any statesmen who will look deeply and practically at the condition of England, and consider the future interests of mankind.

First, for Kaffir-land. Suppose, that out of the last acquired territory, one government should take the thousand miles of frontier land, and measuring a thousand miles inward, give this territory on easy terms to the enterprising farmers who may at present find a difficulty, through the change of system from protection to free trade. These could by aid advanced from government, at a less cost than the present fifty thousand monthly for a disastrous war, build a few frontier towns as out-posts, along the frontier territory; establish telegraphs and a police patrol between the stations, sufficient to prevent any dangerous incursions, and thus, while defending the acquired territory, raise up a new race of patriarchs, enterprising agriculturists, who would not only drain off any surplus farmers from Great Britain, but, in time come, to peaceful commercial relations with the native tribes, who have sufficient room beyond the lines.

Secondly, for Australia.—Where we are told that from the scarcity of hands to shear the sheep (to say nothing of the scarcity of mouths to eat them,) wool is now scarce and dear in England. The application of this principle, by judicious advances from the government, to be paid at easy rates, and a favourable plan of settlement, would give work and hope to all the struggling and industrious of the working and middle classes in

England. Empty our workhouses of able-bodied paupers, who would take many unable, young, and aged, and support them there. It would give a chance to those juvenile thieves, by whom our goals are eventually filled, to become washed as they pass over the sea, and start in a new life of hope and honest industry, from which they are excluded by their circumstances in England. It would create a vast roaring trade between England and these colonies, thus helping our industry at home, and bringing us the produce of those countries. It would found two more great nations, with English notions of freedom, morality, and religion, to overaw all tyrannical powers, and preserve a balance of political influence in favour of liberty and justice,—a certain providential guarantee for the world's renovation.

Some say the old Jew stars are gone out; it is a pity if we cannot light them again, and by a NEW EXODUS lay the foundation of the earth's true golden age. Thus does the Old Testament give a plan of earthly benefits, whilst the New Testament offers a Canaan for the soul, to which we may emigrate and find therein the *fulfilment* of those earthly types of a goodly land, after which men aspire for temporal good, but with which they are not fully satisfied, as having deeper longings, which only eternity can entirely fill up.

VARIETIES.

The *British Banner* having printed entire the correspondence, part of which appeared in our last, makes the following comment :—

“ATHEISM *VERSUS* CHRISTIANITY.

“In another column will be found a lengthened correspondence between the Rev. Brewin Grant and Mr. G. J. Holyoake, on the subject of what the latter gentleman calls ‘Secularism,’ but which, in plain speech, as we understand it, means Atheism. The correspondence is well deserving perusal, since it comprises much that is characteristic both of the systems and of their advocates. It will be seen that Mr. Holyoake, for the present, declines the discussion,—a circumstance which is much to be regretted, since truth is always a gainer by conflict. We should exceedingly have liked to see him put forth his utmost strength in support of what he calls ‘Secularism.’ The question is great beyond all human conception, and merits the deepest attention of every rational being. If Mr. Holyoake be really right, immense multitudes of the wise and the good, of every age, have been wrong; and, in present times, the numbers are great of those who inherit error. If Mr. Holyoake has the truth, it should not be imprisoned in his own bosom. With his convictions it becomes him to be forward on all occasions, both by pen and tongue, to avow his creed, to expound it, defend it, recommend it, and as far as possible, spread it. The correspondence, however, which has ensued cannot fail to be useful, since it may fix attention upon the subject, and prepare the public for the appearance of the Rev. Brewin Grant, both in Bradford and elsewhere. We have much pleasure in stating, that that gifted individual is to address the working-classes of Bradford on ‘Secularism,’ on Tuesday, the 19th instant, in connexion with the meeting of the Congregational Union of England and Wales. We cannot doubt that he will be honoured with a vast attendance of intelligent men, and we have as little doubt that he will acquit himself in a manner worthy of his character, his subject, and his position. We hope, in a future number, to give the substance of his argument. But we trust the matter will not end here. We hope that arrangements will be made by which Mr. Grant may be enabled to come into contact with the masses throughout the hives of England. His capabilities eminently fit him for usefulness in that direction; and we cannot doubt that Providence will open his path to go forth and employ the abilities his Master has given him, for the advancement of the good of mankind, and the glory of their Author.”

THE DEAN AND CHAPTER OF ROCHESTER AND THE REV. R. WHISTON.

RE-INSTATEMENT OF THE APPELLANT.

The judgment in the case of the Rev. Robert Whiston and the Dean and Chapter of Rochester is as follows :—

"The visitor having heard the appeal of the Rev. Robert Whiston against the order of the Dean and Chapter of Rochester for his removal from the head mastership of their school, made on the 19th day of Oct. 1849, declares, that the pamphlet entitled, 'Cathedral Trusts and their Fulfilment,' admitted to have been published by him, and which formed the ground of that removal, contain charges unjustly reflecting upon the conduct of the Dean and Chapter, and is libellous, and that the appellant might lawfully and justly be punished for it under the cathedral statutes. But taking into consideration that the appellant may have been in some degree misled, by legal opinions of high authority, though given on erroneous data, upon the main charge against the Dean and Chapter, of having illegally taken to themselves a disproportionate share of the revenue of the cathedral property, and considering also that some of the statutes of the cathedral have not been carried into strict execution, though such disuse may have been sanctioned by practice prevailing during a long series of years, and in one respect, by the opinion of the late Archbishop of Canterbury, the visitor further declares, that the appellant, shall, on the 1st of January now next ensuing, be reinstated in his said office of head schoolmaster, with all the emoluments appertaining thereto, but he shall have no right or claim against the Dean and Chapter, or any one else, for any profits or emoluments accruing from the said 19th day of October, 1849, the day of his removal from his said office, up to the 1st of Jan. next; the visitor being of opinion, that the appellant justly deserves to be suspended during the time aforesaid, and he directs him to be restored on the 1st of January next, on this condition, and not otherwise; and the visitor, having observed that the charges unjustly made against the Dean and Chapter in the before-mentioned pamphlet have been repeated in several subsequent editions, published since the first commencement of these proceedings, thinks it right earnestly to caution the appellant against the repetition of these charges, in any subsequent publication, as the appellant will not have the same excuse of his having been misled as to the legal right of the Dean and Chapter, which have been the main reason why the visitor has been induced to mitigate the sentence of removal.—Dated this twentieth day of October, in the year of our Lord one thousand eight hundred and fifty-two.

"G. ROCHESTER, Visitor."

CHRIST'S RELIGION.

PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD." 1 Thess. v. 12.

CHRISTIANITY THE ONLY TRUE SECULARISM.

SUBSTANCE OF A LECTURE TO THE WORKING CLASSES OF BRADFORD,
BY REV. BREWIN GRANT, B.A., UNDER THE AUSPICES OF THE CON-
GREGATIONAL UNION.

"THE Lecturer said: There is a peculiar sentence in Matthew xii. 12, that cannot fail to strike the attention of a thoughtful mind. It is the inquiry addressed by our Redeemer to his objectors and persecutors, who attempted to involve him in difficulty by the law of the Sabbath, which they pretended he violated by healing on the Sabbath-day. His reply is peculiarly beautiful, drawing a contrast between the claims of men and beasts to our help and sympathy, and showing, that any one having a sheep that should fall into a pit, would 'lay hold on it and lift it out,' even on the Sabbath-day. This simple illustration and appeal to their common sense he follows up with an inquiry of the greatest importance, — 'How much, then, is a man better than a sheep?'

"This is expressed in our version in the shape of a question; but whether that or an emphatic exclamation be the most appropriate form of the sentence, it is plainly intended to assume and assert undoubtingly the immense difference between the two cases. Some may regard it as a kind of truism, asserting what is obvious and known to everybody; but it is one of those plain truths, fundamental axioms, or first principles, oftener admitted than considered, less denied than applied. It was for moral and social application of this grand truth, that our Lord uttered these words; to call attention to the superior importance, and, therefore, the superior claims of humanity on our mutual sympathy and aid. The men who spend a fortune on horses and hounds, whilst the helpless sons of affliction are at worse barked at, and at best licked, by the dogs which these caress and pamper—such may understand the deep practical force of this inquiry, How much is a man better than a sheep, a horse, or a dog? The purpose of the question was to enforce the claims of suffering humanity against all the pretences of a rigid superstition, all the hard-heartedness of a selfish and luxurious pride, all the penuriousness of a narrow-souled avarice, all the exclusiveness by which men seek their own, regardless of another's wants or interests. The duty urged in this illus-

tration is founded on no maudlin sensibility, dependent for its force on the tearful taste or varying temperament of individuals; it advocates no pitiful pauperizing charity, that only degrades the receiver, but is based on those ennobling qualities that elevate the object of our kindness,—his claims as a fellow-man,—and adduces the grand reason of his humanity as the claim to our brotherly help. This principle applies to all charities, and is forcible at all times. It is imbodyed in the great model and founder of Christianity, who came to help the helpless and to save the lost at his own expense. The principle of humanity, drawn from the higher nature of human beings, is not the only enforcement of our social duties in Christianity, for it all tends that way. To enumerate all the principles contained, the examples offered, the commands enforced, the suggestions hinted at, on this grand topic of man's duties to man, in the gospel, would require one to talk for a week, or to write a large volume. We are, therefore, now to confine our attention to one branch of this great argument; namely, that growing out of the consideration of what man is as contrasted with the lower animals. Without entering into any elaborate metaphysics, we may point out the undoubted broad distinction between human beings and the other inhabitants of this world. There is, first, plainly a moral distinction. Whatever may be affirmed of conscience, this at least is certain, that men everywhere have the notion of duty, of moral obligation, sin and holiness, right and wrong; they express blame, and experience remorse. This is not supposed to exist in a sheep. We have no reason to suppose these make any moral distinctions; and though men say that dogs know the difference between right and wrong, a little attention will convince the inquirer that these animals may be more properly said to know what they will be whipped for than what is their duty. Nor do we find them greatly troubled with remorse, nor setting up any kind of confession, nor offering any sacrifice. This leads to a second distinction, that man is capable of, and has a tendency to, religion. Animals build no chapels, and preach no sermons; they appear quite deficient of the theological faculty; they are not even sceptics, that we are aware of, for to deny God requires a capability of knowing something about him, and is as much a proof of man's religious nature as to assert his existence. Infidelity, indeed, could not exist if man had not the notions of religion; so that, as these inferior creatures can neither be moral or immoral, neither can they be pious nor impious.

The third obvious distinction is in social affections; they form no permanent families. It is true we have instances of attachment to human beings, but no very high capacity of family and social life amongst the brutes. Fourthly, they seem satisfied with the present, and do not indicate aspirations after another life, or desire for fame when they are dead: but as a man's body is confined in his coffin, these creatures are circumscribed in their desires by this life and present gratification: but though a man's body is contained in his coffin, nothing in this world contains his thoughts, or circumscribes his wide aspirations. Men are never satisfied; animals always are. Fifthly, sheep and oxen are not known to weep for each other's sorrows, nor to enter into any combinations to relieve a fellow's distress; kine low piteously when their young are first removed but it is not a life-long sorrow, and during its short, sharp, dumb paroxysm

does not call forth the pity of companions. Sixthly, we are not aware that these animals speculate on their own nature or on ours, and draw any distinctions, disparaging or complimentary; for the most part, they appear confined to their own present sensations. Seventhly, and lastly, there is a grand intellectual distinction between them and us: they may 'chew the cud of sweet and bitter' hay, but not of imagination or fancy; they are deficient of science and philosophy. The bee builds a cell on a mathematical principle but without mathematical knowledge, and, therefore, its instinct is a superior wisdom which it blindly follows; the monkey, the nearest ape of humanity, may, by much cruel usage, learn some cunning tricks, and, perhaps, equal his exhibitor in agility if not in sense; but in general animals remain stationary, and offer no formidable competition to human intellect, even in a savage state. Thus we have seven broad features of humanity appreciable by the popular mind, in which a 'man is better than a sheep': in morals, religion, social alliance, desires outstretching the present, sympathy with the sufferings of others, self-examination and contemplation of other orders of beings, and in a far-reaching, self-improving intellect. Now, Christianity comes to recognise this distinction, to give it the sanction of those truths and obligations suitable to this superior nature, and it sums up the whole difference in the recognition of man's soul, out of which these distinctions grow, and by which alone they are accounted for. Its whole mission is to this higher part of man: it deals solely with the distinctions of humanity; if it refers to our passions, it is to subjugate them to conscience. In everything it deals with man in those respects alone in which he is better than a sheep; and, therefore, it is the grand cultivator of humanity in its loftiest and distinguishing attributes. Now, whatever tends to elevate man as a being of importance, naturally makes him noble, rights sacred, and all possible help binding on us towards others—all self-cultivation binding towards ourselves. It is on this adamant foundation of man's native dignity that the Saviour of men built up the fabric of our social duties. If you would save a struggling sheep, your own property, how much more should you help a fellow-man, who is too great to be the property of any man?

We need not stay here to enumerate the many commands of kindness and principles of love contained in Christianity, and enforced by other considerations,—as that God is our common Father, Christ our Saviour and final judge,—it is enough to intimate the unquestionable fact, that the gospel recognises all human duties, in all possible relations, but that its highest and most prominent form of duty is 'love that worketh no ill,' and aims at all good to our fellow-men, in imitation of him who went about doing good, and set us an example to do the same; giving as his reason and as ours, the grand principle we are expounding, 'How much better is a man than a sheep?' Thus, on the value of humanity, he founded all the duties of humanity—not how much better is a king, or a priest, or a rich person, or a learned one; not how much better is a white man; but how much is a man of any colour or condition, a human being, superior to an animal; and, therefore, how great a claim have the sorrows of our fellow-men on our kind commiseration and strenuous help. This is the true brotherhood of nobleness and dignity,—the freemasonry

of mankind, introduced and enforced by one whose life was one of benevolence and self-sacrifice, in his mission to secure glory to God in the highest, by peace on earth and good-will to mankind.

The representations, or rather misrepresentations, of Christianity, by the reasoners of the age, are very different from this reality. Thus we are asked, 'What is the use of your beautiful enchanting promises, if they are not true? How much worse than useless are they, if, by a long train of artificial feelings, motives, and terrors, they lead to false practice, and neglect of true human interests?'—('Cabinet of Reason,' Vol. I., pages 119, 120.) Undoubtedly, 'if' these hopes are false, and 'if' they lead to false practice, and the neglect of true human interests, they are worse than useless; but if, as is plain from their very nature, they inculcate and enforce the duties of this life by the hopes and fears of the next, they are the great safeguard of our true and present interests. The same misrepresentation proceeds thus: 'Let man study this life, and not speculate on hours and lakes of brimstone.' Now, hours form no part of our speculations, and as to lakes of brimstone, there is no opposition between studying this life, and so living as to be prepared for the next; therefore, to be logical, this writer should have said, 'Let a man study this life, and, to help his feeble principle, consider the recompense of reward in the life to come,' which is the principle on which men work from Monday to Saturday, in consideration of their wages. Whereas, this rational theologian thus argues, work well all the week, and do not speculate on being paid for it. Certainly this is a very forcible motive, and a great discovery in this era of freethought; it must be a great comfort to a disinterested working-man, and will form a reason for a reasoning master to reduce wages. The same combination of contradictory ideas, is presented in this author's eulogy on what he calls rationalism. 'It teaches that this life is no state for probation, but a real existence, to be passed boldly, rationally, and wisely, without reference to a problematical future after death.' Are we then to understand, that if this life is a probation it is not real? for these two are put as opposites—it is 'not a probation, but as a real existence.' We may as wisely say, that labour, if probationary, that is, for wages or salary, is not real, which is a rational way of lightening the burdens of the poor and industrious; and if this life is a probation, it further seems, that we are, therefore, not to pass it 'boldly, honestly, and wisely;' whereas on the old method of logic, it would just be a reason for doing so,—as every book-keeper or merchant, being amenable, or in a state of probation, is on that account, the more bound and likely to prepare for a strict investigation. This author has a curious theory, as to the amount of 'sympathetic energy' with which we are provided by nature, and carefully warns us, that we have none of this oil to spare, and, therefore, should have no waste expenditure in studying Christianity, but carefully husband it for employment for Atheism. Thus, he explains, that 'every man has only a certain amount of passionate sympathetic or affectionate energy, and these feelings may, by superstition, &c., be diverted into artificial, unnatural, and worthless channels. If a man habitually expends his sympathetic energy in weeping over a crucifix, kissing saints' relics, yearning after the love of Jesus, praying for grace and holiness, and the like, instead of expending it in the animation

of earnest and true labours of love and progress, of course, in time, all earthly matters will, to his perverted mind, appear base and contemptible, in comparison with the things of God. The Catholic or Methodist who excites himself to ecstatic rapture or agony during his retreat or revival, &c., will have but little sympathy left for the earthly progress of human race, and will have nought but malignity in his heart towards all those who look with indifference or aversion on his doctrines and practices.'—(Vol. I., pp. 120, 124.) This is no very-flattering account of Christians, nor a very truthful idea of Christianity: it is as false in philosophy as it is failing in courtesy,—for this sympathetic or affectionate energy in our nature is of no certain amount, as a pint or a quart, to be expended, but a growing capacity of indefinite kindness, that kindles and expands, and is not expended in the exercise of it, any more than we lose our intellect by using it; whilst 'yearning after the love of Jesus,' is no loss of sympathetic energy, but fruitful communion with the great sympathizer with human sorrows. Nor does this, either in fact or from its own tendency, withdraw men from labours of love, but engages them in these labours by the loftiest and most binding examples of self-sacrificing benevolence: 'For ye know the grace of our Lord Jesus Christ, who, though he was rich, for our sakes became poor, that we through his poverty might be made rich.' No denial of the truth of Christianity will disprove it, nor will any disproof of Christianity prove that (whether true or false) it is not a system of love, of kindness, and mercy to our fellow-men. 'If ye love me, keep my commandments.' 'A new commandment give I unto you, that ye love one another as I have loved you.' So we have, in the Redeemer, the motive and measure of our benevolence,—not the physiological modicum of sympathetic energy, but a fountain of generous motives, as a 'well of water springing up into everlasting life.'

It is either extraordinary, woful, and unpardonable ignorance of Christianity, or a shameless and willing perversion of its doctrines, to represent the love of Jesus as obstructing our love to man, when in the very judgment, which is a condensation of gospel principles, we find our Lord himself measuring our love to him by our kindness to our fellow-creatures,—'Forasmuch as ye did it to one of the least of these ye did it unto me.' Now, it is possible that this perversion will never be retracted, and that these men will go on printing that we cannot afford to love Jesus, because we ought to expend sympathetic energy in loving man,—it is possible, we say, and, from experience, we might almost say it is certain; that even after it has been clearly proved, that to love man is the practical proof of loving Jesus, adopted by Jesus himself, this perversion and obvious slander of principles, printed in very plain English, will continue to be repeated with the same confidence. But we appeal to all lovers of fairness, whether such writers do not owe an apology to the Christian world and to their own readers, whom they mislead, for such unwarrantable misrepresentations. The things of God are by this writer put in opposition to 'labours of love and progress,' whereas 'the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law.'—(Gal. v. 22, 23.) And in connexion with these we have enumerated the works of the flesh, of man's unregulated passions—the opposite to these 'things of God,' it being

expressly declared, that they who are Christ's 'have crucified the flesh with its affections and lusts;' that is, all evil and injurious principles are abandoned, as the essential condition of being in Christ, or true Christians. Every statement of this writer respecting the Gospel is, therefore, a manifest falsification; whilst the assertion, that 'revivals of religion leave nought but malignity in our hearts towards our opponents,' is no great proof that our opponents are free from that evil principle; but in Christianity we learn that charity is the main and essential feature—charity which, unlike the aspersions of this rationalism, 'suffereth long and is kind, envieth not, vaunteth not itself; is not puffed up, do not behave itself unseemly, seeketh not her own; is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth.'—(1 Cor. xiii. 4—6.) They who thus misrepresent this benevolent system, founded on the dignity of human nature, consistently first disparage man by denying all the fundamental distinctions we have enumerated, or at least all that is fairly deducible from them, (namely, man's immortal nature; but, to escape from this, they must first deny that there is a God—man's maker and judge;) and then, to compensate for this great gap in the human intellect and conscience, they profess a particular regard to this life, as if they had not first robbed it of all importance by denying another. We shall not here enter into any argument on the metaphysical theory of Atheism, as beyond our present subject; simply observing, that good logic is good on any subject; and that we hope, at our earliest leisure, to prove, by Atheistic logic, that if there is no God, by the same reason there is nothing else. The world has lately been enlightened by 'the three shams;' and we propose, on another occasion, to expose, by the aid of Atheistic reasoning, 'the three myths;' in which will be shown, that there is no editor of the *Times*; that there is no such thing as matter; and, thirdly, that there is no such being as man. These three propositions we undertake to maintain, on the same principles as Atheists employ in disproof of a God; and if, in reply, any will show that the *Times* has an editor, we will copy the argument, and, for the editor of the *Times*, put editor of the Universe. Meanwhile, we proceed with the examination of that system which has of late been advocated as the friend of humanity, in opposition to the Christian religion. Our previous inquiry will prepare the way for this examination; and, therefore, we (who do not, like some, speculate on having forgotten at one time what was said at another,) desire the former observations to be kept in mind. The first thing to be noticed in the latter form of opposition to Christianity is, the name assumed by its advocates. The name of any party should, as nearly as possible, indicate the principles of the party; but a new difficulty has arisen for the rejectors of Christianity, in that they, having no principles, do not know what name to assume. They have, therefore, with much ingenuity, attempted of late an infidelity as to all former infidelity, that, whilst sceptical, shall be positive or dogmatical, and indicate what they believe, rather than what they disbelieve. Formerly, they passed as not believers in the Bible, and now they do not believe in that way of not believing, and so have given up all former infidelity, as a set of sinking vessels, which the 'very rats have quitted,' in order to run up by contract a temporary building on the shore, till, by the progress of archi-

ture, they may pull down and build over again. Their dissatisfaction with the old name is thus expressed: 'Although names invented by opponents cannot inflict any real stigma or disgrace, the term 'infidel' cannot willingly be accepted by those who reject Christianity; they have violated no promise, they are unfaithful to no engagement in doing so.' This objection implies that these writers understand one side of faith as required in Christianity; namely, as including truthfulness or fidelity, faithfulness to conscience and opportunity, and not merely intellectual assent; and it is in this view that faith, as a moral element, is required in the gospel. Intellectually, faith is reason as opposed to our senses, and belongs as much to all the inferences or reasonings of philosophy and science as to religion; it means a mental or reasonable assent to evidence, and is called faith as a spiritual perception, in contradistinction to eyesight, hearing, and sensation in general: in other words, it exalts the understanding over the senses, just as in the first lesson of astronomy we correct our eyesight by our reason, denying the apparent motion of the sun and asserting the motion of the earth, which is a matter of faith, not of sight. We, also, like the deniers of revelation, regard the term infidel as not strictly appropriate to them. It is true they have not faith in the Bible sense, of a perception of the reasons of their belief; for, when they believe that nature (an unknown quantity, and undiscovered person) is capable of performing all that happens in the universe, they rest not on reason, but on supposition; and the worship of nature by such is properly called superstition; for these men do exalt nature very much, and speak of her as we speak of God, whilst they resent our unbelief in their unknown God; by complaining that we 'degrade matter!' Now, the proper name for those who disbelieve the Bible, and regard the universe as harmonious without a presiding ruler, is not infidelity; but the term should for ever hereafter be credulity. It is not want of an enormous power of belief, but believing against reason, and contrary to evidence,—that is their defect; therefore, in every place, we should substitute the term credulity for infidelity. They are not satisfied with the old name, and thus proceed to invent another:—'Atheist, though merely implying a certain negation, is inoffensive. Rationalist and rationalism,' (continues this author) 'which I have often used, are not intended to charge others with being irrational. But a better term has lately been proposed for adoption—Secularist, signifying our belief, that man's whole duty, devotion, and service, ought to be centred in humanity and in this life.'—(Cabinet of Reason, vol. I., p. 122.) Here the attempt is to pass off under a false name,—to hide their Atheism under the profession of humanity, as if a believer in God did not believe in humanity as well as they. Thus the mere negation of something else is covered up under a cloak of asserting what everybody else also believes. They deny the next life, and give as their name for it, Secularism—the asserter of this life! Just as if, in expressing their disbelief in God, they avowed their belief in man, which has nothing to do with the question. There is a great distrust of their own position, as well as a want of straightforwardness, in this method. Now, if when they call themselves rational, they do not mean that others are irrational; if when they arrogate the name of free inquirers, or free thinkers, they do not mean that others are not

free, they assume a name which no more distinguishes them than if they called themselves men and women. A name is to distinguish one from another : but if they allow others to be rational and free, their name is of no use ; and if they do not allow others to be so, their name is the Shibboleth of insolence and bigotry : so that, either way, their fine names are either useless or insolent,—either ridiculous or bigoted. There is an equally fatal objection to the term *Secular*, or *Secularism*, as defined by this writer,—‘signifying their belief, that man’s whole duty, devotion, and service, ought to be centred in humanity and in this life.’ One half of the proposition is ours,—namely, ‘Man has duties for this life ;’ the other half is theirs,—namely, ‘Man has no duties for the next life.’ This, therefore, is not secular ; it simply denies man’s soul, and its creation and destiny ; but when for this, their only possession, they put the name *Secular*, and affirm this life, we and they travel by the same line. There is no difference on this subject. We all believe in eating and drinking, in feeding and clothing the body : all that is theirs is the denial of the soul. This is not *Secularism* ; it is a negation, and nothing else. As a description of their ideas of man, the term *Animalism* is more appropriate than *Secularism* : and this, so far from being the profession of humanity, would be the denial of humanity, and the assertion of brutality ; for the obvious distinction between a man and a brute is, the former has an immortal soul ; and the grand difference between us and the *Secularists* is, that they deny the soul ; in other words, all fundamental distinction between man and beast. Now, we are prepared to prove that this philosophy of the degradation of man is demoralising, and diminishes the strongest motives and obligations to all the duties and offices of humanity ; in other words, the recognition of man’s spiritual nature is the best security for his secular welfare ; so that we are the true *secularists*—believers in this life, and attach more importance to man here because of man’s hereafter. This we shall prove by a few obvious illustrations. First. Notice the beautiful instance of the superior claims of man on our help and sympathy, from his essentially superior nature, adduced by our blessed Saviour. When it was objected that he healed on the Sabbath-day, he replied : ‘Hypocrite, doth not each one of you on the Sabbath loose his ox or his ass from the stall, and lead him away to watering ?’ (Luke xiii. 15 ;) or, ‘Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the Sabbath-day ? and they could not answer him again to these things.’—(Luke xiv. 5, 6.) ‘And, behold, there was a man which had his hand withered : and they asked him, saying, Is it lawful to heal on the Sabbath-days ? that they might accuse him. And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the Sabbath-day, will he not lay hold on it, and lift it out ? How much then is a man better than a sheep ?’—(Matthew xii. 10—12.) This argument was felt, and even those who sought to take the Saviour’s life, and meditated to do evil and kill on the Sabbath-day, were abashed by this reason, based on the superiority of a man to a brute, as the reason for kindness to man ; his greater claims for his greater nature. This argument runs through Christianity. Besides the confidence we are invited to in God’s providence over man, since he even clothes the lily and feeds the sparrow, we

have an argument for a fair day's wages for a fair day's work drawn from a rule about oxen in the Old Testament: 'For it is written in the law of Moses, thou shalt not muzzle the mouth of the ox that treadeth out the corn.' And this is employed by the Apostle Paul as a parable or analogy by which God taught that the worker should live by his work. 'Doth God take care for oxen (merely,) or shait he it (chiefly for our sakes?') For our sakes no doubt this is written: 'That he who plougheth should plough in hope, and he who thresheth in hope (of living by it) should be partaker of this hope.'—(1 Cor. ix. 9, 10.) This is a general principle, adduced not only to show that they who live to teach should live by their teaching; but is a general principle, and would serve as an admirable text for an agricultural district, where the wages are seven shillings per week, whilst it applies to all cases of industry, that masters should care more for their servants than for their horses and dogs. Thus the Bible recognizes the superiority of man's nature as the claim to kindness to be the true foundation of humanity.

Secondly. The same principle is recognised in common life, as people say, 'he was treated worse than if he had been a dog.' A claim to generous consideration is thus built up in the popular mind, on the distinction of human nature from that of the brute. 'To die like a dog,' 'to be treated like one,' are phrases founded on this grand idea of humanity, of which an animal secularism seeks to deprive us, and so to throw down the safeguards which enclose all human rights. Nay, so closely is this cheap defence of man associated in the popular mind with the name of Jesus, and the doctrine of human nature as revealed in the gospel, that the general term by which man's rights are rendered sacred, is drawn from Christianity itself. Thus, in distinction from a brute, man is called a Christian; which is indeed the loftiest ideal of a man; hence they say, 'It is not good enough for a brute, let alone a Christian:' so completely is this name allied to man's dearest privileges and inalienable claims to the charities of life. Thirdly. The defenders of slaveholding find their strongest defence in the attempt to prove that the slave is of an inferior race, thus acknowledging that man's higher nature should exempt him from that outrage and indignity: hence the pitiful efforts of some physiologists to quiet the conscience of dealers in, or owners of, men, by proving from their defective organization that they belong to a lower grade. Therefore, everything that lowers man's dignity is a support of tyranny, and all that, like the gospel, acknowledges man's greatness, contributes to his freedom and happiness. We have heard of ignorant phrenologists ascending a platform, with a Hottentot's skull under their arms, and a monkey's skull on their shoulders, to prove the slave not a human being; therefore, properly a slave. Hence, would you befriend man,—lift the standard of his nature to the dignity acknowledged in the Bible; would you clear the road for tyrannical power, and remove all moral checks to usurping despotism,—teach that man is an animal, that the masses are brutes, and the emperors and their abetting priests (who teach that man is an idiot, incapable of private judgment) will be abundantly obliged. Fourthly. Men whip horses, enslave all powerful animals, employ them for human convenience, with no other consideration than such as relates to their working condition. No one complains of this.

Why should we raise an outcry if men were so treated—if, apart from punishment for enormous crimes, by which their natural rights are forfeited to society, we should yoke men to carriages, and treat them as beasts of burden? It can only be because we regard animals as inferior, as having no rights, but, being owned by man, to be worked for his convenience, and to be slain for his food. Why is it murder to kill a man, and not murder to kill an ox? Because men have not learned the atheistical secularism that degrades man, but have inward instincts and an outward revelation, by which man is felt and declared to be superior to the ‘beasts which perish;’ but, if he be ephemeral and perishable like them, he is of so much the less consequence, and may be so much the worse treated than humanity, supported by Christianity, demands. Fifthly. This superior dignity of man, as an immortal being of boundless hopes and possibilities, and not merely secular, is employed in the *Athenæum* as an argument against slavery, deduced from a work in favour of slavery; and we have the greater pleasure in quoting this from the *Athenæum*, since that respectable periodical is naturally scientific and frigid; therefore, can never be suspected of enthusiasm; especially is it given to stroke down orthodoxy with a very cold impartiality; indeed, a paper that is so rigidly scientific as to represent the British Association, and infinitely prefer a beetle collector or butterfly catcher to a theologian, can never be suspected of a prejudice against secular inquiries. In this, then, we read the following quotation from ‘Aunt Phillis’s Cabin,’ a work written to counteract the truth of ‘Uncle Tom’s Cabin;’—‘We have a servant woman, named Phillis; her price is far above rubies; her industry, her honesty, her attachment to our family, exceed everything. I wish Abolitionists would imitate one of her virtues—humility. I know of no poetry more beautiful than the hymns she sang to me in my infancy; her whole life has been a recommendation of the religion of the Bible. I wish my chance of heaven were half as good as hers. She is a slave here, but she is destined to be a saint hereafter.’ Upon this defence of slavery from the saintship of a slave, the *Athenæum* thus comments:—‘The Authoress here, as in many another place where she thinks she is building an argument, is very unconsciously giving it a dangerous side blow. This is the fault of her materials. The tools with which she works are sharp-edged, and they cut her own case. If she received a visit from an angel, would she like to detain the celestial stranger for a place in the sugar plantation? Or, to put the case lower, would she like to keep in bondage the heir to an earldom or principality, knowing him to be rich, and certain to inherit his estate in due course? Or, like the king who keeps a fool, or the quack who keeps a poet, does she think it respectable, in the way of business, for a Virginian planter to own a saint?’—*Athenæum*, September 18, 1852. Who does not see how firmly the argument of man’s liberty raises from earth to heaven in the great Colossus of Christian hopes,—the grand destiny of man under his Redeemer? Is not man, as a Christian, to become as an angel of God, and does not this add to his dignity here; since by the tender mercy of our God, through Christ, this is an honour open to all?—‘Even so we, when we were children, were in bondage under the elements of the world: but when the fullness of the time was come, God sent forth his son, made

of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.'—(Gal. iv. 3—7.) As we thus become 'children and heirs of God through Christ,' we are lifted above the ephemeral distinctions of this world, and, as hope is the brightest possession of all men, rich or poor,—for none are satisfied with to-day, all look to to-morrow,—this Christian hope is a present reality and source of perpetual cheerfulness more glorious than imagination, in which man lives, can picture in this life. Whilst, further, the conception of such a destiny throws a fortress of sanctity around human rights, and gives the highest impulses for the performance of human duties, the same hope also arms those who cherish it against all the ills of life, knowing that 'we are heirs of God and joint heirs with Christ, if so be that we suffer with him, that we may also be glorified together' with him. Whilst the Atheist looks forward with uncertain hope to a to-morrow in this life, a millennium which will not come till he is dead, and, as he believes, till he is done with,—a to-morrow, therefore, that will never come to him, and perhaps to nobody else,—every Christian expects himself to share in eternal happiness for himself, and not for another; and, therefore, in every sense, his hope, as a hope, is infinitely superior to the foreign and uncertain prospects of the Secularist in a millennium that has been postponed during the past eternity of reason, and may be for a future eternity, and which, if it comes, must come to other people, and that only for the brief period of human life. Thus, in 'The Task of To-day,' the *Cabinet of Reason* tells us to wait for to-morrow. The secular boast is, that this life is a reality, our only reality; and yet the time has not come after the lapse of ages. So from eternity till now they have walked in a vain show; all is still vanity and vexation; their real present life is a real failure. Like the Christian, they point forward; they are not satisfied with now, and have no hereafter, but expect for other people 'a good time coming.'

They reproach our longing after eternity, but their own life does not satisfy them, and they feed on the thin repast of a visionary earthly future—the poor shadow and ghost of the Christian's well-defined personally-enjoyed heaven above. The motto of these warriors is 'onwards,' and they are not to 'cease the war till superstition is destroyed;' that is, their only hope is to destroy ours. In conjuring up spirit for this thankless and vain enterprise, the author of 'The Task of To-day' thus concludes his wearisome labour:—'Have you a faith and a hope? Every delay, every failure, shall be to us the discovery of a weak, unguarded, and unexplored point,—shall teach us caution and humility, and stimulate us to renewed and better-directed exertion. Patience! wait! [Ay, alas! 'patient! wait!'] Watchman, what of the night? is it not long, dark, and dreary?'] We shall smile to-morrow [the Christian smiles to day, and rejoices evermore] at the recollection of those very disappointments and lacerations of heart which discourage and agonise us to-day [their only reality;] we shall smile, we and those dear and honoured ones who now look upon us with dread and distress of mind. In all our honest endeavours to perform the task of to-day, let us ever look forward with confidence to the

triumph and peace of to-morrow.'—('Cabinet of Reason,' Vol. I., pp. 143, 144.) You will smile to-morrow? Why the grass will be growing on your tomb: and on your doctrine, your soul, with all its outstretching beyond this little life, will have been resolved into inanimate matter! You look from present agony to the peace of to-morrow and to-morrow's triumph? It will be the triumph of death and the grave! There will be no smile there! And you assure us, before coming to this dismal termination of your task and of man's destiny, that 'man's observation does not, and probably never will, penetrate the portal of death. Beyond is the Infinite Invisible—the region of the sublimest and truest poetry.'—p. 119. What! a sublime poetry on darkness,—the truest poetry respecting that of which you are totally ignorant? Alas, you would rob us of the reality and poetry of the scene in the Infinite Invisible—a poetry found only in the spirit of man raised to the hopes made known in the promises of God. And you wait to smile to-morrow, and in agony are relieved by the peace which this world, you declare, has not given you, and which there is, as you profess, no other world to confer. What dim shadows of cloud-land are these amidst which you would land us? what strange impossibilities to anchor in the present, declaring 'that this life is no probation, but a real existence, to be passed boldly, without reference to a problematical future after death'—(p. 120)—and yet to charm heartache with words of confidence in to-morrow! Does the Christian thus wait for his peace? No; 'In the world ye shall have tribulation, but in me ye have peace;' 'My peace I give unto you, which the world cannot give nor take away;' 'We have peace with God, through our Lord Jesus Christ: by whom we have access into this present gloriousness of Divine favour, and by whom we rejoice in hope of the glory of God; and not only so, but we glory in tribulation also: knowing these form but our discipline for our inheritance.'—(Rom. v. 1—4.) If we wait, it is not for peace—it is not for a millennium after we are extinguished, but as the husbandman for his crops, which he must first sow; and thus we sow to the spirit,—to our immortal nature, not to reap the corruption of our bodily frame, the only certain harvest of the Secularist, but to reap everlasting life; saying, with the confidence of the Apostle Paul, 'Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge shall give me at that day; and not to me only, but to all them that love his appearing'—(2 Tim. iv., 8.)—this is a prize open to all—'He that seeketh findeth.' 'And (then) to live is Christ'—to imitate him; whilst 'To die is gain'—to be glorified with him. 'Fear not, little flock, for it is your Father's good pleasure to give you a kingdom.'—(Luke xii. 32)—this is to arm us against numbers, against power and tyranny. 'Be not afraid of them that kill the body, and after that have no more that they can do;' (iv.)—this is the true secret of heroism: we can spare our bodies, and tyranny cannot reach our souls. Secularism has no such motives to the performance of duties in the face of danger. If the body is killed it is their all; they have no resource, and, therefore, no martyrs; they have nothing to uphold them in trial, either of patience or principle;—if their body is perilled, they are of all men most miserable, for in this life only have they hope; and when men have killed the body there is nothing left for them to do, all

is lost. Not so with the Christian, he can endure these light afflictions, which are but for a moment, and are not worthy to be compared with the eternal weight of glory reserved in that invisible kingdom which to him alone is full of the sublimest and truest poetry: 'For if this earthly house of our tabernacle be destroyed, we have a building of God, a house not made with hands, eternal in the heavens.'—(2 Cor. v. 1.) The secularist, with us, 'doth groan in this tabernacle, being burdened' with disappointments and lacerations of heart, which discourage and agonize him to-day, but he has no other tabernacle for to-morrow; 'and all creation groaneth and paineth in travail till now,'—all mankind long for something better than this life, as slaves fettered and confined; hence the upheavings of men's desires,—their acceptance of chimerical earthly hopes,—the longings expressed in the Pagan philosophy for something suitable to the capacity of man's desires; and this can be found only in the emancipation by Christ Jesus; the redemption of our souls and bodies from all confinement and corruption, and a share in 'the glorious liberty of the children of God,'—liberty beyond the confines of our short earthly life,—liberty for our swelling hopes and inarticulate aspirations,—liberty from the prison-house of mortality and the grave, and an 'anchor within the veil,'—an assured inheritance in 'the infinite and invisible future, the region of the sublimest and truest poetry,' from which secularism would exclude us, and imprison our winged spirits within the dark of a sepulchral and sceptical dogmatism, which has declared, 'that which went before, and which will follow me, I regard as two black impenetrable curtains which hang down at the two extremities of human life; a deep silence reigns behind this curtain, all you can hear is a hollow echo of your own voice, as if you shouted into a chasm.' This is the most cheerful news the black curtain gospel promulgates to mankind, in that hideously-named cordial for man's (sorrows, 'The Logic of Death.' It is like a death's head at a banquet: and yet these undertakers, who bury all man's noblest hopes, and extinguish his better nature, or wrap it round with the pall of these dismal impenetrable black curtains, and carry us along in their funereal triumph—the hearse and mourning-coaches of secularism—assure us that they shall smile to-morrow. Really it must be a very ghastly smile that shall respond to Hamlet's inquiries, as he philosophised over a skull thrown up by the spade of a grave-digger—'Where be your gibes now? your gambols? your songs? your flashes of merriment, that were wont to set the table in a roar? Not one now to mock your own grinning,—quite chapfallen. Now get you to my lady's chamber, and tell her, let her paint an inch thick, to this favour she must come; make her laugh at that.' Or he might, had there been secularists in those days, have sent them this grave-token from behind the black curtain, to encourage them to 'smile in the confidence and peace of to-morrow.' No, it all ends in a vault, in which man's hopes are buried before he dies, and wherein he is surrounded with the black, impenetrable curtain of a dark, damp, and doleful charnel-house. 'Patience! wait! we shall smile to-morrow!' Surely these harbingers of a dark fate might rather adopt the words of the jesting Mercutio, who, when he had received his death-wound, found no comfort in the assurance of his companion: 'Courage,

man, the hurt cannot be much.' 'No,' he replied, 'tis not so deep as a well, nor so wide as a church door, but 'tis enough; 'twill serve; ask for me to-morrow, and you shall find me a grave man.' He did not boast of smiling to-morrow; nor have they much reason for it, since, though they should secure the whole world, they cannot secure the life to possess it, and, with all their reality of present things, will find them unreal to those who must soon be absent; and may be taught by the moralising of a Prince over relics: This might have been 'a great buyer of land, with his statues, recognizances, and double vouchers; will his vouchers vouch him no more of his purchases than the length and the breadth of a pair of indentures? The very conveyances of his land, will hardly lie in this box; and must the inheritor himself have no more?—Not a jot more, my Lord.' What, then, is all this, which is no more within the reach of the sceptic than of the Christian, compared with the better hope we are taught to cherish of durable riches, and righteousness (a treasure in heaven) that fadeth not away; the very conception of which is naturally calculated to give more present joy than the idea of worldly estates? 'In my Father's house are many mansions, I go to prepare a place for you,' is the Divine messenger to the poorest inhabitant of earth, whereby, though poor in this world, he becomes 'rich in faith, and heir of that kingdom which God will bestow on those that love him.'"

A vote of thanks to Mr. Grant and the Chairman terminated the proceedings shortly after eleven o'clock.

II.

SCEPTICS' RELIGION.

Under this department, sceptical objections, and systems or principles advocated as hostile to Christianity, are dispassionately considered.

SECULAR DISCUSSION :

The following report appeared in the *Blackburn Standard*, Wednesday, October 27th, 1852.

DO THE SECULARISTS SEEK DISCUSSION?

"On Wednesday evening, at the Independent Chapel, in Chapel-street, the Rev. Brewin Grant, of Birmingham, delivered a reply to Mr. G. J. Holyoake's lecture, delivered in the Mutual Instruction Association's Room, on the 6th inst. The object of Mr. Grant in acceding to the invitation of the friends of Christianity in Blackburn, was chiefly to expose the unwillingness of Mr. Holyoake, the champion of the Atheists, or, as they style themselves, the 'Secularists,' to enter into a formal discussion with any one representing the clergy. A private letter was sent to Mr. Holyoake, apprising him of the meeting, and inviting him to be present. Mr. W. Hoole was called to the chair, and several respectable gentlemen, chiefly of dissenting persuasions, were on the platform. As the proceedings consisted almost entirely of the reading of the correspondence which had passed between Mr. Grant and Mr. Holyoake, there was very little to report beyond what was of a documentary character. The chairman commenced the proceedings in a brief speech, in the course of which he assured the audience that he should scrupulously seek to give every one a fair hearing, without fear or favour. The chapel was densely crowded on the occasion.

The Rev. Brewin Grant then rose amidst loud cheers, and asked whether Mr. Holyoake was present; or, whether any one was present with a letter from Mr. Holyoake; or, whether any one appeared as Mr. Holyoake's representative at the meeting; or, whether there was any one present as the representative of the Secularists. He said that if Mr. Holyoake was present he should be allowed to speak as long as he (Mr. Grant) spoke. If any one was present as the authorised representative of Mr. Holyoake he should be allowed to speak for half an hour in reply, on condition that he confined himself to the points at issue. If there were any Secularists present who wish to be heard, three or four of them would

be heard for ten minutes each. They would see from this that he only wanted fairness to all parties; he wanted no more: but, in order to obtain this, the audience must observe the utmost quiet. If any gentleman got up to offer any remarks in opposition to his own, he hoped that no one present would offer one word of disapprobation. After again asking the questions which he put on rising, he wished the audience to understand why he came there to lecture on the question, 'Do the Secularists seek discussion.' He did not appear there to argue the question whether the system called Secularism was true. His object was simply to put it to the Secularists themselves whether the conduct of Mr. Holyoake, their acknowledged champion, was fair, candid, and honourable, in the negotiation for a discussion which had been pending between that gentleman and himself. He would at the close of his remarks, propose a resolution which would give the Secularists an opportunity of pronouncing whether they thought the conduct of their champion either honest or fair. He then read the following copy of a letter which had been sent to Mr. Holyoake inviting him to meet the lecturer:—

“ ‘Birmingham, October 15th, 1852.

“ ‘My Dear Sir,—A friend was good enough to send me ‘The Blackburn and East Lancashire Guardian’ of Saturday, Oct. 9th, in which is marked this paragraph:—

“ ‘MR. HOLYOAKE’S LECTURES.—On Wednesday and Thursday evenings last, Mr. G. J. Holyoake delivered lectures in the Mutual Instruction Association Room, to crowded audiences, on ‘Why do the CLERGY AVOID discussion, and Secularists *seek* it?’ and ‘Confucius, or, *Morality* shown to be independent of Revealed Religion.’”

“ ‘Will you be good enough to inform me if this can be true? The account fixes your lecture on the *sixth of this month*; if it be true, did you tell your audience that on the 22nd of last month you had concluded a correspondence with one of these clergy, and *had declined to meet him this year, without appointing any other year*? Did you tell them that several clergy *have* discussed with you, that you could not print the last discussion, and that you hung back from meeting one whom you acknowledge to be a fair and intelligent defender of Christianity? How then can you go and lecture on Socialists seeking, and the Clergy avoiding, discussion? Is *this* the *morality* of Confucius? I do not find it in ‘revealed religion,’ nor in common life. You are very nearly concerned to explain so questionable a passage in your method of advocacy; and I shall endeavour to secure the same room next Wednesday evening, when it will behove you to defend this peculiar course; if you cannot be present, please to send a letter giving such justification as you think fit; for I cannot allow this conduct to pass without examination. I am really sorry to be obliged to this undertaking; but am in conscience bound to appeal to your late audience, and shall put it to them whether your conduct is appropriate.

“ ‘Yours very truly,

“ ‘BREWIN GRANT.

“ ‘To Mr. G. J. Holyoake.

“P.S. A letter addressed, Birmingham, will find me till Tuesday morning: a letter written on Tuesday, should be addressed to the care of E. Kemion, Esq., Hanover-square, Manningham-lane, Bradford. Or you could send your explanation, in case of unavoidable absence, to any secular friend who can read it to the meeting.

“[N.B. Secularists especially invited.]

“As no response had been received to the fair and candid challenge thus given to Mr. Holyoake, the only conclusion at which he could arrive was, that the challenge was declined. If Mr. Holyoake did not appear before them, the audience would know whether the clergy or Mr. Holyoake declined discussion. The lecturer then proceeded to read and comment upon the correspondence which had taken place between Mr. Holyoake and himself on the subject of a discussion. He remarked that the audience would perceive from the dates of the earliest letter that ample time had been allowed to make the necessary arrangements.

“The letter first read was from Mr. Thomas Emery, of Leicester, dated the 16th of June, in which an invitation is given by the writer, on behalf of himself and the ‘friends with whom he acts,’ to Mr. Grant to have a ‘foot to foot encounter’ with Mr. Holyoake, at Leicester. The letter proposed the engagement of an efficient and impartial reporter, so that an accredited and sort of standard debate might be published. An early reply to this communication was solicited.

“About four days afterwards, a reply was sent by Mr. Grant, in which the writer suggested, as a difficulty in discussing with Mr. Holyoake, that the same statements might be re-asserted by him in various towns, after they had been, as some thought, refuted; and, therefore, that a fair and cheap report of any debate ought to be in print, to follow him with a view of both sides. Mr. Grant accepted the challenge, and proposed some such theme as the following, in order to test the value as well as the truth of Mr. Holyoake’s whole mission:—‘What would be gained by mankind in general, and the working classes in particular, as to this life, by the removal of Christianity, and substituting Atheism in its place: in other words, wherein consists the superiority of the Atheist’s gospel over the gospel of Jesus Christ?’ Mr. Grant then wished Mr. Holyoake to favour him with ‘a statement of the advantages he maintains that Atheism would confer, and which Christianity opposes.’

“The next letter was from Mr. Holyoake, dated in July, from Newcastle-upon-Tyne, and it contained a formal acceptance of Mr. Grant’s theme as the ground of discussion, with the substitution of the word ‘Secularism’ for the word ‘Atheism,’ and suggested the National Hall, in High Holborn, in London, as a suitable place for the discussion. Mr. Holyoake wished to know the principal points in Christianity which Mr. Grant was concerned to defend.

“Mr. Grant’s reply, of July 27th, stated the ‘leading points’ required at some length, among which ‘the New Testament in general, the authoritative standard for Christians’—‘the general doctrines of the orthodox’—‘the atonement’—‘the example of Christ’—‘the judgment of the world by the Saviour,’ &c., are the most prominent. This letter

further pressed the speedy appointment of a time and place for the discussion.

"Two other notes were sent to Mr. Holyoake without eliciting any reply till the 2nd of September, when he definitively stated the leading points of Secularism, and suggested Leicester as the best place in which to hold the discussion.

"Mr. Grant replied on the 6th of September, and furnished Mr. Holyoake with a further explicit avowal of the principles which he was concerned to defend, referring to the Bible, the *Bible and the People* (edited by Mr. Grant,) the 'Congregational Library,' the 'Year Book,' and twenty-one out of the thirty-nine Articles of the Church of England, as the exponents of Mr. Grant's opinion.

"Mr. Grant wrote again on the 22nd of September, still pressing the discussion, and soliciting an immediate reply. On the same day Mr. Holyoake wrote to Mr. Grant, asking him on what information, or with what view, he began this correspondence. He then stated that he was afraid the discussion could not take place this year. To this letter Mr. Grant replied on the 23rd of September, complaining of the delay which had taken place. To this no answer was returned in time to be included in the correspondence as published in the *Bible and the People*. Some further correspondence was read which showed as clearly as possible that Mr. Holyoake was shirking the proposed discussion, whilst he had the audacity to lecture in one town after another on the question—'Why do the clergy avoid Discussion?'

"After detailing all the circumstances of the case connected with the correspondence, Mr. Grant finally submitted to the meeting the following resolution:—"That this meeting having heard that Mr. Holyoake, having declined or postponed indefinitely a proposed discussion with the Rev. Brewin Grant, on the ground of want of time, and nevertheless that Mr. Holyoake finds time to lecture on the clergy avoiding discussion,—by which he avoids it himself in spending that time which would suffice for a discussion,—this meeting records its conviction that such conduct by Mr. Holyoake is unfair, dishonourable and untruthful."

"Some ridiculous observations were made by a few socialists present, whose object it appeared to be to throw the meeting in confusion, in which they partially succeeded; but the resolution condemnatory of Mr. Holyoake's conduct in shirking the proposed discussion, was carried by an overwhelming majority.

"A vote of thanks was given to Mr. Hoole for his conduct in the chair, after which the meeting separated."

The above meeting disturbed the equanimity of the *Reasoner*, and called forth the following leading article:—

"THE ENEMY AT THE DOOR.

"The majority of our readers will learn for the first time of the correspondence with a Birmingham Independent minister, which appears on the following pages. Many readers, however, have been aware of it from

other sources. The publicity given in the *Banner* and the *Bible and the People* to my unfinished correspondence has caused many to take a one-sided view of the whole matter. *The Rev. Mr. Grant has pursued the unusual course of printing my un concluded letters without asking my consent.* My duties in promoting our organization and visiting our societies have left me no time to answer his letters as quickly as he desired, and thereupon he has come to the conclusion that I 'decline' the discussion; and, notwithstanding that he had before him my repeated assurances that I should attend, and was attending, to his requests, he has proceeded to represent me as avoiding a debate to which I have unhesitatingly assented—even named the town in which to hold it, and have made the best arrangements I was able, to meet him at an early date.

"Dr. Campbell, of the *Banner*, an older and more experienced man than Mr. Grant, and not so likely to be carried away by inferences, has aided the misrepresentation of my agreement and intention, and many of my friends, especially in Blackburn, imposed upon by Mr. Grant's extraordinary proceedings in that town—of which we shall give an account next week—are inquiring what all this commotion is about. This short paper is written for their assurance. There is no truth in the representations that I have declined, or intended to decline, meeting Mr. Grant. There is a report spread in Leicester, to which town Mr. Grant belongs, that a public discussion has been appointed between us, and that Mr. Grant was present pacing the platform excited and alone, calling upon me in vain. There is no truth in any such discussion having been agreed to between us. What Mr. Grant may have done is an affair of his own, and will in due time come under our consideration.

"Mr. Woodman, and others, are doing precisely what Mr. Grant is doing. But neither will succeed in forcing discussion upon us till the proper time. *The enemy must be at our door.* We are glad he is—but he is not to come in till we let him in. No amount of noise outside will induce us to move before it seems proper to do so. We are no longer a mere fighting party. We have won certain ground, and we shall keep it. We shall give battle to all who demand it, but not when they dictate, but when we see fit.

"In that little volume which so disturbs Mr. Grant, and which he quite misreads, entitled 'Why do the Clergy avoid Discussion'? it is predicted that we shall have opponents in plenty ere long, and our prediction is being verified to the letter. We shall have (if Mr. Grant will pardon the presumption of saying so) abler opponents than himself, after we have met him; but we must meet him in that manner that shall entitle us to opponents of a more patient temper and fairer judgment. If I am to meet every man the moment he sets up the belligerent cry of 'warm work' here, and cries out 'we dare not meet him,' I shall be at the mercy of every minister who may choose to utter these bravadoes. We must set our faces against this species of incitement, or the intelligent Christian will come to think that we cannot live upon our reputation a single month in the face of an enemy. He will say we are not only wrong, but weak. We must guard against this imputation.

"The contest thickens and widens. In the Yorkshire districts, where I have been all the week, opponents, challenges, and menaces abound.

On two nights last week I met the Rev. Mr. Winks in Leicester, before the largest audiences which have, I think, assembled at our discussions. *As fast as I am able I am meeting all opponents who have prior claims to Mr. Grant, whom I shall meet before long, as he, I hope, doubts not himself.*

"We who have passed through the opponyency of the Bishop of Exeter, and the crusade of the Brindley race, are not unprepared for the new species of warfare with which we are favoured. And profiting by former experiences, we ought to be able to find in this new crusade a nobler and more permanent opportunity than we eliminated before. *All we ask of our friends is patience, and we promise them that the policy to be pursued shall be conducive both to the truth and to our own honour.* Week by week we will keep them apprised of all proceedings. *As circumstances seem to require, we shall abandon other work in order to pursue this efficiently.*

"Mr. Grant has issued a separate edition of our correspondence. *Perhaps by next week we shall have one ready at the Reasoner office.* We shall announce particulars in our next number. *Our friend W. J. C. has enabled us to keep pace with the enemy.* Other friends will doubtless join as soon as they see *the temper of the foe and the necessity of the hour.*

"One thing every reader may do—that is, circulate the *Reasoner* in new quarters. This past fortnight I have seen evidence I never saw before of the necessity of asking that this be done. In districts I have visited I have found the densest ignorance of our principles and views, and the most extravagant and ridiculous reports circulating about us. A single copy of the *Reasoner* would correct many of them. But nothing but religious publications, with their erroneous reports, find their way there, and well-meaning persons among the working class are imposed upon by persons who would be with us, if they knew us.

"We know of a hundred thousand persons in Great Britain who think with us. If each one devoted but a penny a week to the *Reasoner*, what an immense circulation we should have! Instead of having to defer meeting opponents in order to find the weekly outlay for printing and paper, which the sale does not yet provide, we should have a valuable surplus, and much of my own time would be set free for other work. Let this agitation so vehemently raging around us now, in other than the *Grant and Campbell quarters*, have the effect of calling up our friends to that activity which would enable us *to compass all our foes* by circulating weekly our answers (to their mistaken representations of us) in every corner of the land.

"*Let the enemy menace, reproach, taunt, misrepresent.* We must answer by work. Let no one think himself too rich, no one too poor to order a penny *Reasoner*. The fortunate day of opposition has come upon us. Have we the good sense to use it well? Irritation—such as we have not before encountered—will now be employed against us. Public meetings will vote disparaging resolutions against us. For a time it will be said we want courage. We must learn to bear all this, and more than this."

Besides this calm and rational refutation, the *Reasoner* still further assures its readers by the following announcements.

"A reply to the last four letters of Mr. Grant has been forwarded to that gentleman, and from which our readers will see, when it is made public, that some important points bear a different complexion when both sides are heard."

"We are preparing to issue, in a separate publication, the whole of the Grant and Holyoake correspondence."

All this not being quite satisfactory to Mr. Holyoake, he favoured Mr. Grant with another refutation of the Blackburn affair, in addition to the reply to the four letters; all which, with the answers, are given below, from which our readers will see how some things "bear a different complexion."—getting darker as the affair progresses.

London, November 2nd, 1852.

REVEREND SIR,—Now I am able to reply to your four letters of Sept. 6th, 22nd, 23rd, and Oct. 1st.

You ask (letter Sept. 6th,) if I do not know "that the duties of this life pertain to another world, according to Christianity?" I do know it; and it is precisely on this point that Secularism is opposed to Christianity. The Christian regulates his life by what is reported to him concerning futurity; the Secularist regulates his life according to what he perceives in the present—not from indifference as to the consequences of actions, but from the belief that human experience is a safer guide than theological speculation. The "precedence" which puzzles you is the precedence of the certain over the uncertain—of the realities in which we live, to the contingencies concerning which the religious world has ever been divided, and of which no man living has any experience to offer.

You seem to object greatly to my leaving open the possibility of a future life. "To this (I understand you to argue) Secularism has no right." But has Secularism the larger right to pronounce a dogmatic negative on a problem so mysterious, the data for solving which are utterly beyond mortal ken? I leave the question just where it leaves me—in that uncertainty which inevitably results from human ignorance, and which can only be cleared up by infinite knowledge.

You desire a distinct statement of the advantages of Secularism. My three "verses," of whose shortness you complain, are from a very large book—the volume of nature.

The advantages accruing from my first "verse" are the advantages of the certain over the uncertain, as stated above.

The advantages of my second "verse" is the liberation from a danger *not* "imaginary," as you assert. When we see a country praying to God against the cholera, and neglecting that regard to science which would *annihilate* the cholera, I conceive that we are justified in saying, that "man may be betrayed by reliance on spiritualism," and that "science is the providence of man."

The advantage implied in my third "verse" would be that we should go direct to the facts of the present life for the source of the present duty,

and should be freed from all that mass of theological virtues which block up the path of the natural ones, and be left at liberty to act as disciplined nature shall direct.

You ask "what books or manuals I refer to as authorized statements of Secularism, and our general views?" I might refer you to half the books on Mr. Watson's list, in which you would find one or other of our principles stated. But the *positive* side of them is a more recent development of our own. Our party has so long been obliged to fight for the right to exist, that it has scarcely yet been able to put forth any mature utterances in this direction; and what we have done has been rather tentative and suggestive, than authorized. The prospectus of the "Cabinet of Reason" will show you what we are endeavouring to commence in this direction. Two volumes of it have appeared. I may also refer you to my "Rationalism," "Catholicism," "Philosophic Type of Religion," "Logic of Death," "Organisation of Freethinkers," and the twelve volumes of the *Reasoner* generally, (especially the articles on Secularism in Nos. 323, 325, 327,) as containing the most of our views.

My letter of Sept. 22nd had this expression:—"May I ask on what information, or with what view, you began this correspondence?" This question—asking whether I might ask it—which you make the subject of so many comments, seemed to me simple enough. I had no knowledge of the letter Mr. Emery had written to you; and you appear now to assume, what is not true, that it was authorized by me. It is long since I solicited any minister to a discussion. To afford the opportunity of debate—to accept it (almost unconditionally) when offered—is indeed my custom; but beyond this, I do not willingly go. The harsh and disparaging construction put upon our former overtures of discussion—the assumption that we sought it in vanity, or the spirit of gladiatorship—taught me to withdraw such overtures altogether. You must, therefore, hold Mr. Emery's letter as his private act. It contains expressions proper enough to him, as a neutral person; but nevertheless such as ill accord with the manner in which I speak of discussion, or of the spirit in which I regard it.

When you transferred to me your letter to your Leicester correspondent, I took *that* to be the opening of the question with me. What you said in it to that writer was no business of mine; and, as you did not inform me what had taken place between you, I studiously kept from inquiring, until the impatience manifested in your letters seemed to demand it—and then, as was your right, I put the question to you, and not to Mr. Emery. If you inquire into the matter, you will find that the first communication you received, which you call my challenge, was a joint production of your own brother David (who enclosed it to you) and Mr. Emery, and that I had no more to do with it than I suppose you had. The reason which always kept me from inviting you to a discussion—the use I expected you would make of it if I did—the manner in which you would misunderstand me if I did—forbade any such act on my part, especially when I was not free to pay that respect to your unresting demands which would be your right if had given you an invitation.

You justify, I observe (letter Oct. 1st,) the publicity of my letters by accusing me of having, at some former time, acted in a similar arbitrary

way. But, if I had done so, would my wrong justify yours? You, however, err in your case. It was not until I had caused Dr. Bayley's agreement to be solicited to that publicity, that I consented to it. Had I suffered it to take place without Dr. Bayley's permission, I should have felt bound to apologise for the discourtesy, put upon Dr. Bayley.

You affirm distinctly that you act on "my example;" you affirm, that "it is *not* stated whether the publication of the Uttley and Bayley letters was with joint consent;" you affirm this with the correspondence before you, although, in the third letter (*Reasoner*, vol. xii., p. 45,) Mr. Uttley asks Dr. Bayley "whether he had any moral objection to the publication of the letters in the *Reasoner*?" and Dr. Bayley, in reply, says, "I have no objection to the letters being published in the *Reasoner*."—(*Reasoner*, vol. xii., p. 47.) The "joint consent" was, therefore, established, and was, in the distinctest form, before you; and, notwithstanding that, you assert that you have "acted on my example." You must have overlooked the passages I have pointed out.

You may learn from the *Reasoner*, that years ago I refused to publish unauthorized letters, although the proof of a personal case, and the property of hundreds of our readers was involved in that publicity; and to this day those letters remain unpublished. Every month, as some of the clergy know, I return correspondence sent to me for publicity, without a previous understanding to that effect between the writers. There is *no* case in which we ever wilfully violate this rule. I cannot recal any instance in which it has been done at all.

I regarded your allusion (in your letter of September 22nd) to the publicity of our correspondence—when my consent was unasked—as a menace. I did not trust myself to believe that you intended that unusual step. You say you gave me "very good reasons" for the act. No reasons on your side, no silence on mine, could be sufficient in such a case. Had I supposed that you intended to make yourself the judge of my duties—to determine when I ought to reply to your questions, and then take the verdict of the *Banner* and your own readers thereupon (as the tone of your letters would instruct them to do)—I should have returned your first letter, and declined the correspondence.

If I do not discuss with you, which I have never refused to do, you suggest (letter September 22nd,) that the title of my book, "Why do the Clergy avoid Discussion, and the Philosophers discountenance it?" should be altered. Certainly not. Do I treat you with any "derision" in supposing that you are not the *clergy*? and that you do not include in your person the majority of the philosophers? You certainly are assuming, that you are *the* clergy, and that you are *the* philosophers also. How else can you hold that until after *you* are met the argument is invalidated against *them*? You are expressly excepted from that book. Nothing that relates to you can, therefore, invalidate a word which does not include you.

And this is the reason why I lecture, and may continue to lecture upon that subject, irrespective of this correspondence. If a hundred ministers were willing to debate, it would not invalidate the argument against the ten hundred who set their faces and their congregations against it.

What you describe (letter Oct. 1st,) as my "challenge, defiance, and

invectives," "to all the clergy," I do not understand. They are no part of our policy, nor, I trust, of our spirit. Several ministers who have challenged me can testify that I have waited their convenience of debate for months, and, in some cases, for years, without ever imputing their delay to want of "respectfulness." Had I poured a volley of taunting and reproachful letters upon them, disregarding their promise to bestow their first "leisure hour" upon me, they would naturally have thought that I regarded the platform as a Prize Ring, where the worthy seconds are for ever shouting, "time, time." You give me the impression that you take me to represent a party who fill the air with "defiances, challenges, invectives," and braggadocio. I shall be glad if the indifference to this discussion, with which you have inspired me, shall defeat this impression with regard to others.

It was under this feeling that I addressed my note to you of September 28th. You so far invert the spirit of that letter as to say that it was "evidently written in excitement." Excitement usually displays itself in much speech. My letter had in it the very brevity of apathy. You had addressed to me two letters, occupying, in the *Banner*, some 230 lines, so expressed as to operate to my prejudice when printed without my reply, which you had made up your mind should be done. Yet I only forwarded twenty lines of incidental remonstrance. One hundred and fifty lines more are immediately forwarded to Dr. Campbell for insertion. If my short and single note is a proof of "excitement," are long, repeated, vehement, hasty, and impatient letters a proof of calmness?

You appear (letter September 22nd,) somewhat hastily to rebuke my inquiry made to save me from confounding you with others. It seemed due to you to study, if time is permitted me, the opinions of one I am called to oppose. But as you challenge my classification of Christians as including all I wish to be told, I will state that the division of opponents has been merely the following Platform Classification:—

1. *Complete Biblicals*.—Those who accept the whole Bible, without reserve of qualification—the most straightforward, and only thorough-going, Christians among them all.

2. *Reserved Biblicals*.—Those who accept both Testaments, but *except* the war, the sexual, and other unsatisfactory passages.

3. *New Testament Creedals*.—Those who give you "every chapter and verse of the New Testament" to find their creed in, if you can, and then contest your conclusion as soon as you arrive at it.

5. *Ethical Christians*.—Those who base their creed on the moral passages in the four Gospels, and neither own nor disown the parts which contradict their conclusions.

6. *Equivocals*.—Those whom you cannot understand, and who appear not to understand themselves—the Christians by nominal profession, who identify themselves with each of the above classes by turns of argument, and confess nothing definitely.

You will observe the authorship of this Table by no means precluded the necessity of asking your particular views, which, had I omitted to do,

you would have doubtless reminded me of the presumption of opposing what I had not ascertained.

A certain "plain observation" you indulge in about this part of your letter, will come more properly under notice at another time and in another place.

You are good enough to mention (letter September 6th,) the "Congregational Library," which I may consult. Are there any special volumes deserving of chief attention? Under what title is the "outline of doctrine" you refer to published? Would you oblige me by naming the London publisher or publishers of the Independent works you name.

You appear (letter Oct. 1st,) to hold me responsible for an expression I should not employ, occurring, you say, in Mr. Hiram Uttley's letter to Dr. Bayley. Do you hold yourself responsible for all that your correspondents advance? If so, how came you to allow Mr. Bettie, in your October *Bible and the People*, to assert, without my qualifications, that in the discussion with the Rev. Henry Townley I admitted, that the design argument proved the existence of a Being distinct from nature—the very point I was engaged in combating? If so, how came you to permit the same writer to say, that, at Bradford, I stated "I did not care whether religion was true or false?" If I am to hold you responsible for these reports, the accuracy of the editor of the *Bible and the People* will assume a dubious complexion.

In making up your instances of my "invectives" from vol. ii. of the "Cabinet of Reason," you give three cases which do not exist there:—

1. You make me to say, that "they (meaning ministers,) are men who trade in the name of Christ." I think I do not say that. Upon reference to page 1 of that book again, I think you will find, that the passage is not meant to bear, and does not bear, that construction. What I say is—"Even those who trade on the name of Christ" do certain things, etc. Now, if you forcibly connect "those" with the "clergy" in the preceding sentence, whom I have not in view in this sentence, you can only make it out that I affirm *some* of the clergy trade on the name of Christ—which may not be untrue (of pluralists,) though it is not what I say.

2. You make me say, that "those of the clergy who deserve admiration are the exceptions." What I say is this—"Many of them are *brave* and *fearless* in all respects, and *challenge* admiration. But these [*i.e.*, the *brave* and *fearless* in all respects] are the exceptions." Is there not an important difference in these two quotations?

3. You make me declare, that "the clergy who refuse discussion ought to forfeit their influence." Whereas what I really do say is this—"If men were wise, if they understood their own interests, the clergy who *absolutely* refuse debate would on that account forfeit their own influence."—(p. 20.) You represent me as saying, that the clergy who refuse discussion, *for any reason*, ought to forfeit influence—a rabid saying, which would include Archbishop Whately, Dr. Chalmers, (when living,) the Rev. James Martineau, and many other greatly estimable Divines. On the contrary, I qualified my remark, and spoke only of those who *absolutely* (under all circumstances and at all times) refuse discussion and *discourage* discussion.

You propose "carefully examining every paper we issue, and every step
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we take." I may not find it necessary to do the same with regard to your own proceedings, but I have examined some of your statements in your later letters at more length than I desired, lest the public should come to infer, from my total silence on your allegations, that we had fallen into infallible hands.

But truth (which I hope to respect throughout the entire communication I may have the privilege of holding with you) requires me to admit—which I do explicitly—that I am wrong in the instance you cite in which I affirm, that the clergy “declining discussion is from want of serious belief in their creeds.”—(“Cabinet of Reason,” vol. ii., p. 12.) What I intended to say, or how it was that the qualification, ever on my tongue, in that case escaped my pen, I will not stop to recount, lest I should appear desirous of explaining away an error I am bound in candour to admit without reservation, to thank you for pointing out, and to correct in any future edition.

In your episode on courtesy of phrases, you say, (whether by way of illustrating any courtesy-doctrine of your own I cannot tell) that “*many*” of my observations (speaking of the cases above cited) “are as *untrue* as they are *ill-mannered*.” When you shall specify the instances which you so characterise, they shall receive my reconsideration.

You are thoughtful enough to ask me whether I do not labour under “an unconscious tendency to break off in a heat from an engagement which promises *warm work*?” If the Rev. Woodville Woodman had asked me this question I should not have been surprised. But I will not venture on the course of “plain and honest rebuke” which you say should never be “wanting,” as that is very seductive employment for a controversialist, and is apt to run out into much that it is difficult to get under definition.

When you do not scruple to suggest my apprehension of “*warm work*” at your hands, how low an estimate you must form of the acuteness, valour, and ability of the Christian ministers of this country, whom I have so long been in the habit of meeting. I am in the midst of “*warm work*” almost nightly. Do you intend it to be understood that the Rev. Dr. Godwin, (who, though old in years, is young in power;) the Rev. Dr. Ackworth, the able President of Horton College, (whom I met for two series of nights in Bradford;)—are not so competent as yourself to afford “*warm work*” to an opponent? Are these divines—are the Rev. Alexander Syme, of Nottingham; the Rev. H. Hereford, of Lancaster; the Rev. James Fleming, of the same city—accounted by you inferior men to yourself; and that the “*warm work*” you have prepared must be the sole reason of my delay? You somewhat misapprehend my duties and my intentions. In one sense, I am almost single-handed against a world of priests; and hence we are labouring to perfect our organisation for the sake of the division of labour. If I did all that is required of me just as it is demanded, I should be dead in six months. All my hours are already engaged with unavoidable work, in meeting our opponents and visiting our societies; and what choice can I have but to leave the answering of your letters to my first leisure hour?” And is it not evident that every sect may send a representative as earnest as yourself, in calling me to give account of the worth of my views? And would you declare me unmin-

ful of my moral responsibility in holding my views till I had answered *every one* of these opponents?

We have now reached that point at which our adversaries no longer seclude us in a goal, as unfit for honest men's society; but, instead of this, call on us to meet every one who is opposed to us, and regard our physical inability to do so (an inability which belongs to a young and thinly-spread party,) as an unwillingness to stand by our principles and our honour. This is not a generous symptom in itself, but it is so much more excusable than the previous conduct we had to meet, that we will not allow it to disturb our trust in our opponents' better judgment, or our faith in the ultimate victory of truth.

I find that you have even published my incomplete correspondence in a separate form, and assume in an appended letter of yours (which I shall answer next week) that it is ended. You thus seek to raise against me the cry of having refused to meet you, which I observe Dr. Campbell, in the *Banner* is so far misled as to reiterate. The history of the whole matter is simply this, your first letter to me speaks of holding a discussion, but *when*, you say, is "somewhat *uncertain*, owing to *your* numerous and pressing engagements." Having no idea of haste on your part from this beginning, I agreed to the discussion. You then ask for information, which I render as quickly as I am able. You then ask for more information, which I also promise as soon as I am able. You name a time for the discussion, which my duties render very inconvenient to me; and I inform you, that "I *fear* the discussion will not be possible this year"—choosing that form of expression because it conveys the idea that I am uncertain as to so long a postponement, and that I *may* be able to arrange earlier. Again, I repeat the assurance, that my *first* leisure shall be given to you. This is the whole case, and I think insufficient grounds for any "fair thinker" to come to the conclusion that I "decline" the discussion, and have "concluded" the correspondence.

Has it not occurred to you, that if I was to suffer myself to be coerced into debates, irrespective of my duties and health, that I should be at the mercy of every minister who may choose to do what you and the Rev. Woodville Woodman are doing? Whoever raised the gladiator cry of "warm work," would be able to command me at his pleasure. Unless I make a stand against these tactics, the intelligent on-looking Christian would soon exclaim—"These people are not only wrong—they are weak. Even Mr. Holyoake, who has confronted Justice Erskine, and met, during ten years, in prison and at liberty, every opponent in due time, has not confidence in his own credit with the public, to be able to live upon it a few weeks in the face of an enemy. Any bravado of a preacher alarms his friends, and the Secular party cannot live upon its reputation for six months."

Why, my dear Sir, even you would be entitled to despise us, if we threw ourselves open to this reproach. I shall meet you in due time—you do not doubt that, I think. In my next, I hope to name when. But we hope to meet other Christians besides the Independents, and we shall deserve to be disregarded if we betray no respect for ourselves.

Your assurance, however, that you shall "deal" with what you are pleased to describe as "me and my class," in a "*fairer* spirit" than we

have manifested, is entitled to our acknowledgment. If you do deal with us in that "fairer" spirit it will little confuse us at first, because we have been unaccustomed to it. I have no wish to prolong this preliminary correspondence, or I should point out some instances which I hope are not meant as instalments of the said "fairer spirit."

I am sorry you ask me for the "best" defence on the freethinking side, as I dislike speaking under the presumption that I can offer it. Whether you would like me to make the same requirement of you I know not, but it will be an egotism on my part to permit it to be done to me, which you would not be slow to remark.

There are some observations and some assumptions in your later letters which I do not pause to answer, because time will not do that. Your description of what you are pleased to call my "guns," and your supposition, that I am *not* keeping before you in this correspondence precisely what I "lecture upon" and what I "write about," arise in some misconception on your part as to what principles I do enforce in public discourses. That our views are not what you expect, is, I hope, no serious fault, for I am afraid you expected something extravagant.

Yours ever faithfully,

G. J. HOLYOAKE

The Reverend Brewin Grant, B.A.

Birmingham, Nov. 3rd. 1852.

MY DEAR SIR,

You have favoured me with a very elaborate investigation of some incidental points, but the main questions as to your distinctive principles and their advantages, appear to be very carefully eluded, or at any rate met with very little explicitness; the first three pages (out of 21), seem all that bears on the letter of September 6th, and after all, on re-reading it, you must be sensible how much is avoided in your explanations.

You inform me, that you know that Christianity regards the duties of this life, as pertaining to another world, and that on precisely this account, Secularism is opposed to it; it would have been more direct to the point, had you said:—Christianity then admits and enforces the duties of this life, therefore Secularism is just the same in this respect, and only desires our responsibility—in another world for our duties here; and that, consequently Secularism has no function but plagiarism.

It would be of some service were you to inform me *what* "safer guide you have from human experience" for this life, than the Christian has: have you different souls, better eyes and ears, sharper appetites? If not, your speech is wide of the mark: theological speculation is not so much our guide for special duties, as our motive for their performance, a motive in addition to what you have; and, therefore, attention to the duties of this life, is as much Christianity as Secularism, and all the Secular elements is only an article of our creed.

You have defined "precedence" to remove my puzzle, by using the word twice, without a definition: I did not ask about "certain and uncertain," but about what you mean by *precedence*: what is certain as to

this life, is not a discovery, nor is it reckoned uncertain by Christians; you have treated Christianity as the *Reasoner* complains some one did with your grammar; you have taken one part, and call that yours; all that is yours is the denial of the other part, and then you claim to leave the other open; you think Secularism has no right dogmatically to negative so mysterious a problem as a future life, so you are only in doubt as to half our principles and claim the other as a distinction from us.

But, if Secularism as you imply, may not dogmatically shut up man's career and impede his progress towards eternity; has it a right *practically* to build up its system on this life only; *practically* ignoring the other, and *theoretically leaving it open*? This is a broken cistern that can hold no water.

You leave me still at *sea* about advantages; what are they? your three verses may be from the book of nature, though they seem to me not suitable for your sermon, and if they are all you can quote, you give your readers stones for bread, wide-dreamy metaphysics for popular advantages.

Science may be the providence of *man*, but who told you that it is the providence of *Secularism*, and that Christians have no share in its beneficial applications?

Do we walk on the water to Australia, and have we waited for ships till you lecture on a new development? really it is modest in you to monopolise science, after plagiarising from Christianity—your duties of this life. The advantage of your third verse, is answered by the same illustration.

Am I to read "half the books in Mr. Watson's list," or when did the positive side turn up? You are still "tentative," "suggestive" and "endeavouring to commence." I shall look into the specific papers you mention, to find out, if possible, what you are "*endeavouring to commence*" to do: at present I am as one in a dream, every thing you offer, seems as a shadow or a cloud,—very like a whale, a weasel, or anything.

It would be more concise for you not to delay long, on "what I appear to assume," as, that you authorized Mr. Emery to write, "it is not true" that I assume any such thing, and had nothing to do with the question either way: it may be "his private act," but I have to do with your acceptance of the result; the correspondence you regard as commencing with my letter to Mr. Emery, this is curious it was obviously his reply; "as I did not inform you what had passed between us, you studiously kept from enquiring, till my impatience awaked your curiosity, and then you innocently ask *me*, and to show your unacquaintance with the subject, tell me what I never knew before, about the joint production of that letter which began this correspondence. Now all this is simply trifling.

I do not say whether Mr. Emery told you at the outset, when he "transferred my letter to you," but that letter explained enough, and your subsequent enquiry was very peculiar.

It seems you had some idea of yourself inviting me to discussion, only "were kept from it, by the use you expected I should make of it [do you mean an improper use?] and by the manner in which I should misunder-

stand you, [do you mean that you should not be clear, or that I should not be intelligent?] these reasons forbade any such act on your part:" well the reasons are notable enough, but what has this to do with the question? why is this (your forbidden intention) introduced at all? What does it apply to, prove or explain?

It seems you have, however, one advantage, for I said your own example justified my publication of your letters: now your style of reply to this would be; I did not say, that it is *stated nowhere* that you had Dr. Bayley's consent, for according to your verbal correctness, I spoke of the number, I quoted this, though your way of answering is not mine; it is your way, for in reply to my objection that there was a difficulty in discussing with you, since you refused to print after a late discussion, you answer with this *width*—"I never said that I should refuse in every case." This is a latitudinarian method of logic; I did not say you had made *such* a refusal, but simply that as in his case you had refused, it was intimated that you might in mine. This is mentioned now, as a specimen of your replying: for me it is enough to say, that not having the number in my possession which contained the permission of Dr. Bayley, I simply stated its absence, but yesterday finding that permission, I noted it for acknowledgment; this, however, only shews that my instance was well chosen; there may still be others, and perhaps you could help me to them. Did you obtain Dr. Cumming's consent, for inserting his note, (page 50, 60, Vol. vii.) in which the Dr. is posted up as "very uncivil?", or shall I write to ask Dr. Cumming? You have only to put one Dr. for the other, and my argument stands as before.

But there is a further answer, Dr. Bayley did reply about the publication! you delayed till the time spoken of had passed by, and, therefore, silence gave consent. You disregarded my allusion (September 22nd) to the publicity of our correspondence—when your consent was unasked—a menace, please to call it *information*, why should it be a "menace," unless there was something in it for you to fear?

You did not trust yourself to believe that I should take that unusual step; you mean, that you did not believe or *trust me* in what I said, "no reasons" you add, "could be sufficient;" well there may be a difference of opinion on that point, and you might have taken me at my word, you had "no reasons" for the contrary; any reason or any objections on your part was waited for, and would have been considered, but as you sent none you have no reason to complain now, nor does it look very well in you to lay so much stress on this point; it seems as if something was needed by you to improve the case.

If you were so afraid of print as you say, it would have been easy to prevent it, without "declaiming the correspondence."

Had you refused to discuss with me, still you might go round declaring that the Clergy avoid Discussion, because I am not the clergy! but by your leave and your definition I am *one of them*:

It is your assumption that includes in my person the majority of the philosophers, and the body of the clergy: but now, could you not say to every man "you are not of the clergy, or the philosophers."

This would be a valid secular argument, so every discussion could be

refused, and you could still lecture and write on *the clergy* avoiding discussion.

If a hundred are willing to debate, this would not invalidate the argument against the ten hundred who set their faces against it. *Do you mean then, that you want to debate with the ten hundred?* Will this child's play satisfy your followers?

I won't debate with this hundred, I want to debate with the other thousand, *because* I am nightly engaged in warm work with ministers, of acuteness and ability, almost single-handed against a world of priests, so that I should be dead in six months if I did all that is required, in meeting opponents, &c.

Therefore I go and lecture at Blackburn, Preston, and Rochdale, &c., on, Why do the Clergy avoid Discussion?

I must admit that this is a deplorable condition and requires some generous symptoms of sympathy, if not of pity. You could, however, save yourself from this dilemma, by suppressing your book and giving up lecturing, on what you virtually confess is not true,—that the Clergy avoid Discussion: you confess at any rate that it would kill you to discuss with all who desire it, and, therefore, it is not very fitting to complain that others do not come forward: what should we say of a lad who cried for more to eat, and in the same breath complained, that to eat all that was set before him would be the death of him, every one would admit, that his eye was greater than his appetite.

But I am silenced, since you excepted me in the book; but how? If it happened that you regarded me as not so narrow-minded as you set down the generality for, is not this a reason for your meeting one so reasonable?

And this exonerates me from your generous creation of Joseph's dream on my behalf, and your interpretation thereof; it is you, not I, who make my brethren's sheaf bow down to mine: it is you who make me an exception of fairness and intelligence; and then you courteously intimate that I am not the clergy; so you want to discuss with those whom you treat with "derision" (it is your word) and postpone and feel forbidden to invite me, because of the *use* I should make of it, in addition to my liability to misunderstand.

The list of gentlemen you mention, will never adopt your "suggestive" method, though some "take suggestion as a cat laps milk"—they will never credit me with the heavy sum of immodesty which you generously encourage, and then so courteously "suggest." The "tentative" method of exciting little jealousies in our own camp, and the parade of your own absence of egotism, will not serve the turn.

The clergy avoid discussion, so you sing or say all over the country, but yet you "will not be coerced into debates with every minister, who does like myself and Mr. Woodman;"—you "must make a *stand against these tactics*;" you must postpone debate to go and declare that we avoid debate.

And now you will meet me "in *due* time;" well then, I shall be able to shew how far you are from a "*fair spirit*," and from the writings of your party (for you are no more the Secularists, than I am the clergy.)—shall aim to shew that *we* shall be *very* confused from our unaccustomedness,

when once your party deals fairly by Christianity, or courteously towards Christians. I do not mean the courtesy of oral debate merely, but the bigotry, assumption, opprobrium, and misrepresentation, common to your writers and lecturers. And in this I shall lay both your conduct and declarations under contribution.

You are evidently at some loss to find instances of this sort in the *Bible and the People*, as your reference to Mr. Bettle's communication proves: I am responsible for any *insolence*, but may admit statements of *information* on the word of respectable men; if any of these reports be incorrect, they can be corrected; but any insolence should be *erased*; now this insolence is a common thing in the *Reasoner*; but will be mere oversight, if anything but *reasoning* be admitted in the other periodical; as your own knowledge of it may attest; invectives there are, conclusions from arguments; in your paper, they are often substitutes for argument.

It is a mistake of yours to say, that I give "three cases of invectives which do not exist in the 'Cabinet of Reason,' otherwise your reply would be easier; for instead of shewing the passages to be *absent*, you proceed elaborately to explain and *soften down* the statements referred to. Your explanation is not very successful in these passages "which did not exist."

You write in the Cabinet, page 17:—

"Now, not a theological book is published, not a sermon delivered, without the fear of the critic being before the eyes of the writer or the preacher. *Even those who trade on the name of Christ, do it much more cautiously than heretofore.*"

To me this seems like including preachers and writers as traders on the name of Christ; for you are speaking of their improved tone; their fear of criticism, which is followed by the statement, that "even those who trade on the name of Christ, do it much more *cautiously*," which is only a different wording of the preceding sentiment, that preachers and authors *fear criticism*.

The same insult is heaped on our *stock writers*, who use Christianity as a figure of speech. This is very insolent on your part, and may with a better grace be *retorted on your stock writers*. You acknowledge that if this charge is forcibly connected with the preceding sentence, then it means that only some of the clergy thus trade: which you add, may be true of pluralists: now it is false even of them, for they receive their pluralities from the State, not from Christ, as you very well know.

It seems to me a very peculiar courtesy to begin a rational book in this style—to slander either preachers or writers, to whom you have no right to impute venal motives; especially when you have refused to discuss with a clergyman, because in a way of very circumstantial reasoning; you inferred that he attributed sordid motives to you: yet you who will discuss with none who so charge you, give the clergy the same valid excuse in your opening page.

The second passage which you say does not exist, and which you proceed nevertheless to explain, is, that those who deserve admiration are

the exceptions. You have tried to soften this; but it is still offensive, and I believe very false. Your book says—"Many of them (the clergy) are brave, fearless, and in all respects challenge admiration: *but these are the exceptions.*" Then you proceed to characterize by specimens, the clergy in general, in opposition to your exceptions, which prove your rule.

The third non-existent sentence is, that "the clergy who refuse discussion ought to forfeit their influence;" but in your work, it is those who "*absolutely refuse*," (p. 20.) This will not procure you absolution; for to refuse, if it means refusal, means absolute refusal: the epithet is simply idle, and so is your extenuation.

It is graceful in you to acknowledge one instance to be appropriate, and I do not doubt you will modify the other three; whilst the other facts are undenied, that you call Christ rude to his antagonists, and Paul rude and intolerant. Now, these are "all instances in which the statements are both *untrue* and ill-mannered," and therefore deserve your re-consideration, whilst they should teach other stock writers to proceed "more cautiously than heretofore," with the "fear of the critic before their eyes."

A complete criticism on the *Reasoner* and other kindred publications would astonish both you and your friends, as my leisure hours will abundantly prove by innumerable specimens. But to proceed with your letter. You say, "I assume in an appended letter, that the correspondence is ended." Perhaps it is you who assume this for me; I speak only of the end of which you have written—not that you will write no more; and even had I expected to hear no further from you, it would only be a mistake of a very innocent kind, which you could remove by an agreeable surprise.

But as this appended letter is to be answered in your next, when you hope to name the time of our discussion, I need say no more on it at present, and I hope whenever you again publicly condemn my publication of your letters, you will name my defence of that step, without deciding for others that no reasons can justify it. Now, if you judge of warmth by length, this letter will, perhaps, like yours, seem warmer, for I think both of us have exceeded our usual length: but in these side questions, let us not forget the main one, which is to know definitely *what your distinctive principles are, and what advantages you maintain will arise from their adoption.* Your elaborate letter has chiefly avoided, and partly elaborately mystified this point, on which you having, perhaps, thought a great deal, have on this account, it may be, said very little. Please, then, some time to tell me in what respect you pay any more attention to the duties of this world than those who believe in another world; if any more, what more, and on what grounds, and what good will come from your peculiar views of the reality and importance of this present life.

You say your views are not what I expect, and that this is no serious fault, for you are afraid I expected something extravagant.

I expect you not to bring forth a new-born extemporary secularism, to undo all you have professed; I expect you to be plain spoken and direct; to say what you mean, and to be the same person in the main as you are in the *Reasoner*, and the tracts you refer to. As to your correspondence,

I may say, so far as your opinions and their advantages have come out, blessed is he that expecteth nothing; for I am fairly puzzled: and I fear your sixth class of Christians, as you have described them, is a portrait taken from a looking glass, viz., "*Six Equivocals*—those whom you cannot understand, and who appear not to understand themselves: the Christians (Secularists) by nominal profession, who identify themselves with each of the above classes by terms of argument, and confess to nothing definitely."

Your definitions, however, have yet to prove whether you have drawn yourself correctly.

Yours very truly,

BREWIN GRANT.

P.S. I think Ward and Co. publish the "Congregational Library." I have not a list by me: I will copy for you the creed circulated as generally assented to by our own denomination as soon as I can find it.

P.S. 2. Since writing the above, I have had sent me part of the *Reasoner*, No. 21, new series. In which is the conclusion of one of my letters, so I suppose the whole has appeared: I find that "by next week we too shall perhaps have a separate edition of the letters at the *Reasoner* office. Our friend W. J. C. has enabled us to keep pace with the enemy: other friends are invited on account of "*the temper of the foe and the necessity of the hour*." "All we ask of our friends is patience—as circumstances seem to require we shall abandon all other work in order to pursue this efficiently."

"This agitation vehemently raging around us from the Grant and Campbell quarters," is a signal for help, to "*compass all our foes*;" then, let the enemy menace, reproach, taunt, misrepresent,—we must learn to bear all this and more."

"The enemy is at the door, but he is not to come in, till we let him in" "Many of our friends especially in Blackburn, imposed upon by Mr. Grant's extraordinary proceedings in that town, are enquiring what all this commotion is about; this short paper is written for their assurance."

All this seems as if one FINGER POST had done some service; they shall have more of them. Especially as the *Reasoner* says—"We are preparing to issue in a separate publication the whole of the Holyoake and Grant correspondence." Murder will out of these titles, of foe, enemy; hopes of a "more patient temper and fairer judgment," vehemently raging, agitation, menace, taunt, all indicate a rational calmness—a letter is written, i.e., in secular dialect, "the enemy is at the door." Well bolt it, or else bolt yourselves: why all this ado? especially if "we shall have (if Mr. Grant will pardon the presumption of saying so) abler opponents than himself, after we have met him?"

Sir, you are good enough to say that "if you meet every man the moment he sets up the belligerent cry of warm work here, and cries out we dare not meet him? you will be at the mercy of every minister who chooses to utter these bravadoes." The dare not, &c., is entirely of your own

coining, or a correspondents, if you apply that to me; as is also your statement, that I have come to the conclusion that you *decline* the discussion: I may have said that you postpone it, *decline it for this year*, but never that you decline it.

This is a mistake repeated in your letter, and also in the *Reasoner*, which no doubt you *will hasten to correct*, and then some flourishes there about your repeated "assurances" to me, &c., will be like burnt sky-rockets.

Will you be good enough to read over again, your very calm and argumentative article, on your "enemies," and the temper of the foe;" perhaps next time you will temper it a little. Here I may remind you of a perversion of my argument about publishing—alluding to my instance of Dr. Bayley, written by the way when I had not as you twice assert, the whole correspondence before me, but only the part I quoted,—you say, "your wrong does not justify mine:" no one said it did: therefore this is no answer. But your wrong might silence your upbraidings; my argument, however, was very different, and you altered it, to answer it. I did not admit nor suppose anything wrong, but simply observed that you did not seem to think it wrong to do the same thing in the *Reasoner*: to which you reply "your wrong does not justify mine"—whether this may be called over or under-shooting the mark, it certainly is not biting it: but is like your reply about refusing to print the Townley Discussion.

There may be occasions to justify printing letters on public business for public ends, even in the face of remonstrance, but you did not remonstrate till you knew it was too late, and your reason was, that you did not think I meant what I said, yet when you know it was likely to be in press, you wrote as if you thought I *did* mean what I said, and, therefore, many will find it difficult to know what you mean. Either your letter to me on the subject (September 28th) was contrary to your ideas, or your later explanation is contrary to truth; it cannot be true, that you *both* disregarded my allusion to printing, from a belief that I did not intend it; and, *also*, that you should write to complain of my act whilst disbelieving my intention: compare and please to unravel your various statements on this subject, in your two letters (September 28th, and November 2nd.)

These matters are not worth notice, only it is worth while perhaps to shew the truth of your own remark, that under "plain and honest rebuke," you may "run out into much that it is difficult to get under that definition:" it may also shew that whatever may be your danger we have not *fallen into infallible hands*, though I do not remember hearing of that sort of hands before your last letter.

I have not time to examine carefully, but I am not aware that you are right in saying that "I call the letter of Mr. Emery your challenge;" you state this without qualification, so I suppose you know it, and will favour me with the quotation. And by the way, as you promise in another place to refer to my "plain remarks" on your knowledge and ignorance of Christianity, you will oblige me by answering the *other reference* to your statement before Judge Erskine, and also the deduction

from those references, that you are opposing what you do not understand,—if you are as ignorant as you affirm.

Perhaps, however, this is your “Art in Debate,” taught in the *Reasoner*, to answer elaborately the easiest arguments, and trust to oblivion to cover the rest.

The inconvenience of writing, is, that people can look at what you say. Now your best answer to this letter, will be to ridicule the two long postscripts.

Nov. 7th.

I am sorry the above could not be copied for me till now, it was written on the day I received yours; if I have omitted anything, I shall be happy to attend to it; there are some additional observations on your use of language, which may come in afterwards: I shall trouble you here with only three questions, and shall be obliged by a separate answer to each.

1. What do you mean about my taking care to write to your prejudice, and to leave out your letter from the *Banner*?

2. On what grounds *and for what purpose* did you affirm that Mr. Emery's letter was the joint production of Mr. Emery and my Brother David?

3. Explain this sentence—“Many of our friends, especially in Blackburn, imposed upon by Mr. Grant's extraordinary proceedings there?”

Manchester, 13th November, 1852.

REVEREND SIR,

In your letter of October 15th, to which a reply is due from me, you send a copy of a newspaper paragraph, concerning a letter of mine in the *Blackburn Standard*, and inform me that you find it necessary to address my audience in that town.

In the paragraph you copy I find nothing to complain of, nor do I see any objection to your addressing my audiences in Blackburn, or in any other town. In Blackburn, however, I hope you may be accommodated with a better room than that to which I was restricted.

You ask whether in my lecture at Blackburn, I told the audience that “I had concluded a correspondence with one of the clergy, by declining to discuss with him this year, and without fixing any other year?” This language, read in Blackburn by you to the audience, gave the hearers an erroneous impression, and obliges me to reassert that such language is inapplicable to the case. I did not tell the audience what you enumerate, because I have not “concluded” any correspondence with one of the clergy—I have not declined to discuss with him this year.” The reason why I have not fixed any other year, is that I intend discussing with him this year. In the third or fourth week in December, as may be convenient to him, I shall be free to attend to the said discussion.

“You ask—“did I tell my audience that several clergymen had discussed with me?” I believe I did. I frequently say that a number of them, eminently able, are friendly as myself to free discussion; and I think that you have read as much in my little book, entitled “Why do the clergy (generally, as the argument implies) avoid Discussion?”

What you allege to the effect that "I could not print the last discussion," I do not understand, not being aware that I was ever asked to print it. Again you say—"Did I tell my audience that I hung back from meeting one whom I acknowledge to be a fair and intelligent defender of Christianity?"

The audience received from me no such information, because I never did "hang back" from meeting such an one; but, on the contrary, have promised to meet him as quickly as my duties permit, as I have several times told him.

Your observation that my conduct in lecturing upon the clergy avoiding, and secularists seeking discussion, is not to be found in the *morality* of common life," I pass by, because if I should commence to retort the same kind of imputation, our correspondence would give occasion of triumph to those who hold that religious controversy always degenerates into mutual recrimination.

You appear to me to misunderstand my argument with regard to the clergy. There are more than thirty thousand clergymen, yet you could not name three hundred who have taken part in public discussion, or who are known to others who adopt that mode of eliciting truth. The great majority of our ministers appear to me to have entered into a conspiracy of silence towards opponents, both on the platform and through the press. You seem to take my argument to be—"why do not the clergy debate with me," whereas my argument is, why are they unfriendly to debate in general.

From a report in a *Blackburn* paper of your late proceedings in that town, it appears that you called out my name, and went through the formality of asking whether I was present, and went on to say,—“As no response had been received to the fair and candid challenge thus given to Mr. Holyoake, the only conclusion at which he (Mr. Grant) could arrive was, that the challenge was declined. If Mr. Holyoake did not appear before them, the audience would know whether the clergy or Mr. Holyoake declined discussion.” Now, the audience could know nothing of the kind from the data before them. In the first place, I was detained in London by the illness of a near friend; in the second, as I had repeatedly alleged, I had not time to reply to your letters. How, then, could I have time to make a special journey to Blackburn to meet you on demand?

The report I am referring to states, that you next proceeded to read the correspondence between us. After enumerating it, the report says,—“It shews as clearly as possible that Mr. Holyoake was *shirking* the proposed discussion, whilst he had the *audacity* to lecture in one town after another on the question,—‘Why do the clergy avoid Discussion?’” This shewing must have proceeded from the personal colouring supplied by yourself: the correspondence hardly warrants that inference.

The measure of prejudice against your absent opponent was filled up in this manner. Mr. Grant, says the report “finally submitted to the meeting the following resolution:—‘That this meeting having heard that Mr. Holyoake having *declined*, or *postponed indefinitely*, a proposed discussion with the Rev. Brewin Grant, on the ground of want of time, and,

nevertheless, that Mr. Holyoake finding time to lecture on the clergy avoiding discussion,—by which he avoids it himself, in spending that time which would suffice for a discussion,—this meeting records its conviction, that such conduct by Mr. Holyoake is *unfair, dishonourable, and untruthful*.” I am further informed, that you took this resolution out of the hands of the chairman, Mr. Hoole, and put it to the meeting yourself, and held up both your hands in favour of your own censures of your opponent. The report joyously adds, “the resolution *condemnatory* of Mr. Holyoake’s conduct in *shirking* the proposed discussion was carried by an overwhelming majority.”

I might remark, that this resolution is not true—that I have neither “declined” nor “postponed” indefinitely the discussion. I might allege, that I hold two engagements, which involve my frequent absence in the provinces, and while there, I embrace the opportunity of addressing my friends, which is not incompatible with my being unable to hold at the same time a discussion in London, which you propose shall occupy three weeks, which will involve my staying in town even a longer period, if I am to revise the printed report. I might allege, that I never avoid discussion, that I enter upon it almost every night upon which I lecture, and, since this correspondence commenced, I have fulfilled a prior engagement of meeting the Rev. Mr. Winks, of Leicester, in formal debate. But I will answer your resolution by facts still more relevant. The Rev. Henry Townley, whose discussion with myself has lately been published, challenged me at the beginning of the year to a public discussion. I accepted the invitation: anon I was informed that Mr. Townley was indisposed. Then an affliction in his family prevented him meeting me. In this manner I believe six months elapsed before Mr. Townley gave the meeting which he himself invoked. During this period he appointed no time, nor was he once pressed to do so. During that time I believe that Rev. gentleman continued to minister to his congregation as his health and opportunities permitted, in all of which I acquiesced not only without reproach, but with cheerfulness.

Mr. Townley, I doubt not, will bear witness, that I wished him to consult his own convenience and that of his family, and I assured him, on our first interview, that neither myself nor my friends would for one moment take advantage of his delay, nor make it the ground of the slightest imputation of his honour, his fairness, or his truth. I will do Mr. Townley the justice to say, that he would have behaved, in like case, no less honourably to myself. To have told that Rev. gentleman, that he was “hanging back” from the discussion, would have been a remark as far from my tongue as my thoughts. But what if I had called a public meeting, and in Mr. Townley’s absence, proposed a resolution to the effect, that Mr. Townley having declined or indefinitely postponed a discussion he had himself proposed with Mr. Holyoake, on the ground of want of strength, and nevertheless, that Mr. Townley finds strength to lecture in defence of the gospel, by which he avoids its defence himself, by spending that strength which would suffice for its agreed defence—the “conviction be recorded, that such conduct by the Rev. Henry Townley is unfair, dishonourable, and untruthful.” What would have been said of my conduct had I pursued this extraordinary course? Strongly as self-love will

bind you to justify your own proceedings, I leave the verdict to your own breast.

Upon the principle on which you constructed the resolution submitted to the Blackburn meeting, I might construct similar ones, denouncing ministers in most towns I visit: but we will not imitate you in these respects, although we could often find indisputable justification of the step.

It is questionable whether your Blackburn resolution would have been passed in any other town. The Christians of Blackburn lately put themselves in the wrong. After the Assembly-rooms had been let to me for lectures, it was closed against me when I came to occupy it, and I had to issue new placards and seek a new room. My loss in consequence was £4 10s., but ten shillings was all the compensation I obtained. The chairman of the Commissioners who thus acted towards me was William Hoole, Esq., the same who was chairman of your meeting. The local press, as far as Manchester, remarked upon the injustice of the Commissioners' proceedings. Twice I wrote to Mr. Hoole, I appealed to him as a Christian and a gentleman to vindicate good faith in Blackburn, and protect the rights of conscience. Not a single line did he vouchsafe in reply to my applications.

No wonder that in the chapel and before a congregation among whom Mr. Hoole is a leader, a resolution should have been passed against me. To vote me in the wrong would seem to those gentlemen like voting themselves in the right, and cause the town to forget a stain which several resolutions (even if well founded) will be sufficient to efface.

Yours very faithfully,

G. J. HOLYOAKE.

The Rev. Brewin Grant, B.A.

The gentlemen whom I nominate as my committee are James Watson, Rev. Ebenezer Syme, Richard Moore, and Austin Holyoake.

Mr. Watson, whose address is 17, Thornhill Terrace, Islington, will communicate with your committee as soon as you enable him to do so.

Will you please have this and my previous letter inserted in the *British Banner* as were yours, to which this and my last are replies.

G. J. H.

November 14th, 1852.

MY DEAR SIR,

I suppose you must have laughed outright, whilst penning a long answer on the 13th of November, to my short note of the 15th of Oct., a reply to which you say is due to me, whereas it is overdue, and out of date; a few lines to the meeting, mentioning the illness of a friend by which you were detained, would have satisfied your friends, who will now be surprised at your *answering the report of the meeting, instead of the note which invited you to it.*

A full report from my own note, together with your late answer, will, perhaps, form a good Finger-post, but as you have, according to reports,

ventured some observations on that meeting which you are to justify when my account is published, it strikes me, you had better justify them first, as you made them independent of my report.

Your letter is too transparent to require any answer so far as others are concerned, but a few lessons may be drawn for your own consideration: the "very brevity of apathy" has quite forsaken you, and you have successfully defeated the impression so sedulously given, that you are indifferent to this discussion. It seems you had not "postponed indefinitely, nor declined for this year, without fixing another year," for you "intend discussing with me this year, the third or fourth week of December." I am glad of it, and if you had said so before, everybody would have understood you; but on the method of the debated clause in the Queen's Speech, which carefully meant anything or nothing, you, as intimated in a previous letter, deliberately chose a form of expression that would excuse you for this year, or admit you, according to "the temper of the foe and the necessity of the hour."

There may, perhaps, be the same happy ambiguity in your statement, that "you are not aware you were ever asked to print the Townley discussion." Perhaps not to *print* it; but were you not requested to revise your speeches for printing, and did you not plead inability from ill health and engagements? Either your memory is bad, or your language evasive, or the following statement is untrue:—

"The speeches delivered by Mr. Holyoake were sent to him by the Editor, with a request that he would revise them for the press. Mr. Holyoake returned the manuscript, regretting that pressing engagements, coupled with ill health, prevented him from effecting the desired revision."

[Advertisement prefacing the printed Discussion.]

I was told you made the same statement at Blackburn, but supposed there must be some mistake, as I could scarcely imagine, you would tell them that the Discussion was printed without consulting you; yet your words to me are calculated to give the same impression, and will require above another month to explain them consistently with the facts of the case.

I am rejoiced you have begun to perceive the danger of observations that will expose controversy to the charge of recrimination, and hope that this is some pledge of reform in the *Reasoner*, in this respect; for I can demonstrate that its more appropriate name should be,—The *Abuser* of Christians and Christianity. It is no pleasure to me to make these remarks, but truth requires them.

You think I cannot mention three hundred clergy who approve of debate. They may be no worse friends of truth and a proper investigation; but can you name the thirty thousand who refuse to condemn it? And have you more in proportion capable and willing to debate on your side than there are on ours?

I am very well satisfied with the Blackburn meeting, and you can make the best of the newspaper report. It was not as you adroitly assume, a meeting of the people who lent the chapel; it was open to all. Nor are

the chapel people the chairman; nor are the body of Christians the commissioners.

I had nothing to do with what you refer to, and your friends had more liberty than you would have given; for I stood answering questions an hour and a half, till the cleverest of your friends would give no reply to a question put to him: and then, lest they should, after a fair discussion, present an expression of opinion, (for it was then half-past ten o'clock,) I asked the audience their opinion. So at least the reference to the chairman cannot mend your case, for I in that respect did his work of putting the motion which had been fully discussed.

I do not know why you persist in speaking of the Rev. Mr. Winks, except to countenance an unfairness in the *Reasoner*, where, after declaring that he refuses the title, you still use it, to have a fling at the pastor "of Christ's flock." As, on the other hand, in another *Reasoner*, you made religion and ministers amenable for an outrage in Birmingham Town Hall; and, lest your argument should be stultified, left out the ministers, myself and others, (except my friend, M. Dawson,) who all spoke against the outrage at a monster meeting.

These tactics will not last long; and you may be quite sure I shall do my best to exhibit them. This is a fair warning, so that you can wisely mind the future: you cannot boast of the past.

The transference of the revolution to you and Mr. Townley, in a figure, is not very successful. Whether you meant in earnest I do not know; it may intend that his health was good enough to discuss. Now, if the cases were parallel, your figure should run thus,—Mr. Townley, whilst pleading ill health and his necessary engagements, as an excuse for not discussing, found health and leisure to go round the country lecturing on Secularists avoiding discussion; and even in his ordinary pulpit services introduced the same invidious topic. Till you can say all this the parallel fails, and to use your own words respecting that estimable man, it would be surprising to us, "*that the simplicity of Mr. Townley should be imposed upon by it.*" Only your words were used with the customary respectfulness of the *Reasoner*. Speaking of the knight's conversion from your faith, you say,—"*That the simplicity of the Rev. Mr. Townley should be imposed upon by it, we are not surprised; but we are that the British Banner should report it, as we understand, with satisfaction.*" (*Reasoner*, No. 4, New Series.)

This was a compliment to the *Banner* at the expense of your opponent, and at the expense of your own courtesy and reputation, especially as you do not print a discussion (being too much engaged, coupled with ill health, to leave lecturing on our avoiding debate) with one of such singular simplicity. There is a word which denotes the opposite of simplicity, and which is as much a defect in morals as the other is in understanding: one may be imposed upon, the other may impose on the simple. To avoid this, we must be direct, fully express our sentiments, and hide nothing material to the case.

I have no more to add, except that you have mentioned a committee and a time, without letting me into the light of your system. You have not told me what it is, and you have not said what good it will do. Perhaps you intend to explain definitely your positive views, and the nega-

tive side from which they spring, as well as the real good they will effect. I want you to take a distinct position; to mark out clearly the ground on which you build, and a plan of the building. It will at least be six stories high; therefore we will debate each story, and take six nights, each night addressed to one distinct benefit your principles will confer. So please to send me a list, that I may furnish a committee with the topic. Say in it whether you avow or disavow atheism: whether you affirm or deny another life; whether you are quite at sea on these points. Then put down the proposition already considered as "Mr. Holyoake's definition of Secularism."

And add, "the following are the list of benefits to be debated nightly—benefits which Christianity opposes," namely, your three verses, or anything you may substitute for them, as well as add to them, if they are incomplete. If you have only three benefits, let us spend two nights on each.

Yours very truly,

BREWIN GRANT.

Mr. G. J. Holyoake.

P.S. I am glad you are willing to publish. Not having time to copy, it would oblige me if you would supply the *Banner* with your note of September 13th,—this, your last, and my answer to it. Next week, however, I shall be able to do it myself, as my copy will then be free.

THE
REV. BREWIN GRANT AND A MISSION
TO THE
INFIDELS OF THIS KINGDOM.

TO THE EDITOR OF THE BRITISH BANNER.

SIR,

About three weeks ago, there appeared in the columns of the *Banner*, a correspondence copied from the periodical denominated *Bible and the People*, between Mr. Grant and Mr. Holyoake, the teacher of Atheism, on the subject of a public discussion of the first principles of natural and revealed religion; which Mr. Holyoake, though challenged to it by Mr. Grant, declines at least for the present. No one who has read that correspondence will question for a moment the ability displayed by Mr. Grant in his letters, or his competency to meet such an antagonist. You, Sir, in alluding to this subject in your editorial capacity, quoted with approbation the language of one of our private correspondents, who strongly recommended that this gentleman should be employed as a kind of missionary to the infidels of this country; and it is to this proposal that I now earnestly call the attention of your readers.

Atheism,—unconcealed and avowed atheism,—is now the form which infidelity has assumed in this land among those who are anxious with infatuated zeal to subvert the faith of the people. Their chief design, at present, is to win over the labouring classes of the community. Should they succeed, it is unnecessary to point out what would be the consequence of the triumph of their principles. They are not without sanguine hope of effecting their object. Their plans are laid. Organization centralized in London, and extensively ramified through the land, there is reason to believe has been effected. Popular lecturers are already employed, and more will soon be engaged to sow the seeds of atheism over the country. If this be so, the question arises, "what is to be done." Shall these men be left to pursue unresisted their mischievous career? Shall the operatives of this country be left to imbibe, without warning, the poison thus prepared, and most seductively administered to them?

What is needed is a class of men thoroughly competent, by acuteness of intellect, boldness of character, readiness of utterance, and tact in controversy, united with patience, kindness, and courtesy, to encounter the apostles of unbelief, and confound them before the audiences they are

wont to assemble,—men who shall follow these unhappy corruptors of the public mind from town to town, expose their sophistry, and counteract their efforts, and who shall deliver lectures themselves, and invite discussion from any one who, in a respectful and inquiring disposition, shall have objections to offer, or information to seek. Such a class of agents, whose hearts are deeply imbued with the spirit of religion, and the love of the labouring classes, who with the controversialist against their atheistic teachers shall unite the character and bearing of a friend towards themselves,—who would appeal to their hearts by his kindness as well as to their heads by his arguments, might be of immense service in protecting them against the wiles of their adversaries, and convince them that atheism is at war with their present comfort, as well as with their eternal happiness.

Such are the men, and such their work, that are wanted for this age and this country; and such we may find if we seek after them, and will support them. With these convictions, I propose Mr. Grant as eminently qualified for such a mission. His cast of mind is decidedly logical and metaphysical. His facility of expression, and his readiness and acuteness in debate make him an able and clever controversialist. From his earliest career he has been accustomed to encounter Infidelity, and has not only tact, but even a fondness for dialectics, and especially dialectics of this school. He has lately pursued this course in various places and on various occasions. He lectured a few weeks since at Blackburn before an immensely-crowded audience, and, after a discussion which followed his lecture, carried his audience with him. He did the same in conjunction with Mr. A. Reed, of Norwich, at Bradford, and with the same results, under the auspices of the Congregational Union, while holding its session in that town.

What then, is required is, that he should be wholly given up to this mission. Let a fund be raised for supporting him, say for three years, by way of experiment, in this momentous department of Christian zeal.

I repeat, that the advocates of Infidelity have fixed their eye of hope on the labouring classes; and we must not leave them unopposed to accomplish their design. One of the travelling agents of the Religious Tract Society lately stated in our Town Hall these three facts:—1st. There is an organized system of Infidelity at work in this country. 2nd. The object of this is to revolutionize the country in its political constitution. 3rd. This organization has continental connexions and continental resources. And he sustained each particular by facts. We have only to refer to the crimes and horrors of the first Gallican revolution to learn what unbridled and maddened atheism accomplish in that country, and which it may be expected, under similar circumstances, to repeat wherever it prevails.

Moreover, I do not believe that even Mr. Holyoake himself is beyond the reach of hope. Even he, like Saul of Tarsus, may yet teach the faith he is now eager to destroy. He is no profligate, and, to my knowledge, possesses the virtue of a good son—a virtue for which, peradventure, he may be somewhat indebted to the instructions he received in that Sunday school on which he now looks back with contempt and regret. Such appeals repeated to his heart, as well as to his head, as those which

were made with an eloquence so tender and so touching by Mr. Townley, may yet subdue him and others to the obedience of the faith.

Let the wealthy members of our own and other denominations consider the subject of this letter, and determine with themselves whether it is not worth while to make the attempt here recommended. It may, perhaps, be thought by some, that this work may be done by the settled pastors. In reply, I say they have not time to spare from their usual occupations; and even those who have time, may not, on some accounts, be altogether fitted for the task. A man may have large acquirements and great talents, and yet not possess that peculiar tact which qualifies him for an expert dialectician. This is a part of natural organization. When, therefore, as in the present case, an agent is presented to our notice eminently adapted to such a mission, it is our duty, as it appears to me, to avail ourselves in some way of his talents.

I know one friend who will, if it be necessary, subscribe twenty pounds a year for three years, to the accomplishment of this object. If a few others in London will take up the subject, and form a committee, under whose direction Mr. Grant would act, a great good, would, I think, be accomplished.

Yours, &c.,

J. A. JAMES.

Edgbaston, Nov. 1, 1852.

THE REV. BREWIN GRANT AND A MISSION TO THE INFIDELS OF THIS KINGDOM.

It is needless to call attention to a letter in another column with this heading. The honoured name appended to it will secure that and something more—a thoughtful and respectful perusal. We refer to it, therefore, with a practical view. The subject is now fairly launched by the Rev. J. A. James, and we are anxious to ascertain its fate. We are very desirous to obtain the opinion of a number of gentlemen, more especially laymen, whom we would gladly name; but we have confidence in them that they will not require to be thus called forth. They will come forward with their own accord, stating what they think of the proposed movement, and to what extent their co-operation may be counted on. Our columns are open to such for the expression of their views, both as to the measure and the man, should they prefer that to communicating directly with the Rev. John Angel James.—*British Banner*, Nov. 10.

TO OUR READERS.

As some may overlook the short Preface, we introduce it here, especially since we desire their best attention to it, and their furtherance of its object.

PREFACE.

WE now conclude the second volume of "THE BIBLE AND THE PEOPLE," intended as "a permanent manual of principles and investigation, for doubters, enquirers, and intelligent believers:" how far the end has been accomplished, the volumes themselves must speak, and to them we appeal with confidence, as proving, that "THE BIBLE AND THE PEOPLE stands *alone* in the peculiarity of its purpose, and in adaptation to the wants of an *enquiring* age:" to say nothing of the generous recognition of our efforts by the Editors of *The Christian Witness*, *The British Quarterly Review*, and many newspapers, besides private letters from ministers of high standing, we may refer to the estimate formed of them by an earnest and popular advocate of Atheistic Infidelity, with whom of late we have been led into a correspondence that is to end in an early discussion: this writer declares of the Editor of "THE BIBLE AND THE PEOPLE," he is "more than impartial, he is generous;" and of the Periodical itself, he declares, "it is the best of the controversial publications devoted to the maintenance of EVANGELICAL PRINCIPLES:—the [first sixteen] numbers are critical as well as instructive."

A letter from a distinguished minister will be found in the last number of this volume speaking of the Editor's qualification for a mission to the Infidels of England: this mission is at present a matter for consideration, should it be carried out, as seems probable, **THE BIBLE AND THE PEOPLE** will contain accounts of its operations; and whether the mission be entered upon or not, **THE NEXT YEAR (1853) WILL BE DEVOTED ALMOST EXCLUSIVELY TO THE QUESTION OF MODERN INFIDELITY**; and will, therefore, have additional claims upon all classes of Christians.

In order that this object may be more effectually accomplished other topics will, for a time, be laid aside, and "Christ's Religion" be the leading argument, whilst "Infidels' Religion" will be examined along side it: this will enable us to reduce the size and price one-half; so that next year "**THE BIBLE AND THE PEOPLE**" will be **THREE-PENCE MONTHLY**, so as to bring it within the reach of the poorest working man.

The Editor is especially anxious that the generous supporter of this Magazine, may be fully compensated for his noble conduct, in bearing the pecuniary risks of a difficult undertaking; especially as all this has been done with no commercial aims, but solely to do good; whilst the Editor himself neither receives nor expects any pecuniary recompense for these labours of love: he, nevertheless, looks forward to the next year with confidence for a vast increase of circulation, the almost certain result of late events: and this will render the Periodical a *more advantageous medium of Advertisements*, by which all past deficiencies (in the commencement) and all future requirements will be adequately met.

He appeals then with hopefulness to the friends of the Gospel, to aid in this enterprize, first, by purchasing the two volumes now ready, either for their private library, or for Sabbath Schools, Bible Classes, Town Mission Agents, Mechanics' Institutes, and Public Libraries generally, but espe-

cially for "Free-thinkers" Libraries. This will do good in several ways : secondly, friends may help by sending accounts (not necessarily for publication) of all Infidel movements, lectures, &c., in various towns : and thirdly, by young men organizing themselves for study or defence, and communicating with the Editor for information, and the method of action : the combination of our forces, and wise direction of them could greatly aid if not fully accomplish the objects of a mission to the doubters or deniers of Revelation. Shall we appeal in vain for all available help in this holy enterprize ?

BREWIN GRANT.

Birmingham, Nov., 1852.

N.B.—The circulation of a series of two-penny pamphlets, just commenced, entitled, "*FINGER-POST for Cross Roads: or, Hints on Fair Thinking: dedicated to Doubters,*" will be very useful to the cause of Religion. Published by Ward and Co.
